



# Library of The Theological Seminary

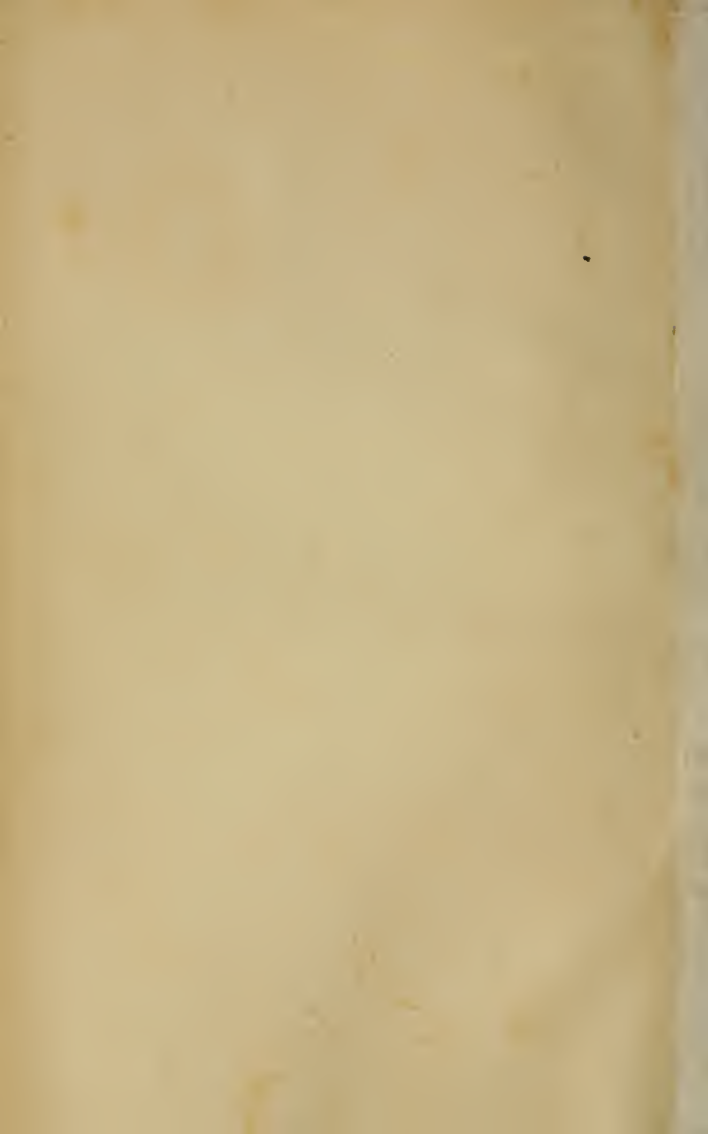
PRINCETON • NEW JERSEY



PRESENTED BY  
Princeton University  
Library

BS195  
.5.M87

5.





Bible, N.T. English. n.d.

THE

GOSPELS, ACTS, EPISTLES,

AND

BOOK OF REVELATION:

COMMONLY CALLED

THE NEW TESTAMENT.

A NEW TRANSLATION

FROM

A Revised Text of the Greek Original.

---

SECOND EDITION, REVISED.

---

LONDON:  
G. MORRISH, 24, WARWICK LANE,  
PATERNOSTER ROW, E.C.

PRINTED BY  
G. MORRISH, WARWICK LANE,  
PATERNOSTER ROW, E.C.

## PREFACE.

THE original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the *Textus Receptus*, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the *Textus Receptus* was itself often changed in the text of the work, and it was found that several of these changes had escaped notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct *translation*: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the *Textus Receptus* had no real authority, nor was indeed the English Version taken from it,—it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the *Textus Receptus* was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there was besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The Elzevirs were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of “*textus receptus*,” or received text. The Authorized Version was mainly taken from Stephens, or Beza. The reader who is curious as to these things may see a full account in Scrivener’s “Introduction” or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthæi (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of soberer judgment and critical acumen and discernment; the next with a narrow system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying.

## PREFACE.

Scholz, in a lecture in England gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since : Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered; the Vatican published; Porphyry's of Acts and St. Paul's and most of the catholic epistles and the Apocalypse, and others in the Mon. In. of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th, Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Blanchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar I could not use it for myself. The Zacynthius of Luke I also consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus I.

The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves. All edited MSS I have compared. I was helped by an index to Tischendorf, Lachmann, Sinaitic, most carefully formed, first in part by a deceased and valued friend, then by Mr. Charles Pridham, and they have been verified for the most part by Mr. William Kelly with other MS authority, with a very careful and useful revision of the English result and other critical editions by the Publisher himself. The observation of details is a peculiar gift, and not mine, so that I have much to thank these friends for. But I have worked it all myself with the edited MSS to come to a decision. But, I repeat, my object was not a learned work, or critical edition, but to furnish a correct translation of the best ascertained text I could succeed in procuring; and this labour I owed to the word of God, and to the Lord's people who value it.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently. The attempt to assimilate

## PREFACE.

the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" put for "He" where it was needed; as in the services "he" at the beginning referred to nothing, and "Jesus" was then by copyists introduced into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS,) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are earlier than all MSS), with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii., and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii. I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out on earth to Gentiles: the other from heaven to all the world, beginning with Jerusalem itself; one Messianic so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and it is a distinct part, a kind of appendix so to speak.

I have always stated the *Textus Receptus* in the margin where it is departed from, except in the Revelation, Erasmus having translated that from one poor and imperfect MS, which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected what he had from the Vulgate, or guessed what he had not.\* There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved

\* It was what is called Reuchlin's MS and is noted (l). A full account of it may be seen in *Handschriftliche Funde*, by Franz Delitzsch, who found it in a German library.



## PREFACE.

to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Griesbach says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyrius, which I found in six or eight chapters of Acts so uniformly to go with the Textus Receptus, that I consulted it scarcely at all afterwards; not in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin, are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy: I remarked but one blunder in copying. The Vatican, as a copy, far superior to Sinaiticus, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none till after the empire was christian and that Diocletian had destroyed all the copies he could get at. This Alexandrian text so called is the oldest we have in existing Greek MSS. The Alexandrian MS is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the Peschito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon; one ancient MS of it, Brixianus, is uniformly the Textus Receptus. I think I only found one exception. Where did this come from? The Vulgate is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them:  $\alpha$ , B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, &c.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and Porph. which in epistles chiefly follows the Alexandrian but not unfrequently tends to T. R. and A. In the Acts it is, as far as I have examined it, T. R.  $\Delta$ , or St. Gall, is always T. R. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in *very* few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

I have said thus much on the criticism of the text, and the MSS, that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's English Testament I think mischievous. You have the English Version questioned continually, and  $\alpha$ , B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and no more. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance than in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all.

## PREFACE.

I have followed a collation of the best authorities, but where, though for trifling differences, you have *α, B, L*, or *B, L*, on one side, and *A, &c.*, on the other, I confess I have no entire certainty that *B, L*, are right.

In the next place the reader has not a revision of the Authorized Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorized Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorized Version, if desirable for ecclesiastical use, is not I think in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorized Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Ellicott is excellent in what he has done; Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleek, who very much exhausts learning in his book on the Hebrews; and Delitzsch and others I have occasionally referred to. But I do not think many of them of any great value: there is Kuinoel on the historical books; Calvin of less than I should have supposed. There are Bengel, Hammond, Elsley, Wolff, besides other German writers; and Stanley, Jowett, Eadie, &c., in English. But I confess reference to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's *Synopsis* and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called Bieleburger. Other translations are Kistner, Gessner, Van Ess, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald little to be trusted; and Arnaud's, I may say, not at all: Luther's the most inaccurate I know. Besides this there are in Latin the Vulgate and Beza. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His Isaiah is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value; thoroughly and entirely divine, "words which the Holy Ghost teacheth,"

## PREFACE.

yet perfectly and divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorized Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.

There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it as far as they possibly can by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v. we have "judgment" committed to the Son; shall not come into "condemnation;" the resurrection of "damnation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connection is lost; Romans xv. 12, 13: "In him shall the Gentiles trust;" "now the God of hope." "Trust" is the same word as "hope," only a verb. "The Gentiles hope;" "now the God of hope." I only mention these as examples.

In some cases, as "the clergy," "the Lord's coming," "the law," theological views have biassed the translators. Thus in Acts i. we have "ordained" put in when there is no word at all. All there is in Greek is "must one be a witness." So in Acts xiv., "They ordained them elders:" it is simply "they chose elders for them," χειροτονέω. I am well aware in ecclesiastical Greek, borrowed from this passage doubtless, and their new ideas attached to it, that the word came to mean this ecclesiastically. But it is not its own meaning. It is "to choose," as 2 Corinthians viii. 19; Acts x. 41.

As to the Lord's coming, Acts iii. 19, there is no excuse for translating ὅπως ἂν "when." It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, "as that the day of Christ is at hand:" the word translated "is at hand," is "present" or "come." It is twice used (once in Romans viii. 38 and once in 1 Corinthians iii. 22) for "present" in contrast with "to come." It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it could not be said "until the law sin was in the



## PREFACE.

world;" it could not be said "sin by the commandment became exceeding sinful," for there was no sin till the commandment came. But it is not so. It is "sin is lawlessness." It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They like men [Adam] have transgressed the covenant." Adam had a law, Israel had one; they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin is a serious thing, and theology will not hear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 9; "lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity:" ἀνομία is twice translated "transgression;" but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is oftener more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as "indeed," "truly," "surely," "forsooth." Habit, and individual habit form the mind in such cases. See the use of εὐθέως in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. This the printer has sought to remedy by another and slighter mark. The same character of style is seen in his constant use of ἐκεῖνος. Another peculiarity is to be noticed in John, the constant use of ἵνα for ὅτι. In Luke we have καί for ὅτι.

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action morally estimated as present or in force at present is just as often its force. The only simple tenses in English are both aorist: one signifying accomplishing an act, the other an accomplished act.\* And as the latter becomes historic the use of it in many cases for the Greek aorist falsifies the sense. Thus, a case in which none, I believe, denies it, ἔγραψα. If I say "I wrote," it is in another letter (unless specified otherwise); "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets

\* For this reason there are only two tenses in English at all; the future, so called, is the present intention; for an accomplishing or accomplished act is not future.

## PREFACE.

the case. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you," he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present one. Now what is true of *ἔγραψα* is true of many others. When I want to give, not an accomplishing aorist, I say, not "I write," but "am writing;" because "writing" is the act, "am" absolutely present. But I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact. "I have written a long letter to him" is a moral assertion to which I attach present value. "Have," with the past participle, is used however for the perfect. But to aorize in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple preterite tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "saith" for "says," "unto" for "to," &c. I have left "ye" for the nominative of "you." It is the Dutch *gij* and *u*, which last in familiar spoken Dutch is used for *gij*, and is now become usual in English. Both languages have the Plat Deutsch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words "do homage" instead of "worship," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in *modern* English "worship" is used for what is rendered to God only: when the English translation was made it was not, and the use of it now falsifies the sense in three quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is all right, because worship did not mean what it does now. The man when he is married says, "With my body I thee worship." It is said in 1 Chronicles xxix. 20, They "worshipped Jehovah and the king," which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small "s" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of, but if we lose the divine person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

It may perhaps be useful to some of my readers to give the chronological order of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians,

## PREFACE.

Philippians, and Philemon; the last four when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus,—when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questioned if Paul ever got out of prison. If he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the approaching judgment of Jerusalem, and calls on christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the catholic epistles, it was written towards the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews. It is written to the christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being the last time. Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus was the Christ. Jude comes morally before John. There false brethren had crept in unawares, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness but departure from first estate. Revelation completes this picture by shewing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to remove the candlestick: the final judgment being in Thyatira, and in Laodicea; and then shews the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure stamped on all the last books from Hebrews to Revelation is very striking: Paul's, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and care of the wise masterbuilder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the other Epistles, and Revelation, all shew predicted departure already set in, (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God,) and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the catholic epistles is very striking and instructive.

## PREFACE.

The contents of the books of the New Testament must be sought elsewhere : I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this : the first three present Christ, though in different characters, to man to be received, and shew his rejection by man. John begins with this as the starting point of his Gospel, being the display of the divine nature, and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own and His own received Him not. Hence we have sovereign grace, election ; man must be born again, wholly anew ; and the Jews are all through treated as reprobate ; the divine and incarnate person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of his service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower ; fruit-seeking was in vain ; and then the Church and the kingdom substituted for Israel blessed by promises, which they refused in His person ; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew. I believe for this very reason Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptize goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God : Luke the Son of man, the first two chapters affording a lovely picture of the remnant in Israel : John a divine person come into the world, the foundation (redemption being accomplished) of the new creation ; the object and pattern of faith ; revealing the Father ; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us : Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii., the building of living stones, but Paul only speaks of the body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of His gospel by the Jews of the dispersion the history of scripture closes.



# GOSPEL ACCORDING TO MATTHEW.

BOOK of the generation of Jesus Christ, Son of David, Son of Abraham.

<sup>2</sup> Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse, and Jesse begat David the king. And David the king begat Solomon, of her [that had been the wife] of Urias; and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, at the time of the carrying<sup>a</sup> away of Babylon. And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and

<sup>15</sup> Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. <sup>16</sup> All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Ghost. But Joseph, her husband, being [a] righteous [man], and unwilling<sup>b</sup> to expose her publicly, purposed to have <sup>20</sup> put her away secretly; but while he pondered on these things, behold, an angel of [the] Lord<sup>c</sup> appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in <sup>21</sup> her is of [the] Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from <sup>22</sup> their sins. Now all this came to pass that that might be fulfilled which was spoken by [the] Lord<sup>c</sup>

know no other word.

<sup>b</sup> μή θέλων: μή is characteristic: 'being a man' μή θέλων.

<sup>c</sup> 'Lord' is without the article, and signifies, as very often, 'Jehovah.'

<sup>a</sup> In those days conquerors transported nations to other seats, and replaced them by others, that national feeling might not subsist, but dependence be complete. 'Carrying away' is feeble for this, but I

<sup>23</sup> through<sup>d</sup> the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, "God with us." But Joseph, having awoke up from his sleep, did as the angel of [the] Lord<sup>e</sup> had ordered him, and took to [him] his wife, and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

II. Now Jesus having been born<sup>f</sup> in Bethlehem of Judea, in the days of Herod the king, behold, magi from the east arrived at Jerusalem, saying, Where is the king of the Jews, that has been born? for we have seen his star in the east, and have come to do him homage.

<sup>3</sup> But Herod the king having heard [of it], was troubled, and <sup>4</sup> all Jerusalem with him; and, gathering together all the chief priests and scribes of the people, he inquired of them where the <sup>5</sup> Christ should be born. And they said to him, In Bethlehem of Judea; for thus it is written by <sup>6</sup> the prophet: And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go

forth a leader who shall shepherd my people Israel.

<sup>7</sup> Then Herod, having secretly called the magi, inquired<sup>g</sup> of them accurately the time of the star <sup>8</sup> that was appearing;<sup>h</sup> and having sent them to Bethlehem, said, Go search out accurately concerning the little child, and when ye shall have found [him] bring me back word, so that I also may <sup>9</sup> come and do him homage. And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over where the little child <sup>10</sup> was. And when they saw the star they rejoiced with exceeding <sup>11</sup> great joy. And having come into the house they saw<sup>i</sup> the little child with Mary his mother, and falling down did him homage. And having opened their treasures they offered to him gifts, gold, and frankincense, and myrrh. <sup>12</sup> And being divinely instructed<sup>j</sup> in a dream not to return to Herod, they departed into their own country another way. <sup>13</sup> Now, they having departed, behold, an angel of [the] Lord<sup>e</sup> appears in a dream to Joseph, saying, Arise, take to [thee] the little

<sup>d</sup> In subsequent passages I have translated this word 'by,' but I would remark once for all, that I do not think *διὰ* has anywhere the sense of the source of what is said, nor can it. It is by the Lord through the prophet, and when 'by the prophet' is used afterwards, it is the same as 'through' here, and supposes the prophet not to be the source, but the instrument, and God to be the source. But 'through' is awkward by itself in English.

<sup>e</sup> See chap. i. 20.

<sup>f</sup> *γεννηθεῖς*: the general fact of his being born; literally 'begotten,' but used for 'born.' In verse 2, *τεχθεῖς*, properly

the fact of being brought forth—of course strictly of the mother. It was the actual fact of his being born or brought forth the magi refer to.

<sup>g</sup> Or 'learned.'

<sup>h</sup> It is evident that the star had not been all the way, but now re-appeared. See verse 10. 'The time' is practically when it appeared; 'how long since?'

<sup>i</sup> T. R. reads 'found.'

<sup>j</sup> This is a Hellenistic use of the word; besides the sense of doing business, it signifies an answer after consultation; hence an oracular or divine answer, not merely warning, as see ver. 22.

child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt. And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord through the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired<sup>i</sup> from the magi. Then was fulfilled that which was spoken by<sup>j</sup> Jeremias the prophet, saying, A voice has been heard in Rama, wailing, and weeping, and great lamentation: Rachel weeping her children, and would not be comforted, because they are not.

But Herod having died, behold, an angel of [the] Lord appears in a dream to Joseph in Egypt, saying, Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who

sought<sup>k</sup> the life of the little child are dead. And he arose and took to [him] the little child and its mother, and came into the land of Israel; but having heard that 'Archelaus reigns over Judea, instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts of Galilee, and came and dwelt in a town called Nazareth; so<sup>l</sup> that that should be fulfilled which was spoken by the prophets, He shall be called a Nazarean.

III. Now in those days comes John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of the heavens has drawn nigh. For this is he who has been spoken of by<sup>m</sup> Esaias the prophet, saying, Voice of him that crieth in the wilderness: Prepare ye the way of [the] Lord,<sup>n</sup> make straight his paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

Then went out to him Jerusalem, and all Judea, and all the country round the Jordan, and were baptized by him in the Jor-

<sup>i</sup> Or 'learned.'

<sup>j</sup> δία: T. R. reads ὑπό, 'of' or 'by.'

<sup>k</sup> οἱ ζητοῦντες. This shews how thoroughly the pronoun and participle are used as a substantive, characterizing the person or thing. 'The seekers of:' this expression is awkward in English, and hence I have changed it into the verb, and then it must be in the past: 'sought,' not 'seek.'

<sup>l</sup> 'In order that it might be,' ἵνα (see chap. i. 22); 'so that it might be,' ὥτως, as here; and, 'then,' τότε (chap. ii. 17), 'was fulfilled,' are never confounded in

the quotations of the Old Testament. The first is the *object* of the prophecy; the second, not simply *its* object, but an event which was within the scope and intention of the prophecy; the third is merely a case in point, where what happened was an illustration of what was said in the prophecy.

<sup>m</sup> δία: T. R. reads ὑπό.

<sup>n</sup> I have no doubt that often, as here, κύριος is used as a name for Jehovah. Here it has no article, which, if an appellative, after τὴν ὁδόν, it regularly would, but as a noun personal does not need.

dan, confessing their sins.

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned<sup>o</sup> you to flee from the coming wrath? Produce therefore<sup>8</sup> fruit<sup>p</sup> worthy of repentance. And do not think to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up children to Abraham.

10 And<sup>q</sup> already the axe is applied to<sup>r</sup> the root of the trees; every tree therefore not producing good fruit is cut down and cast into<sup>11</sup> [the] fire. I indeed baptize you with water to repentance, but he that comes after me is mightier than I, whose sandals<sup>s</sup> I am not fit to bear; he<sup>t</sup> shall baptize you with [the] Holy Spirit and with<sup>12</sup> fire: whose fan is in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

13 Then comes Jesus from Galilee to the Jordan to John, to be baptized of him; but John urgently forbade<sup>u</sup> him, saying, I have need to be baptized<sup>v</sup> of thee; and

15 comest thou to me? But Jesus answering said to him, Suffer [it] now; for thus it becometh us to fulfil all righteousness. Then he suffers him. And Jesus, having been baptized, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon<sup>17</sup> him: and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

IV. Then Jesus was carried up into the wilderness by the Spirit<sup>2</sup> to be tempted of the devil: and having fasted forty days and forty nights, afterwards he hungered.<sup>3</sup> And the tempter coming up to him said,<sup>w</sup> If thou art Son of God, speak, that these stones may<sup>4</sup> become loaves of bread.<sup>x</sup> But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

<sup>5</sup> Then the devil takes him to the holy city, and sets him upon the<sup>6</sup> edge of the temple,<sup>y</sup> and says to him, If thou art Son of God, cast thyself down; for it is written, He shall give charge to his angels concerning thee, and they shall

<sup>o</sup> 'Pointed out,' 'shewn.'

<sup>p</sup> T. R. reads 'fruits.'

<sup>q</sup> ἤδη δέ: T. R. reads ἤδη δὲ καί, 'But already also.'

<sup>r</sup> Though I am not quite satisfied with 'applied to,' yet I so translate *κείται* *πρός*. 'Laid to' has become actual execution: perhaps not meant so by the English translators, but merely as literal a translation of *κείται* as possible: but 'applied to' is more the moral way of acting—something more than *κείται* *εἰς*, 'appointed to.' (Luke ii. 34; Phil. i. 17; 1 Thess. iii. 1.) The reader may consult

Klotz's *Devarius* i. under *πρός*, or *Steph. Thes.* under *κείμεναι*.

<sup>s</sup> *ὑπόδημα* is hardly used here for the more luxurious *ὑπόδημα κοῖλον*, or shoe.

<sup>t</sup> αὐτός.

<sup>u</sup> Imperfect, 'was so doing:' i.e., the act is presented as being done, not historically presented as one past fact.

<sup>v</sup> Aorist, 'to be in the state of:' its having been done.

<sup>w</sup> Some read 'coming up said to him.'

<sup>x</sup> Or 'bread' generally, for which the plural is used.

<sup>y</sup> τοῦ ἱεροῦ, the buildings at large, not ναοῦ.



# MATTHEW IV.

bear thee on [their] hands, lest in anywise thou strike thy foot <sup>7</sup> against a stone. Jesus said to him, It is again written, Thou shalt not tempt [the] Lord<sup>x</sup> thy God.

<sup>8</sup> Again, the devil takes him to a very high mountain, and shews him all the kingdoms of the world and their glory, and said<sup>y</sup> to him, <sup>9</sup> All these things will I give thee if, falling down, thou wilt do me <sup>10</sup> homage. Then says Jesus to him, Get thee away, Satan; for it is written, Thou shalt do homage<sup>z</sup> to the Lord thy God, and him alone shalt thou serve.

<sup>11</sup> Then the devil leaves him, and behold, angels came and ministered<sup>a</sup> to him.

<sup>12</sup> But<sup>b</sup> having heard that John was delivered up, he departed into <sup>13</sup> Galilee: and having left<sup>c</sup> Nazareth, he went and dwelt at Capernaum, which [is] on the sea-side<sup>d</sup> in the borders of Zabulon and <sup>14</sup> Nephtalim, that [that] might be

fulfilled which was spoken by <sup>15</sup> Esaias the prophet, saying, Land of Zabulon and land of Nephtalim, way of [the] sea beyond the Jordan, Galilee of the nations:— <sup>16</sup> the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death to them has light <sup>17</sup> sprung up. From that time began Jesus to preach and to say, Repent, for the kingdom of the <sup>18</sup> heavens has drawn nigh. And,<sup>e</sup> walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net<sup>f</sup> into the sea, for <sup>19</sup> they were fishers; and he says to them, Come after me, and I will <sup>20</sup> make you fishers of men. And they, having left their trawl nets,<sup>g</sup> <sup>21</sup> immediately followed him. And going on thence he found other two brothers, James the [son] of Zebedee and John his brother, in the<sup>h</sup> ship with Zebedee their

<sup>x</sup> κύριον, without article: Jehovah.

<sup>y</sup> εἶπεν: T. R. reads 'says,' λέγει.

<sup>z</sup> προσκυνέω has here the accusative; but it is a quotation from the LXX. But besides Luke iv. 3, we find an accusative, Luke xxiv. 52; with a participle, John iv. 23, 24. The verb has the dative. In Revelation xiv. 11 the participle has the accusative. Early Greek writers have the accusative; later have the dative. See Greek, Matt. ii. 2. Kypke cites Matthew iv. The participle has dative in one case in Wetstein; and so has Lucian with verb, not always. The LXX vary. The word is used alike for men and for God, see 1 Chronicles xxix. 20; and is all but always an act of personal reverence and homage. What in modern language is called worship, is λατρεύω. The nearest approach to this in the use of προσκυνέω is in John iv. 23, 24.

<sup>a</sup> διακονούν, elsewhere translated 'serve.'

<sup>b</sup> T. R. adds 'Jesus.'

<sup>c</sup> Many copies read 'leaving.'

<sup>d</sup> This sea was the Lake of Tiberias;

but the Hebrews call all water a sea, and θάλασσα is properly the salt sea, primarily the Mediterranean.

<sup>e</sup> T. R. adds 'Jesus.'

<sup>f</sup> ἀμφίβληστρον, originally anything surrounding an object.

<sup>g</sup> δίκτυον, supposed to be from δικάειν, 'to cast.' σαγήνη is the other word used, whence seyne, 'a net drawn round from the shore.'

<sup>h</sup> It is well to notice here an habitual use of the article which embarrassed Middleton. It is a known rule, and holds in more than one language, that contrast, and hence one part of a thing as contradistinguished from another, has the article. This is the case with 'ship' and 'mountain' in the gospels: 'he was,' or 'went,' 'on board ship,' ἐν τῷ πλοίῳ, εἰς τὸ πλοῖον; not a particular ship, but 'on board ship,' as we say, in contrast with 'on shore.' So τὸ ὄρος, 'the mountain;' not a particular mountain, but in contrast with the plain, where the plain and the mountain are in contrast. It is the same

father, mending their trawl nets,  
<sup>22</sup> and he called them; and they,  
 having left the ship and their  
 father, immediately followed him.

<sup>23</sup> And Jesus went round the  
 whole [of] Galilee, teaching in  
 their synagogues, and preaching  
 the glad tidings of the kingdom,  
 and healing every disease and  
 every sickness among the people.

<sup>24</sup> And his fame went out into the  
 whole [of] Syria, and they brought  
 to him all that were ill, suffer-  
 ing under various diseases and  
 pains,<sup>i</sup> and those possessed with  
 demons, and lunatics, and para-  
<sup>25</sup> lytics; and he healed them. And  
 great crowds followed him from  
 Galilee, and Decapolis, and Jeru-  
 salem, and Judea, and beyond  
 the Jordan.

V. But seeing the crowds, he went  
 up into the<sup>j</sup> mountain, and having  
 set down, his disciples came to  
<sup>2</sup> him; and, having opened his  
 mouth, he taught them, saying,  
<sup>3</sup> Blessed [are] the poor in spirit,  
 for *theirs* is the kingdom of the  
<sup>4</sup> heavens. Blessed they that mourn,  
<sup>5</sup> for *they* shall be comforted. Bless-  
 ed the meek, for *they* shall inherit  
<sup>6</sup> the earth.<sup>k</sup> Blessed they who

hunger and thirst after righteous-  
 ness, for *they* shall be filled.

<sup>7</sup> Blessed the merciful, for *they*

<sup>8</sup> shall find mercy. Blessed the  
 pure in heart, for *they* shall see

<sup>9</sup> God. Blessed the peace-makers,  
 for *they* shall be called sons of

<sup>10</sup> God. Blessed they who [are] per-  
 secuted on account of righteous-

<sup>11</sup> ness, for *theirs* is the kingdom of  
 the heavens. Blessed are ye when

<sup>12</sup> they shall reproach and persecute  
 you, and say every wicked word

against you, lying, for my sake.

<sup>13</sup> Rejoice and exult, for your reward  
 is great in the heavens; for thus

have they persecuted the prophets  
 which [were] before you. Ye are the

salt of the earth:<sup>l</sup> but if the salt  
 have become insipid, wherewith

shall it be salted? It is no longer fit  
 for anything but to be cast out and

to be trodden under foot by men.

<sup>14</sup> Ye are the light of the world:  
 a city situated on the top of a

<sup>15</sup> mountain cannot be hid. Nor do  
 [men] light a lamp and put it

under the bushel, but upon the  
 lamp-stand, and it shines for all

<sup>16</sup> who [are] in the house. Let your  
 light thus shine before men, so  
 that they may see your upright<sup>m</sup>

thing in French near the Alps, *Il est à la montagne*—no particular one, but gone up from the plain, as is done in summer. The highlands and the lowlands is, in a measure, the same thing, though the adjective in the compound modifies it. Christ had a particular ship which waited on him, but the article is used, as here, where that is not the case. In the ship with' is tantamount to 'the same ship;' so here I do not change the form, but translate literally. If not, one must say, 'on board ship.'

<sup>i</sup> βασάνοις, 'torments,' or 'tortures.'

<sup>j</sup> See note on chapter iv. 21.

<sup>k</sup> Or 'land.' This is a quotation from Psalm xxxvii. 11. Inheriting the land

was inheriting the earth, and for a Jew *vice versa*. It was not the haughty Pharisee or the violent who were to have it: *God would give it to the meek of the earth that waited on Him*. In Hebrew עַרְוָה is land and earth, as γῆ is in Greek; the word for 'world' is another, רֶבֶל. I have put 'earth' with some hesitation, as a word of larger tone of thought, as characteristic, not local only: it is to be remembered that it is earth itself it speaks of.

<sup>l</sup> Or 'land'

<sup>m</sup> I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force of καλά, but all that is upright and honourable

works, and glorify your Father who [is] in the heavens.

<sup>17</sup> Think not that I am come to make void the law or the prophets; I have not come to make

<sup>18</sup> void, but to fulfil.<sup>a</sup> For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.<sup>o</sup>

<sup>19</sup> Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whoever shall practise and teach [them], he shall be called great in the kingdom of the heavens. For I say unto you, that unless your righteousness surpass<sup>p</sup> [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

<sup>21</sup> Ye have heard that it was said to the ancients, Thou shalt not kill; but whoever shall kill shall be subject to the judgment.

<sup>22</sup> But *I* say unto you, that every

one that is [lightly<sup>q</sup>] angry with his brother shall be subject to the judgment; but whoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whoever shall say, Fool, shall be subject to the penalty of the hell<sup>r</sup> of fire.

<sup>23</sup> If therefore thou shalt offer thy gift at the altar, and there shalt remember that thy brother has something against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. Make friends with thine

<sup>25</sup> adverse party quickly, whilst thou art in the way with him; lest some time<sup>s</sup> the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

<sup>26</sup> Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.<sup>t</sup>

<sup>27</sup> Ye have heard that it has been said,<sup>u</sup> Thou shalt not commit

<sup>28</sup> adultery. But *I* say unto you,

and comely, what ought to be in one who feels aright. 'Upright' does not quite give the whole sense, but the most nearly so of any word I know.

<sup>a</sup> 'Give the fulness of.' πληρῶσαι is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church completed the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor add to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law, though Christ did so perfectly. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the

prophets had pointed out. Verse 18 forbids the sense of obedience, though 19 proves that he was to be condemned who, being under law, broke the commandments spoken of as not to be maintained. But this is a consequence; Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

<sup>o</sup> γένηται.

<sup>p</sup> Or 'excel,' περισσεύσῃ. It is so used by the LXX for a Hebrew word signifying 'excel' but the πλεον rather disables one from translating it so. But I doubt not it includes the idea of being a better righteousness. See verse 47.

<sup>q</sup> Some authorities have not 'lightly.'

<sup>r</sup> Gehenna.

<sup>s</sup> Perhaps 'lest' is sufficient: it suggests something uncertain which otherwise might happen any time. See ch. vii. 6.

<sup>t</sup> κοδραντήν, the quarter of an assarion.

<sup>u</sup> T. R. adds 'to the ancients.'

that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. But if thy right eye be a snare<sup>v</sup> to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.<sup>w</sup> And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.<sup>w</sup>

<sup>31</sup> It has been said too, Whoever shall put away his wife, let him <sup>32</sup> give her a letter of divorce. But *I* say unto you, that whoever shall put away his wife except for cause of fornication makes her commit adultery, and whoever marries one that is put away commits adultery. Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the <sup>34</sup> Lord what thou hast sworn. But *I* say unto you, Do not swear at all; neither by the heaven, because it is [the] throne of God; <sup>35</sup> nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair <sup>36</sup> white or black. But let your

word be Yea, yea; Nay, nay; but what is more than these is from evil.<sup>x</sup>

<sup>38</sup> Ye have heard that it has been said, Eye for eye and tooth for <sup>39</sup> tooth. But *I* say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, <sup>40</sup> turn to him also the other; and to him that would go to law with thee and take thy coat, leave him <sup>41</sup> thy cloak also. And whoever will compel thee to go one mile, go with <sup>42</sup> him two. To him that asks of thee give, and from him that desires to borrow of thee turn not away.

<sup>43</sup> Ye have heard that it has been said, Thou shalt love thy neigh- <sup>44</sup> bour and hate thine enemy. But *I* say to you, Love your enemies, [bless those who curse you, do good to those who hate you,]<sup>y</sup> and pray for those who insult <sup>45</sup> you and persecute you, that ye may be the sons of your Father who [is] in the heavens; for he makes his sun rise on evil and good, and sends rain on just and <sup>46</sup> unjust. For if ye should love those who love you, what reward have ye? Do not also the tax- <sup>47</sup> gatherers the same? And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles<sup>z</sup> the same? <sup>48</sup> Be ye therefore perfect as your heavenly Father<sup>a</sup> is perfect.

VI. Take heed not to do your alms<sup>b</sup>

<sup>v</sup> σκανδαλίζει. σκάνδαλον is not properly a stumbling block, but the catch of a trap.

<sup>w</sup> Gehenna.

<sup>x</sup> Or 'the evil one.'

<sup>y</sup> Some leave out the words in [ ]: many of the Old Italic, so call'd, only the first half. It is in Luke.

<sup>z</sup> ἐθνικοί. T. R. reads 'tax-gatherers.'

<sup>a</sup> T. R. reads 'who [is] in the heavens.'

<sup>b</sup> Many read, probably rightly, 'your righteousness,'—i.e., in general. But δικαιοσύνη is used for τειρε. Z has ἐλεημοσύνη. κ had evidently δικαιοσύνη. The Rabbis use δ. for 'alms.' And it is said the Syriac version has a note that it is the same in Syriac. The LXX translate τειρε by 'alms.' But see Wetstein in loco.

before men to be seen of them, otherwise ye have no reward with your Father who [is] in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, They have<sup>c</sup> their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand does; so that thine alms may be in secret, and thy Father who sees in secret himself will render [it] to thee.<sup>d</sup>

And when thou prayest, thou<sup>e</sup> shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, so that they should appear to men. Verily I say unto you, They have<sup>c</sup> their reward.

But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who sees in secret will render [it] to thee.<sup>d</sup> But when ye pray, use not vain repetitions, as those who are of the nations; for they think they shall be heard through their much speaking. Be

not ye therefore like them, for your Father knows of what things ye have need before ye beg [any-thing]<sup>g</sup> of him. Thus therefore pray ye: Our Father who [art] in the heavens, let thy name be sanctified, let thy kingdom come, let thy will be done as in heaven so upon the earth; give us to-day our needed bread,<sup>f</sup> and forgive us our debts, as we also forgive our debtors, and lead us not into temptation, but save us from evil.<sup>g</sup> For if ye forgive men their offences, your heavenly Father will forgive you also; but if ye do not forgive men their offences, neither will your Father forgive your offences.

And when ye fast be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have<sup>c</sup> their reward. But thou, [when] fasting, anoint thy head and wash thy face, so that thou mayest not appear fasting unto men, but to thy Father who [is] in secret; and thy Father who sees in secret shall render [it] to thee.<sup>d</sup>

Lay not up for yourselves trea-

<sup>c</sup> 'Have' is compounded with a preposition, which gives it the force of having all they have to expect—they have the whole of it already, ἀνέχουσι. It is expressed in English by laying the stress on 'have.' Perhaps one might say, 'have got' in the same sense.

<sup>d</sup> T. R. adds 'openly.'

<sup>e</sup> Some read 'ye pray, ye shall.'

<sup>f</sup> Or 'to-morrow's,' or till 'to-morrow.' ἐπιόριον may be 'daily' in the sense of 'till to-morrow.' A nearly analogous word (this is only used here) means to-morrow, and is often used in Acts and Luke. This has the form of an adjective

derived from that. But many object to this, as not according to the analogy of Greek, and understand it to mean 'needed.' Origen declares it is a word unknown to classical or popular Greek. The analogy of περισσεία and περισσέος, 'superfluous, more than what is needed,' seems to me the plainest and most natural explanation of it. They had only what was directly and immediately for them or their need, ἐπί, and not what was περί, 'surrounded with abundance.'

<sup>g</sup> Or 'from the evil one.' T. R. adds 'For thine is the kingdom, and the power, and the glory, for ever. Amen.'



asures upon the earth, where moth  
and rust spoils, and where thieves  
20 dig through and steal; but lay  
up for yourselves treasures in  
heaven, where neither moth nor  
rust spoils, and where thieves do  
21 not dig through nor steal; for  
where your treasure is, there will  
22 be also your heart. The lamp of  
the body is the eye; if therefore  
thine eye be single, thy whole  
23 body will be light; but if thine  
eye be wicked, thy whole body  
will be dark. If therefore the  
light that [is] in thee be dark-  
24 ness, how great the darkness! No  
one can serve two masters: for  
either he will hate the one and  
will love the other, or he will  
hold to the one and despise the  
other. Ye cannot serve God and  
25 mammon. For this cause I say  
unto you, Do not be careful about  
your life, what ye should eat and  
what ye should drink; nor for  
your body, what ye should put  
on. Is not the life more than  
food, and the body than raiment?  
26 Look at the birds of the heaven,  
that they sow not, nor reap, nor  
gather into granaries, and your  
heavenly Father nourishes them.  
Are ye not much more excellent  
27 than they? But which of you by  
carefulness can add to his growth  
28 one cubit? And why are ye  
careful about clothing? Observe  
with attention the lilies of the  
field how they grow; they toil not,  
29 neither do they spin; but I say  
unto you, that not even Solomon  
in all his glory was clothed as one

30 of these. But if God so clothe  
the herbage of the field, which is  
to-day, and to-morrow is cast into  
the oven, will he not much rather  
31 you, O [ye] of little faith? Be not  
therefore careful, saying, What  
shall we eat? or What shall we  
drink? or What shall we put on?  
32 for all these things the nations  
seek after; for your heavenly  
Father knows that ye have need  
33 of all these things. But seek ye  
first the kingdom of God and his  
righteousness, and all these things  
34 shall be added unto you. Be not  
careful therefore for the morrow,  
for the morrow shall be careful  
about its own things. Sufficient  
to the day [is] its own evil.

VII. Judge not, that ye may not  
2 be judged; for with what judg-  
ment ye judge, ye shall be judged;  
and with what measure ye mete  
3 it shall be measured to you.<sup>k</sup> But  
why lookest thou on the mote  
that is in the eye of thy brother,  
but observest not the beam that  
4 is in thine eye? Or how wilt  
thou say to thy brother, Suffer  
that I cast out the mote from  
thine eye; and behold, the beam  
5 is in thine eye? Hypocrite, cast  
out first the beam out of thine  
eye, and then thou wilt see clearly  
to cast out the mote out of the  
eye of thy brother.

6 Give not that [which is] holy to  
the dogs, nor cast your pearls  
before the pigs, lest they trample  
them with their feet, and turning  
7 round rend you. Ask, and it shall  
be given to you. Seek, and ye

<sup>j</sup> The proper sense of ἡλικία is 'age,' and many insist on it here. But it refers to relative age in man, and hence

is used for growth, or stature, as Luke xix. 3.

<sup>k</sup> T. R. adds 'again.'

# MATTHEW VII.

shall find. Knock, and it shall  
<sup>8</sup> be opened to you. For every one  
 that asks receives; and he that  
 seeks finds; and to him that  
<sup>9</sup> knocks it shall be opened. Or  
 what man is there of you who, if  
 his son shall ask of him a loaf of  
<sup>10</sup> bread,<sup>1</sup> will give him a stone; and  
 if he ask a fish, will give him a  
<sup>11</sup> serpent? If therefore ye, being  
 wicked, know [how] to give good  
 gifts to your children, how much  
 rather shall your Father who [is]  
 in the heavens give good things  
 to them that ask of him?

<sup>12</sup> Therefore all things whatever  
 ye desire that men should do to  
 you, thus do ye also do to them;  
 for this is the law and the pro-  
 phets.

<sup>13</sup> Enter in through the narrow  
 gate, for wide the gate and broad  
 the way that leads to destruc-  
 tion, and many are they who  
<sup>14</sup> enter in through it. For narrow<sup>m</sup>  
 the gate and straitened the way  
 that leads to life, and they are  
 few who find it.

<sup>15</sup> But beware of false prophets,  
 which come to you in sheep's  
 clothing, but within are ravening  
<sup>16</sup> wolves. By their fruits ye shall  
 know<sup>n</sup> them. Do men gather a  
 bunch of grapes from thorns,  
<sup>17</sup> or from thistles figs? So every  
 good tree produces good fruits,

but the worthless tree produces  
<sup>18</sup> bad fruits. A good tree cannot  
 produce bad fruits, nor a worth-  
 less tree produce good fruits.  
<sup>19</sup> Every tree not producing good  
 fruit is cut down and cast into  
<sup>20</sup> the fire. By their fruits then  
 surely<sup>o</sup> ye shall know<sup>n</sup> them.

<sup>21</sup> Not every one who says to me,  
 Lord, Lord, shall enter into the  
 kingdom of the heavens, but he  
 that does the will of my Father  
<sup>22</sup> who [is] in the heavens. Many  
 shall say to me in that day, Lord,  
 Lord, have we not prophesied  
 through *thy* name, and through  
*thy* name cast out demons, and  
 through *thy* name done many  
<sup>23</sup> works of power? and then will I  
 avow unto them, I never knew  
 you. Depart from me, workers of  
 lawlessness.

<sup>24</sup> Whoever therefore hears these  
 my words and does them, I will  
 liken him to a prudent man, who<sup>4</sup>  
 built his house upon the<sup>r</sup> rock;  
<sup>25</sup> and the rain came down, and the  
 streams came, and the winds blew  
 and fell upon that house, and it  
 did not fall, for it was founded  
<sup>26</sup> upon the rock. And every one  
 who hears these my words and  
 does not do them, he shall be  
 likened to a foolish man, who  
 built his house upon the sand;  
<sup>27</sup> and the rain came down, and the

<sup>1</sup> Literally 'of whom if his son shall ask a loaf of bread, will give,' &c.; but it is harsh in English.

<sup>m</sup> Or perhaps 'how narrow;' *τί* instead of *ὅτι*—הַיָּרֵחַ. But see Bengel *in loco*. *α* has *ὅτι*, but marked with a dot.

<sup>n</sup> *ἐπιγινώσκω*, 'recognize,' 'know well;' and so verse 20.

<sup>o</sup> *ἀρα* (here *ἀραγε*) has the force of bringing up what precedes, from which a necessary consequence follows. *οὐν*

shews it as a fact; *ἀρα* treats it as evident from what precedes; *γέ* strengthens: 'is indeed,' 'surely,' 'at any rate.'

<sup>4</sup> *ὅστις*, the character: 'who was such as.'

<sup>r</sup> Here the article has the force of contrast, as noticed as to *ὁ* *ὅρος*, *πλοῖον* already. As in English, though the cases are more rare, we say, 'on the way,' 'the wayside.' In English 'the sand' is used as here, and may fairly justify 'the rock'—that which has that nature.

streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.

<sup>28</sup> And it came to pass, when Jesus had finished these words, the crowds were astonished at his <sup>29</sup> doctrine, for he taught them as having authority, and not as the scribes.

VIII. And when he had come down from the mountain, great crowds <sup>2</sup> followed him. And behold, a leper came and did homage to him, saying, Lord, if thou wilt, thou <sup>3</sup> art able to cleanse me. And Jesus stretched out his hand and touched him, saying, I will; be cleansed. And immediately his <sup>4</sup> leprosy was cleansed. And Jesus saith to him, See thou tell no man; but go, shew thyself to the priest, and offer the gift which Moses enjoined, for a witness to them.

<sup>5</sup> And when he<sup>s</sup> had entered into Capernaum, a centurion came to <sup>6</sup> him, beseeching him, and saying, Lord, my servant lies paralytic in the house, suffering grievously. <sup>7</sup> And Jesus saith to him, I will <sup>8</sup> come and heal him. And the centurion answered and said, Lord, I am not fit that thou shouldst enter under my roof; but only speak<sup>t</sup> a word, and my servant <sup>9</sup> shall be healed. For I also am a man under authority, having under me soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondsman, Do this,

<sup>10</sup> and he does it. And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have <sup>11</sup> I found such faith. But I say unto you, that many shall come from the rising and setting [sun], and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens; <sup>12</sup> but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping <sup>13</sup> and the gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

<sup>14</sup> And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever; <sup>15</sup> and he touched her hand, and the fever left her, and she arose and served him.<sup>u</sup>

<sup>16</sup> And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and <sup>17</sup> healed all that were ill; so that that might be fulfilled which was spoken by the prophet Esaias, saying, Himself took our infirmities and bore our diseases.

<sup>18</sup> And Jesus, seeing great crowds around him, commanded to depart <sup>19</sup> to the other side. And a scribe came up and said to him, Teacher, I will follow thee whithersoever <sup>20</sup> thou mayest go. And Jesus saith to him, The foxes have holes, and the birds of the heaven roosting

<sup>s</sup> T. R. reads 'Jesus.'

<sup>t</sup> Literally 'with or by a word,' in contrast with coming. T. R. reads 'a word,' not 'by;' then it would be 'but

only speak a word.'

<sup>u</sup> T. R. reads 'them.'

<sup>v</sup> The reader will remember the note on 'by' used with 'prophet,' in chap. i. 22.



places; but the Son of man has not where he may lay his head.  
<sup>21</sup> But another of his disciples said to him, Lord, suffer me first to go  
<sup>22</sup> away and bury my father. But Jesus said to him, Follow me, and leave the dead to bury their own  
<sup>23</sup> dead. And he went on board ship, and his disciples followed him;  
<sup>24</sup> and behold, [the water] became very agitated on the sea, so that the ship was covered by the  
<sup>25</sup> waves; but *he* slept. And the<sup>w</sup> disciples came and awoke him, saying, Lord save us: we perish.  
<sup>26</sup> And he saith to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there  
<sup>27</sup> was<sup>x</sup> a great calm. But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey him?  
<sup>28</sup> And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons coming out of the tombs, exceeding dangerous, so that no one was able to  
<sup>29</sup> pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, Son of God? hast thou come here before  
<sup>30</sup> the time<sup>y</sup> to torment us? Now there was, a great way off from them, a herd of many swine feeding;  
<sup>31</sup> and the demons besought him, saying, If thou cast us out,

suffer us to go<sup>z</sup> away into<sup>a</sup> the  
<sup>32</sup> herd of swine. And he said to them, Go. And they, going out, departed into<sup>a</sup> the herd of swine; and lo, the whole herd [of swine<sup>b</sup>] rushed down the deep slope into the sea, and died in the waters.  
<sup>33</sup> But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed  
<sup>34</sup> by demons. And behold, the whole city went out to meet Jesus, and when they saw him they begged him to go away out of their coasts. (IX.) And going on board the ship,<sup>c</sup> he passed over and  
<sup>2</sup> came to his own city. And lo, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child;  
<sup>3</sup> thy sins are forgiven.<sup>d</sup> And behold, certain of the scribes said in themselves, This [man] blas-  
<sup>4</sup> phemes. And Jesus, seeing their thoughts, said, Why do *ye* think  
<sup>5</sup> evil things in your hearts? For which is easier: to say, Thy sins are forgiven thee; or to say, Rise  
<sup>6</sup> up and walk? But that ye may know that the Son of man has power<sup>e</sup> on earth to forgive sins, (then he saith to the paralytic,) Rise up, take up thy bed and go  
<sup>7</sup> into thy house. And he rose up  
<sup>8</sup> and went to his house. But the crowds seeing [it], were in fear,<sup>f</sup>

<sup>w</sup> T. R. reads 'his.'

<sup>x</sup> ἐγένετο, 'it then began or took place,' but this cannot be said in English.

<sup>y</sup> Or perhaps 'to torment us before the time.'

<sup>z</sup> Many read 'send us.'

<sup>a</sup> Or 'to.'

<sup>b</sup> Many leave out 'of swine.'

<sup>c</sup> Or 'on board ship.' I have here put 'the ship,' because he had gone over in one.

<sup>d</sup> T. R. adds 'thee.'

<sup>e</sup> But with the additional thought of 'right, authority;' ἐξουσία. See note to chapter x. l.

<sup>f</sup> T. R. reads 'marvelled.'

# MATTHEW IX.

and glorified God who gave such power<sup>f</sup> to men.

<sup>9</sup> And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and saith to him, Follow me. And he rose <sup>10</sup>up and followed him. And it came to pass, as he lay at table in the house, that,<sup>g</sup> behold, many tax-gatherers and sinners came and lay at table with Jesus and <sup>11</sup>his disciples. And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with <sup>12</sup>tax-gatherers and sinners? But Jesus hearing it, said to them, They that are strong have not need of a physician, but those <sup>13</sup>that are ill. But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.<sup>h</sup>

<sup>14</sup> Then came to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy <sup>15</sup>disciples fast not? And Jesus said to them, Can the children of the bride-chamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they <sup>16</sup>will fast. But no one puts a patch of new<sup>i</sup> cloth on an old garment, for its filling up takes from the garment, and a worse rent

<sup>17</sup> takes place. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

<sup>18</sup> As he spoke these things to them, behold, a ruler came and did homage to him, saying, My daughter has by this<sup>j</sup> died; but come and lay thy hand upon her <sup>19</sup>and she shall live. And Jesus rose up and followed him, and his <sup>20</sup>disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment; <sup>21</sup>for she said within herself, If I should only touch his garment I <sup>22</sup>shall be healed. But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.

<sup>23</sup> And when Jesus was come to the house of the ruler, and saw the fluteplayers and the crowd <sup>24</sup>making a tumult, he said<sup>k</sup> to them, Withdraw, for the damsel is not dead but sleeps. And they laughed <sup>25</sup>at him. But when the crowd had been put out, he went in and took her hand; and the damsel rose <sup>26</sup>up. And the fame of it went out <sup>27</sup>into all that land. And as Jesus passed on thence, two blind [men]

<sup>f</sup> See note to verse 6.

<sup>g</sup> Literally 'and.' This use of καί is very common in Luke, otherwise I should have said it was a Hebraism.

<sup>h</sup> T. R. adds 'to repentance.'

<sup>i</sup> Literally 'unfulled, unmilled.'

<sup>j</sup> ἀπὸ is what comes up to νῦν, says Suidas, quoted by Wetstein *in loco*; as ἀντίκα, what in the future joins now. Mark has

'is at extremity;' Luke 'was dying.' Nor has 'now died' any other sense, only it is less clear. It is however quite possible that Matthew may give the result of the servant's message and all. It may be translated 'has just now died,' or 'has even now died.' Chrysostom and others give it as in text.

<sup>k</sup> T. R. reads 'says.'

followed him, crying and saying, Have mercy on us, Son of David.

<sup>28</sup> And when he was come to the house, the blind [men] came to him. And Jesus saith to them, Do ye believe that I am able to do this? They say to him, Yea,

<sup>29</sup> Lord. Then he touched their eyes, saying, According to your

<sup>30</sup> faith be it unto you. And their eyes were opened; and Jesus charged them sharply, saying, See

<sup>31</sup> let no man know it. But they, when they were gone out, spread his name abroad in all that land.

<sup>32</sup> But as these were going out, behold, they brought to him a dumb man possessed by a demon.

<sup>33</sup> And the demon having been cast out the dumb spake. And the crowds were astonished, saying, It was never thus seen in Israel.

<sup>34</sup> But the Pharisees said, He casts out the demons through the prince of the demons.

<sup>35</sup> And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every

<sup>36</sup> bodily weakness.<sup>1</sup> But when he saw the crowds he was moved with compassion for them because they were harassed,<sup>m</sup> and cast away as sheep not having a shepherd.

<sup>37</sup> Then saith he to his disciples, The harvest [is] great and the

<sup>38</sup> workmen [are] few; supplicate therefore the Lord of the harvest,

that he send forth workmen unto his harvest.

X. And having called to [him] his twelve disciples, he gave them power<sup>n</sup> over unclean spirits, so that they should cast them out; and heal every disease and every bodily weakness.

<sup>2</sup> Now the names of the twelve apostles are these: first, Simon, who [was] called Peter, and Andrew his brother; James, the [son] of Zebedee, and John his

<sup>3</sup> brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James, the [son] of Alphæus, and Lebbaeus, who was

<sup>4</sup> surnamed Thaddeus; Simon the Cananæan,<sup>o</sup> and Judas the Iscariote, who also delivered him up.

<sup>5</sup> These twelve sent Jesus out when he had charged them, saying, Go not off into the way of the Gentiles, and into a city of

<sup>6</sup> Samaritans enter ye not; but go ye rather to the lost sheep of the

<sup>7</sup> house of Israel. And as ye go, preach, saying, The kingdom of

<sup>8</sup> the heavens has drawn nigh. Heal [the] infirm, raise [the] dead, cleanse lepers,<sup>p</sup> cast out demons:

<sup>9</sup> gratuitously. Do not provide yourselves with gold, or silver, or

<sup>10</sup> brass, for your belts, nor scrip for the way, nor two vests, nor sandals, nor a staff: for the workman is worthy of his nourishment.

<sup>11</sup> But into whatever city or village

<sup>1</sup> T. R. adds 'among the people.'

<sup>m</sup> T. R. reads 'ἐκκληυμένοι,' 'tired,' 'worn out.'

<sup>n</sup> Or 'authority': ἐξουσία, not δύναμις. More than authority, but not simply δύναμις. More than δύναμις, as it includes the right to exercise this. Hence 'power'

is nearer to it in English. δύναμις is the ability to do a thing.

<sup>o</sup> Very probably the Hebrew word for the Greek term ζηλωτής.

<sup>p</sup> T. R. puts 'cleanse lepers' before 'raise the dead.'

ye enter, inquire who in it is worthy, and there remain till ye go forth. But when ye go into a<sup>p</sup> house, salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor shall hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in judgment-day than for that city.

Behold, I send you as sheep in the midst of wolves; be ye therefore prudent as the serpents and guileless as the doves. But beware of men; for they will deliver you up to sanhedrims, and scourge you in their synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.

But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to

death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, he<sup>q</sup> shall be saved.

But when they persecute you in this city, flee to the other; for verily I say to you, Ye will not have completed the cities of Israel until the Son of man be come. The disciple is not above his teacher, nor the bondsman above his lord. [It is] sufficient for the disciple that he should become as his teacher, and the bondsman as his lord. If they have called the master of the house Beelzebub, how much more those of his household? Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known. What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses.

And be not afraid<sup>r</sup> of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.<sup>s</sup> Are not two sparrows sold for a farthing?<sup>t</sup> and one of them shall not fall to the ground without your Father; but of you even the hairs of the head are all numbered. Fear not therefore; ye are better than many sparrows. Whosoever therefore shall confess

<sup>p</sup> Although οἶκος has the article, I apprehend it is the use of it already noted—that of contrast. 'Into the house,' in contrast to 'without doors,' whatever house it may be. We have a few such cases in English, but marked by the *absence* of the article, and they are generic words: 'gone to sea,' 'came to land;' but we must say 'a house.'

<sup>q</sup> οὗτος.

<sup>r</sup> Here, and in the parallel passage, Luke xii. we have ἀπό, 'from,' perhaps the Hebrew מן. But it is not so used elsewhere that I know of in the New Testament. Here it may have the force of 'shrinking from through fear.'

<sup>s</sup> Gehenna.

<sup>t</sup> The value of an assarion is not exactly known: it was very small.

# MATTHEW X, XI.

me before men, *I* also will confess him before my Father which is in the heavens. But whosoever shall deny me before men, him will *I* also deny before my Father who [is] in the heavens.

Do not think that *I* have come to send peace upon the earth: *I* have not come to send peace, but a sword. For *I* have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of his household shall be a man's enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. And he who does not take up his cross and follow after me is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily *I* say unto you, he shall in no wise lose its reward.

XI. And it came to pass, when

Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

But John, having heard in the prison the works of the<sup>u</sup> Christ, sent by<sup>v</sup> his disciples, and said to him, Art *thou* the coming [one]? or are we to<sup>w</sup> wait for another? And Jesus answering said to them, Go, report to John what ye hear and see. Blind [men] see, and lame walk; lepers are cleansed, and deaf hear; and<sup>x</sup> dead are raised, and poor have glad tidings preached to them: and blessed is [he] whosoever shall not be offended in me. But as these went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings. But what went ye out to see? a prophet? Yea, *I* say to you, and more than a prophet: for this is he of whom it is written, Behold, *I* send my messenger before thy face, who shall prepare thy way before thee. Verily *I* say to you, that there is not arisen among [the] born of women a greater than John the baptist. But the little one<sup>y</sup> in the kingdom of the heavens is greater than he. But from the days of John the bap-

<sup>u</sup> Or 'of Christ.'

<sup>v</sup> T. R. reads 'two of.'

<sup>w</sup> προσδοκῶμεν, probably conjunctive: 'should we' 'have we to do it,' not simply 'are we doing it.'

<sup>x</sup> T. R. omits 'and.'

<sup>y</sup> Or 'the least.' It is the comparative: but whoever else is taken, the supposed one is less; but the idiomatic force is more preserved by 'the little one.'



tist until now, the kingdom of the heavens is taken by violence,  
<sup>13</sup> and the violent seize on it. For all the prophets and the law  
<sup>14</sup> have prophesied unto John. And if ye will receive it, this is Elias  
<sup>15</sup> who is<sup>z</sup> to come. He that has  
<sup>16</sup> ears to hear, let him hear. But to whom shall I liken this generation? It is like children<sup>a</sup> sitting in the markets, and calling  
<sup>17</sup> to their companions, and saying, We have piped to you, and ye have not danced; we have sung dirges to you, and ye have not  
<sup>18</sup> wailed. For John has come neither eating nor drinking, and they say,  
<sup>19</sup> He has a demon. The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating<sup>b</sup> and wine-drinking, a friend of tax-gatherers and sinners:—and wisdom has been justified by her children.

<sup>20</sup> Then began he to reproach the cities in which most of his works of power had taken place,<sup>c</sup> because  
<sup>21</sup> they had not repented. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in thee had taken place in Tyre and Sidon, they had<sup>d</sup> long ago repented in sackcloth and ashes.  
<sup>22</sup> But I say to you, that it shall be

more tolerable for Tyre and Sidon in judgment-day than for you.  
<sup>23</sup> And thou, Capernaum, who hast been lifted up even to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee had taken place in Sodom, it had  
<sup>24</sup> remained until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom  
<sup>25</sup> in judgment-day than for thee. At that time Jesus answering said, I praise thee, bearing witness to [thee], O Father, Lord of the heaven and the earth, that thou hast hid these things from the wise and prudent, and hast revealed  
<sup>26</sup> them to babes. Yea, O Father, for thus has [it] been well-pleasing  
<sup>27</sup> in thy sight. All things have been delivered to me by my Father, and no one knows<sup>e</sup> the Son but the Father, nor does any one know<sup>e</sup> the Father but the Son, and he to whom the Son may be  
<sup>28</sup> pleased to reveal [him]. Come to me, all ye who labour and are burthened, and I will give you  
<sup>29</sup> rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye  
<sup>30</sup> shall find rest to your souls; for my yoke is easy, and my burden is light.

<sup>z</sup> ὁ μέλλων. By saying, 'who is to come,' it is left in the abstract pretty much as in Greek—the one who had this character in a Jew's mind according to prophecy. If we say, 'who is about to come,' the mind turns to a time yet future: 'who was' is interpretation.

<sup>a</sup> T. R. reads 'little boys,' or 'little children.'

<sup>b</sup> φάγος καὶ οἰνοπότης, spending his substance in eating and drinking.

<sup>c</sup> ἐγένοντο, γινόμεναι, 'taken place,' 'happened.' I do not say, 'had been

wrought,' because it takes the mind off the place of their happening to their being wrought.

<sup>d</sup> ἄν with an indicative: ἄν does not really govern a mood. If the fact is certain, it is connected with an indicative; if not, with optative or subjunctive; but its force is the mental supposition (not merely the fact) that it might have been otherwise. Even if a fact, it is not considered historically but mentally.

<sup>e</sup> ἐπιγινώσκει, a real knowledge, not a mere objective acquaintance with a person.

XII. At that time Jesus went on the sabbath through the corn-fields; and his disciples were hungry, and began to pluck the ears<sup>2</sup> and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not<sup>3</sup> lawful to do on sabbath. But he said to them, Have ye not read what David did when he was hungry,<sup>f</sup> and they that were with<sup>4</sup> him? How he entered into the house of God, and ate the shew loaves, which it was not lawful for him to eat, nor for those with him,<sup>5</sup> but for the priests only? Or have ye not read in the law that on the sabbaths the priests in the temple profaneth the sabbath, and are blameless? But I say unto you, that there is here a greater thing<sup>g</sup> than the temple. But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord<sup>h</sup> of the sabbath.  
<sup>9</sup> And, going away<sup>i</sup> from thence, he came into their synagogue.  
<sup>10</sup> And, behold, there was a man having his<sup>j</sup> hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that<sup>11</sup> they might accuse him. But he

said to them, What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold<sup>12</sup> of it and raise [it] up? How much better then is a man than a sheep! So that it is lawful to do<sup>13</sup> well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored sound as the<sup>14</sup> other. But the Pharisees, having gone out, took counsel against him how they might destroy him.  
<sup>15</sup> But Jesus knowing it, withdrew thence, and great crowds followed<sup>16</sup> him; and he healed them all: and charged it on them that they should not make him publicly<sup>17</sup> known: that<sup>k</sup> that might be fulfilled [that was] spoken by the<sup>18</sup> prophet Esaias, saying, Behold my servant, whom I have chosen, my beloved in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations.  
<sup>19</sup> He shall not strive nor cry out, nor shall any one hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth<sup>l</sup> judgment unto vic-

<sup>f</sup> T. R. adds 'himself.'

<sup>g</sup> T. R. reads 'a greater than;' *μείζων* instead of *μείζον*.

<sup>h</sup> T. R. reads 'even of.'

<sup>i</sup> *μεταβαίνω* is always a change of place—leaving one place and going to another; *προβαίνω*, progress onward in one supposed space or limit, hence used also for advanced in years. The reader has only to consult a Greek Concordance.

<sup>j</sup> Others read 'having a withered hand.'

<sup>k</sup> T. R. reads 'so that.'

<sup>l</sup> *ἐκβάλλω*. It is difficult to avoid using a word which is interpretation; the word is the same here as in ver. 35, and chap. xiii. 52, 'brings forth out of his trea-

asures;' but it signifies 'putting forth' as much as 'bringing forth:' 'send forth' is more arbitrary. 'He produces;' but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures,' as said indeed in Deut. xxxii., and in due time it will be produced, without saying he brings it with him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength;' whereas it is producing, bringing out what till then was hidden and kept back. See chap. xii. 35.

<sup>21</sup> tory; and on <sup>m</sup> his name shall [the]  
<sup>22</sup> nations hope. Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the [blind and]<sup>a</sup> dumb [man] both spake and saw.  
<sup>23</sup> And all the crowds were amazed and said, Is this [man] the Son  
<sup>24</sup> of David? But the Pharisees, having heard it, said, This [man] does not cast out demons, but by  
<sup>25</sup> Beelzebub, prince of demons. But Jesus, knowing<sup>o</sup> their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will  
<sup>26</sup> not stand. And if Satan casts out Satan, he is divided against himself. How then shall his kingdom stand? And if I cast out  
<sup>27</sup> demons by Beelzebub, your sons, by whom do *they* cast [them] out? For this reason *they* shall  
<sup>28</sup> be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God  
<sup>29</sup> is come upon you. Or how can any one enter into the house of the strong man and plunder his goods, unless first he bind the strong man? and then he will  
<sup>30</sup> plunder his house. He that is not with me is against me, and he that gathers not with me  
<sup>31</sup> scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven  
<sup>32</sup> to men. And whosoever shall

have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one].  
<sup>33</sup> Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is  
<sup>34</sup> known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure<sup>p</sup> brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word, whatsoever<sup>q</sup> men shall say, they shall render an account of it in judgment-day:  
<sup>37</sup> for by thy words thou shalt be justified, and by thy words thou shalt be condemned.  
<sup>38</sup> Then answered<sup>r</sup> some of the scribes and Pharisees saying, Teacher, we desire to see a sign  
<sup>39</sup> from thee. But he, answering, said to them, A wicked and adulterous generation seeks a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three  
<sup>41</sup> nights. Ninevites<sup>s</sup> shall rise up in the judgment with this generation, and shall condemn it; for

<sup>m</sup> T. R. reads 'in.'  
<sup>a</sup> Readings vary. I suspect 'blind' is added to meet 'and saw.'  
<sup>o</sup> εἰδώς, conscious, not objective knowledge. In ver. 15 γινούς is objective, hav-

ing learnt it.  
<sup>p</sup> T. R. reads 'of the heart.'  
<sup>q</sup> Many read 'which.'  
<sup>r</sup> Many add 'him.'  
<sup>s</sup> Literally 'men, Ninevites.'



they repented at the preaching of Jonas ; and behold, more than  
<sup>42</sup> Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, more than Solomon [is] here.

<sup>43</sup> But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds it unoccupied, <sup>45</sup> swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

<sup>46</sup> But while he was yet speaking to the crowds, behold, his mother and his brethren stood without <sup>47</sup> seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answering said to him that spoke to him Who is my mother, and who are my <sup>48</sup> brethren? And, stretching out his hand to his disciples, he said, Behold my mother and my brethren; for whosoever shall do the <sup>50</sup> will of my Father who [is] in the heavens, he is my brother, and

sister, and mother.

XIII. And that [same] day Jesus went out from the house and sat <sup>2</sup> down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. <sup>3</sup> And he spoke to them many things in parables, saying, Behold, the sower went out to sow; <sup>4</sup> and as he sowed, some [grains] fell along the way, and the birds <sup>5</sup> came and devoured them; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth, <sup>6</sup> but when the sun rose they were burnt up, and because of not having [any] root were dried up; and <sup>7</sup> others fell upon the thorns, and the thorns grew up and choked <sup>8</sup> them; and others fell upon the good ground and produced fruit, one a hundred, one sixty, and <sup>9</sup> one thirty. He that has ears <sup>10</sup> to hear, let him hear. And the disciples came up and said to him, Why speakest thou to them in <sup>11</sup> parables? And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but <sup>12</sup> to them it is not given; for whoever has, there shall be given to him, and he shall be caused to be in abundance;† but he who has not, even what he has shall be <sup>13</sup> taken away from him. For this

† As to the good thing given. It is abstract: the object is not to say what is given, but the manner of God's dealing. *περισσεύω* has a causative force (see Eph. i.), and here has the same subject as

'shall be given.' What is given is caused to be in abundance. We may say also, 'he shall be in abundance,' a word used of the thing and of the person possessing it. 'It (or he) is in abundance.'

cause I speak to them in parables, because seeing they do not see, and hearing they do not hear nor  
<sup>14</sup> understand; and by<sup>u</sup> them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not  
<sup>15</sup> see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest<sup>v</sup> they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I  
<sup>16</sup> should heal them. But blessed are *your* eyes because they see, and your ears because they hear;  
<sup>17</sup> for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not  
<sup>18</sup> hear [them]. Ye, therefore, hear  
<sup>19</sup> the parable of the sower. From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown  
<sup>20</sup> by the wayside. But he that is sown on the rocky place—this is he who hears the word and imme-  
<sup>21</sup> diately receives it with joy, but has no root in himself, but is for

a time only; and when tribulation or persecution happens on account of the word, he is immediately  
<sup>22</sup> offended. And he that is sown among thorns—this is he who hears the word, and the anxious cares of this life<sup>w</sup> and the deceit of riches choke the word and he<sup>x</sup>  
<sup>23</sup> becomes unfruitful. But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, and one sixty, and one thirty.  
<sup>24</sup> And he set before them another parable, saying, The kingdom of the heavens has become<sup>y</sup> like a man sowing good seed in his field;  
<sup>25</sup> but while men slept, his enemy came and sowed darnel<sup>z</sup> amongst  
<sup>26</sup> the wheat and went away. But when the blade shot up and produced fruit, then appeared the  
<sup>27</sup> darnel also. And the bondsmen of the householder came to him and said, Sir, hast thou not sown good seed in thy field? whence  
<sup>28</sup> then has it the<sup>a</sup> darnel? And he said to them, A man [that is] an enemy has done this. And the bondsmen said to him, Wilt thou then that we should go and ga-  
<sup>29</sup> ther it [up]? But he said, No; lest<sup>b</sup> [in] gathering the darnel ye should root up the wheat with  
<sup>30</sup> it. Suffer both to grow together unto the harvest, and in time of

<sup>u</sup> T. R. reads ἐπι. ἀναπληρώω is more than πληρώω. It is to supply what is wanting, and so 'fill up.' Since Esaias's time there had been much of this, but the rejection of Christ completed and filled it up. 'By them,' may be translated 'in them.' The sense is little different. 'By' casts more on their act and responsibility: ἐπί seems to have been introduced to avoid this sense of it.

<sup>v</sup> μήποτε: see note to chap. v. 25.  
<sup>w</sup> αἰώνος. The earliest Homeric use of αἰών is 'life in man,' afterwards 'the course of any events, an age, and eternity.' Here 'life' expresses it clearly enough.  
<sup>x</sup> Or 'it.'  
<sup>y</sup> ὁμοιωθή.  
<sup>z</sup> A useless weed resembling wheat.  
<sup>a</sup> Many omit 'the'  
<sup>b</sup> μήποτε: see chap. v. 25.

the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

<sup>31</sup> Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard which a man took and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

<sup>33</sup> He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

<sup>34</sup> All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them, so that that might be fulfilled [which was] spoken by the prophet, saying, I will open my mouth in parables: I will utter things hidden from [the] world's foundation.

<sup>36</sup> Then, having dismissed the crowds, he<sup>c</sup> went into the house; and his disciples came to him, saying, Expound to us the parable of the darnel of the field.

<sup>37</sup> But he answering said to them, He that sows the good seed is <sup>38</sup> the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons <sup>39</sup> of the evil [one]; and the enemy

who has sowed it is the devil; and the harvest is [the] completion of [the] age, and the harvestmen are <sup>40</sup> angels. As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of this age. The Son of <sup>41</sup> man shall send his angels, and they shall gather out of his kingdom all offences, and those that <sup>42</sup> practise lawlessness; and they shall cast them into the furnace of fire: there shall be the weeping <sup>43</sup> and the gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

<sup>44</sup> Again,<sup>d</sup> the kingdom of the heavens is like a treasure hid in the field,<sup>e</sup> which a man having found has hid, and for the joy of it goes and sells all whatever he has, and buys that field.

<sup>45</sup> Again, the kingdom of the heavens is like a merchant<sup>f</sup> seeking <sup>46</sup> beautiful pearls; and<sup>g</sup> having found one pearl of great value, he went and sold all whatever he had and bought it.

<sup>47</sup> Again, the kingdom of the heavens is like a seyne which has been cast into the sea, and which has gathered together of <sup>48</sup> every kind, which, when it has been filled, having drawn up on the shore and sat down, [they] gather the good into vessels and <sup>49</sup> cast the worthless out. Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the

<sup>c</sup> T. R. reads 'Jesus.'

<sup>d</sup> Some leave out 'again.'

<sup>e</sup> τῷ ἀγρῷ, 'the field,' as contrasted

with the city or town.

<sup>f</sup> Literally 'a man a merchant.'

<sup>g</sup> T. R. reads 'who having.'

<sup>50</sup> midst of the just, and shall cast them into the furnace of fire : there shall be the weeping and the gnashing of teeth.

<sup>51</sup> Jesus saith to them, Have ye understood all these things? They say to him, Yea, Lord.

<sup>52</sup> And he said to them, For this reason every scribe disciplined to the kingdom of the heavens is like a man [that is] a householder who brings out of his treasure things new and old.

<sup>53</sup> And it came to pass when Jesus had finished these parables he <sup>54</sup> withdrew thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this [man] this wisdom and these works of power?

<sup>55</sup> Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joses,<sup>h</sup> and Simon, and Judas? And his sisters, are they <sup>56</sup> not all with us? Whence then has this [man] all these things?

<sup>57</sup> And they were offended<sup>i</sup> in him. And Jesus said to them, A prophet is not without honour, unless

in his country and in his house.

<sup>58</sup> And he did not there many works of power, because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame of Jesus,

<sup>2</sup> and said to his servants, This is John the baptist : *he* is risen from the dead, and because of this these works of power display

<sup>3</sup> their force in him.<sup>j</sup> For Herod had laid hold on John, and had bound him and put him in prison on account of Herodias the wife

<sup>4</sup> of Philip his brother. For John said to him, It is not lawful for

<sup>5</sup> thee to have her. And [while] desiring to kill him he feared the crowd, because they held him for a

<sup>6</sup> prophet. But when Herod's birthday was celebrated, the daughter of Herodias danced before them,

<sup>7</sup> and pleased Herod ; whereupon he promised with oath to give her

<sup>8</sup> whatsoever she should ask. But she, being set on<sup>k</sup> by her mother, says, Give me here upon a dish the head of John the baptist.

<sup>9</sup> And the king was grieved ; but on account of the oaths, and those lying at table with [him],

<sup>g</sup> Or 'into.'

<sup>h</sup> Many read 'Joseph.'

<sup>i</sup> Or 'were stumbled at him : ' ἐσκανδαλίζοντο, but the word 'stumbled' is too weak. σκάνδαλον is literally 'the catch of a trap,' not a stumbling-stone. It is generally the occasion or means of getting into an evil case. See chap. xviii. 6.

<sup>j</sup> The construction is disputed here ; it is ἐνεργεῖν ἐν αὐτῷ, as nearly as possible 'operate in him.' The passage has a certain reflective force as in French, *s'opèrent en lui*. But this can hardly be given in English ; the Authorized Version has attempted it by changing the word to 'shew forth.' I have sought to preserve the force of the verb used by adding 'their force.' The difficulty partly arises from the word which is used for the

effects of power being the plural of power itself, because the power which wrought is more seen than the effects. Still I believe the intention is not to use *δυνάμεις* differently, only the mind turns more to the agent than the effect. 'Powers' and 'miracles' are the same word in Greek. Hence it may be translated 'these powers operate in him ;' but its reflective force above spoken of is, I doubt not, the true one. The 'shew forth' of the Authorized Version is alleged to be the force of the middle, which I doubt, but of the active I cannot find it is. For the sense, however, I should not object to 'display themselves in him.'

<sup>k</sup> Or 'instructed,' as LXX ; Ex. xxxv. 34. Deut. vi. 7. 'Put up to it,' not 'before instructed.'



he commanded [it] to be given.

<sup>10</sup> And he sent and beheaded John  
<sup>11</sup> in the prison; and his head was  
brought upon a dish, and was  
given to the damsel, and she  
<sup>12</sup> carried [it] to her mother. And  
his disciples came and took the  
body and buried it; and came  
<sup>13</sup> and brought word to Jesus. And  
Jesus, having heard it, withdrew  
thence by ship to a desert place  
apart.

And the crowds having heard  
[of it] followed him on foot from  
<sup>14</sup> the cities. And going out he<sup>m</sup> saw  
a great crowd, and was moved  
with compassion about them, and  
<sup>15</sup> healed their infirm. But when  
even was come, his disciples came  
to him saying, The place is desert,  
and [much of] the [day] time  
already gone by; dismiss<sup>n</sup> the  
crowds that they may go into the  
villages and buy food for them-  
<sup>16</sup> selves. But Jesus said to them,  
They have no need to go: give *ye*  
<sup>17</sup> them to eat. But they say to  
him, We have not here save five  
<sup>18</sup> loaves and two fishes. And he  
<sup>19</sup> said, Bring them here to me. And  
having commanded the crowds to  
recline upon the grass,<sup>o</sup> having  
taken the five loaves and the two  
fishes he looked up to heaven,  
and blessed: and having broken  
the loaves, he gave [them] to the  
disciples, and the disciples [gave  
<sup>20</sup> them] to the crowds. And all  
ate and were filled, and they took  
up what was over and above of

fragments twelve hand-baskets  
<sup>21</sup> full. But those that had eaten  
were about five thousand men,  
<sup>22</sup> besides women and children. And  
immediately he<sup>m</sup> compelled the<sup>p</sup>  
disciples to go on board ship, and  
to go on before him to the other  
side until he should have dis-  
<sup>23</sup> missed the crowds. And having  
dismissed the crowds, he went up  
into the<sup>q</sup> mountain apart to pray.  
And when even was come, he was  
<sup>24</sup> alone there, but the ship was  
already in the middle of the sea  
tossed by the waves, for the wind  
<sup>25</sup> was contrary. But in the fourth  
watch of the night he<sup>r</sup> went off  
<sup>26</sup> to them, walking on the sea. And  
the disciples, seeing him walking  
on the sea, were troubled, saying,  
It is an apparition. And they  
<sup>27</sup> cried out through fear. But Jesus  
immediately spoke to them say-  
ing, Take courage; it is I: be not  
<sup>28</sup> afraid. And Peter answering him  
said, Lord, if it be thou, com-  
mand me to come to thee upon  
<sup>29</sup> the waters. And he said, Come.  
And Peter, having descended from  
the ship, walked upon the waters  
<sup>30</sup> to go to Jesus. But seeing the  
wind strong he was afraid; and  
beginning to sink he cried out,  
<sup>31</sup> saying, Lord, save me. And im-  
mediately Jesus stretched out his  
hand and caught hold of him, and  
said to him, O thou of little faith,  
<sup>32</sup> why didst thou doubt? And  
when they had gone up into the  
<sup>33</sup> ship, the wind fell. But those in

<sup>m</sup> T. R. reads 'Jesus.'

<sup>n</sup> Some add 'therefore.'

<sup>o</sup> T. R. adds 'and.'

<sup>p</sup> T. R. reads 'his.'

<sup>q</sup> Here, as noticed already, 'the moun-

tain' is only in contrast with the plain;  
so of 'the ship.' It is not 'a mountain,'  
but he left the low ground by the sea and  
went up.

<sup>r</sup> T. R. reads 'Jesus.'



the ship came and did homage to him, saying, Truly thou art God's  
<sup>34</sup> Son. And having crossed over they came to the land of Gennesaret. And when the men of that place recognized him, they sent to that whole country around, and they brought to him all that  
<sup>35</sup> were ill, and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

XV. Then the scribes and Pharisees from Jerusalem come up to  
<sup>2</sup> Jesus, saying, Why do thy disciples transgress what has been delivered<sup>s</sup> by the ancients? for they do not wash their hands  
<sup>3</sup> when they eat bread. But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? For God commanded, saying, Honour<sup>t</sup> father and mother; and, He that speaks ill<sup>u</sup> of father or mother, let him  
<sup>5</sup> die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me  
<sup>6</sup> thou wouldest be profited:<sup>v</sup> and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teach-

<sup>7</sup> ing. Hypocrites! well has Esaias  
<sup>8</sup> prophesied about you, saying, This people<sup>w</sup> honours me with the lips, but their heart is far away from  
<sup>9</sup> me; but in vain do they worship me, teaching [as] teachings commandments of men. And having called to [him] the crowd, he said to them, Hear and understand:  
<sup>11</sup> Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. Then his disciples, coming to [him], said to him, Dost thou know that the Pharisees, having heard this<sup>x</sup> word, have  
<sup>13</sup> been offended?<sup>y</sup> But he answering said, Every plant which my heavenly Father has not planted  
<sup>14</sup> shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind,  
<sup>15</sup> both will fall into a ditch. And Peter answering said to him, Ex-  
<sup>16</sup> pound to us this parable. But he<sup>z</sup> said, Are ye also still without intelligence? Do ye not yet<sup>a</sup> apprehend, that everything that enters into the mouth finds its way into the belly, and is cast  
<sup>18</sup> forth into the draught? but those things which go forth out of the mouth come out of the heart, and  
<sup>19</sup> those defile man.<sup>b</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications,

<sup>s</sup> Or 'the tradition of the ancients.'

<sup>t</sup> T. R. adds 'thy.'

<sup>u</sup> Or 'abuses, curses.'

<sup>v</sup> Or 'it is a gift, whatever [you should have received] from me thou wilt have been profited.'

<sup>w</sup> T. R. adds 'draws near to me with the mouth and.' I know not why Meyer and Alford say from LXX, for it is in the Hebrew just the same; but none of the principal MSS have it but C. Z is mutilated.

No Latin MS has it but Brix. which is always the T. R. as is St. Gall. (or Δ). Griesb., Tisch., Lach., Alford, Meyer, De Wette, all reject it.

<sup>x</sup> Literally 'the.'

<sup>y</sup> See chap. xiii. 57: and so wherever the word 'offend' occurs.

<sup>z</sup> T. R. reads 'Jesus.'

<sup>a</sup> Many leave out 'yet.'

<sup>b</sup> Or 'the man.'

thefts, false witnessings, blasphemies; these are the things which defile man;<sup>b</sup> but the eating with unwashed hands does not defile the man.

<sup>21</sup> And Jesus, going forth from thence, withdrew into<sup>c</sup> the parts of Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried to him<sup>d</sup> saying, Have pity on me, Lord, Son of David, my daughter is miserably possessed by a devil.  
<sup>23</sup> But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us.  
<sup>24</sup> But he answering said, I have not been sent save to the lost sheep of Israel's house. But she came and did him homage, saying,  
<sup>26</sup> Lord, help me. But he answering said, It is not well to take the bread of the children and  
<sup>27</sup> cast it to the dogs.<sup>e</sup> But she said, Yea,<sup>f</sup> Lord; for even the dogs eat of the crumbs which fall from  
<sup>28</sup> the table of their masters. Then Jesus answering said to her, O

woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that very hour.

<sup>29</sup> And Jesus leaving that, came towards the sea of Galilee, and he went up into the mountain and sat  
<sup>30</sup> down there; and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet, and he healed them.  
<sup>31</sup> So that the crowds<sup>h</sup> wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the  
<sup>32</sup> God of Israel. But Jesus, having called his disciples to [him], said, I am moved with compassion as to the crowd, because they remain with me now already three days and they have not anything which they can eat, and I would not send them away fasting lest<sup>i</sup> they should faint on the way.  
<sup>33</sup> And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to  
<sup>34</sup> fill so great a crowd? And Jesus

<sup>b</sup> Or 'the man.'

<sup>c</sup> εἰς τὰ μέρη: not necessarily within the territory, but in that neighbourhood: perhaps it might be translated 'into the neighbourhood,' only it is a little too free. The woman came out from the country.

<sup>d</sup> Some leave out 'to him.'

<sup>e</sup> κυνάριον not κύων. A little dog, more slighting than dog. I believe; but 'little dog' is not this but rather the contrary in English. I would not say 'cur,' fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.

<sup>f</sup> Or else we may say 'yet' here, as admitting the truth but pleading: *vaí* is used for affirming what is said, but also for beseeching, as, indeed, in English we say, 'Yea, do it,' 'Yes, do it,' 'Yet' seems perhaps to express this more clearly, as the admission of what Christ

said is thus evident; the 'but' is wanting if we say 'yea.' The Auth. Ver. avoids the difficulty discussed by all the critics, by translating freely, but the 'for even' of the original is lost. 'Yet' thus used gives assent and obsecration, and this seems the force of *vaí*. See Rev. xxii. 20, 'Even so come.' If we say 'Truth, Lord,' we must add 'yet.' 'Truth, Lord, [yet hear] for even.' As to *vaí* having this tacitly beseeching character, see Philem. 20, and so it is taken by many. Otherwise *vaí* contradicts the Lord, who had said οὐκ, and καὶ γὰρ follows naturally. And I suspect this to be the better sense: 'Yes, Lord, you may do it, for even:' so I have put it in the text.

<sup>g</sup> T. R. reads 'the feet of Jesus.'

<sup>h</sup> Some read 'the crowd.'

<sup>i</sup> See chap. v. 25.

says to them, How many loaves have ye? But they said, Seven,  
<sup>35</sup> and a few small fishes. And he commanded the crowds to lie  
<sup>36</sup> down on the ground; and having taken the seven loaves and the fishes, having given thanks, he brake [them] and gave [them] to his disciples, and the disciples to  
<sup>37</sup> the crowd. And all ate and were filled; and they took up what was over and above of the fragments  
<sup>38</sup> seven baskets full; but they that ate were four thousand men, with-  
<sup>39</sup> out women and children. And, having dismissed the crowds, he went on board ship and came to the borders of Magada.<sup>1</sup>

XVI. And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew them a  
<sup>2</sup> sign out of heaven. But he answering said to them, When evening is come, ye say, Fine weather,  
<sup>3</sup> for the sky is red; and in the morning, A storm to-day, for the sky is red [and] lowering:<sup>k</sup> ye know [how] to discern the face of the sky, but ye cannot the  
<sup>4</sup> signs of the times. A wicked and adulterous generation seeks a sign, and a sign shall not be given to it save the sign of Jonas.<sup>1</sup> And he left them and went away.  
<sup>5</sup> And when his disciples were come to the other side, they had

forgotten to take [any] loaves.  
<sup>6</sup> And Jesus said to them, See and beware<sup>m</sup> of the leaven of the  
<sup>7</sup> Pharisees and Sadducees. And they reasoned among themselves, saying, Because we have taken no  
<sup>8</sup> loaves. And Jesus knowing [it], said,<sup>n</sup> Why reason ye among yourselves, O ye of little faith, because  
<sup>9</sup> ye have taken no loaves? Do ye not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets<sup>o</sup> ye  
<sup>10</sup> took [up]? nor the seven loaves of the four thousand, and how many baskets<sup>p</sup> ye took [up]?  
<sup>11</sup> How do ye not understand that [it was] not concerning bread I said to you<sup>a</sup> Beware of the leaven of the Pharisees and Sadducees?  
<sup>12</sup> Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.  
<sup>13</sup> But when Jesus was come into the coasts<sup>r</sup> of Cæsarea-Philippi, he demanded of his disciples, saying, Who do men say that<sup>s</sup> I the Son  
<sup>14</sup> of man am? And they said, Some, John the baptist; and others, Elias; and others again,<sup>t</sup> Jeremias  
<sup>15</sup> or one of the prophets. He says to them, But ye, who do ye say  
<sup>16</sup> that I am? And Simon Peter answering said, Thou art the

<sup>1</sup> T. R. reads 'Magdala.'

<sup>k</sup> T. R. adds 'hyποεrites.'

<sup>1</sup> Some authorities add with T. R. 'the prophet.'

<sup>m</sup> προσέχετε ἀπό is unusual: compare Luke xii. 1. It has the sense of the German *vor* or *wegen*: προσέχετε is 'to pay attention to,' not 'to guard from' (*behüten*, not *bewahren*); and the ἀπό is 'because of,' 'in view of,' to attend so as to guard yourself from.' 'Beware of,' I believe, most nearly conveys it.

<sup>n</sup> T. R. adds 'to them.'

<sup>o</sup> κόφινος, a round-plaited hand-basket for a journey.

<sup>p</sup> σπιρίς, larger than the κόφινος, particularly a fish-basket.

<sup>a</sup> T. R. reads 'to beware.'

<sup>r</sup> Or 'parts': μέρη.

<sup>s</sup> Some read 'that the Son of man is.'

<sup>t</sup> I have added 'again' here, because it is ἑτεροί, not ἄλλοι. The former is 'different,' the latter, simply 'others.'

Christ, the Son of the living God.

17 And Jesus answering said to him, Blessed art thou, Simon Bar-jonas,<sup>t</sup> for flesh and blood has not revealed [it] to thee, but my Father  
18 who is in the heavens. And I also, I say unto thee, that thou art Peter,<sup>u</sup> and on this rock I will build my assembly, and hades<sup>v</sup> gates shall not prevail against it.  
19 And I will give to thee the keys of the kingdom of the heavens; and whatever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall  
20 be loosed in the heavens. Then he enjoined on his disciples that they should say to no man that *he was*<sup>w</sup> the Christ.

21 From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised.  
22 And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto thee.  
23 But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thou savourest not the things of God,  
24 but the things of men. Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up  
25 his cross and follow me. For

whosoever shall desire to save his life<sup>x</sup> shall lose it; but whosoever shall lose his life for my sake shall  
26 find it. For what does a man profit if he should gain the whole world and lose his soul?<sup>x</sup> or what shall a man give in exchange  
27 for his soul? For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each ac-  
28 cording to his doings. Verily I say unto you, There are some of those standing here who shall not taste of death at all<sup>y</sup> until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes Peter, and James, and John his brother with [him], and brings them up into a high mountain  
2 apart. And he was transfigured before them. And his face shone as the sun, and his garments be-  
3 came white as the light; and lo, Moses and Elias appeared to them  
4 talking with him. And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us make here three tabernacles: for thee one, and for Moses one, and one for Elias.  
5 While he was still speaking, behold, a bright cloud overshadow-  
6 ed<sup>z</sup> them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found  
6 my delight: hear him. And the disciples hearing [it] fell upon

<sup>t</sup> Or 'son of Jonas.'

<sup>u</sup> Or 'a stone.'

<sup>v</sup> Or 'gates of hades.' These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

<sup>w</sup> T. R. adds 'Jesus.'

<sup>x</sup> The word *ψυχή* signifies both 'life' and 'soul.'

<sup>y</sup> *οὐ μή*.

<sup>z</sup> *ἐπεσκίασεν*, used for the cloud covering the tabernacle, so that it was filled with the glory; not a shadow above or over them.



their faces and were greatly terrified. And Jesus coming to [them] touched them, and said, Rise up, and be not terrified. And lifting up their eyes, they saw no one but Jesus alone. And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen up from among [the] dead. And his disciples demanded of him, saying, Why then say the scribes that Elias must first come? And he<sup>a</sup> answering said to them, Elias indeed comes first and will restore all things. But I say unto you, that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from<sup>b</sup> them. Then the disciples understood that he spoke to them of John the baptist. And when they came to the crowd, a man came to him, falling on his knees before him, and saying, Lord, have mercy on my son, for he is lunatic, and suffers<sup>c</sup> sorely. For often he falls into the fire and often into the water; and I brought him to thy disciples and they were not able to heal him. And Jesus answering said, O unbelieving and perverted generation, how long shall I be with you? how long shall I bear with you? Bring him here to me. And Jesus rebuked him,

and the demon went out from him, and the boy was healed from that hour. Then the disciples, coming to Jesus apart, said to him, Why were not we able to cast him out? And Jesus said to them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible<sup>d</sup> to you. But this kind does not go out but by prayer and fasting.

And while they abode in Galilee, Jesus said to them, The Son of man is about to be delivered up into [the] hands of men, and they shall kill him; and the third day he shall be raised up. And they were greatly grieved. And when they came to Capernaum, those who received the didrachmas<sup>e</sup> came to Peter and said, Does your teacher not pay the didrachma? He says, Yes.<sup>f</sup> And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? Peter<sup>g</sup> says to him, From strangers. Jesus said to him, Then are the sons free. But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when

<sup>a</sup> T. R. reads 'Jesus.'

<sup>b</sup> ὑπό, the causative or instrumental power; what is ὑπό (here Son of man) being the passive recipient.

<sup>c</sup> Some read 'is in evil state,' κακῶς χει, for κακῶς πάσχει.

<sup>d</sup> Classically, 'ye shall be unable to do,'

but, from use in LXX, applied to God, in this phrase the sense is 'impossible.'

<sup>e</sup> A Jewish personal tribute to the temple

<sup>f</sup> Or 'surely,' ναί.

<sup>g</sup> Some read 'he.'



thou hast opened its mouth thou wilt find a stater; take that and give it to them for me and thee.

XVIII. In that hour the disciples came to Jesus saying, Who then is greatest<sup>h</sup> in the kingdom of the heavens? And Jesus having called a little child to [him], set it in<sup>2</sup> their midst and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all<sup>i</sup> enter into the kingdom of the heavens. Whoever<sup>j</sup> therefore shall humble himself as this little child, he is the greatest<sup>h</sup> in the kingdom of the heavens; and whosoever shall receive one such little child in my name, receives me. But whosoever shall offend<sup>k</sup> one of these little ones who believe in me, it were profitable for him that a great millstone<sup>l</sup> had been hung upon his neck and he sunk in the depths<sup>7</sup> of the sea. Woe to the world because of offences!<sup>k</sup> For it must needs be that offences<sup>k</sup> come; yet woe to that<sup>m</sup> man by whom the offence<sup>k</sup> comes! And if thy hand or thy foot offend<sup>k</sup> thee, cut them<sup>n</sup> off and cast [them] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast<sup>9</sup> into eternal fire. And if thine eye offend<sup>k</sup> thee, pluck it out and cast [it] from thee; it is good for

thee to enter into life one-eyed, [rather] than having two eyes to be<sup>10</sup> cast into the gehenna of fire. See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens.<sup>11</sup> For the Son of man is come to<sup>12</sup> save that [which was] lost. What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the<sup>13</sup> one that has gone astray? And if it should come to pass that he find it, verily I say unto you, He rejoices more because of it than because of the ninety and nine<sup>14</sup> not gone astray. So it<sup>o</sup> is not the will of your Father who is in [the] heavens that one of these<sup>15</sup> little ones should perish. But if thy brother sin against thee, go,<sup>p</sup> reprove him between thee and him alone. If he hear thee, thou<sup>16</sup> hast gained thy brother. But if he do not hear thee, take with thee one or two besides, that every matter may stand upon the word<sup>q</sup> of two witnesses or of<sup>17</sup> three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-

<sup>h</sup> μέγιστον, i. e., comparative, but hence greater than others; only it is thus characteristic, not personal, as ὁ μέγιστος would be. 'Greatest' answers to it in English.

<sup>i</sup> Or 'in no wise:' οὐ μή.

<sup>j</sup> ὁσους: he who has that character.

<sup>k</sup> That is, 'be a snare to;' but there is no English word which can be carried through. σκάνδαλον is a trap-fall, not a

stumbling-block.

<sup>l</sup> Literally an ass-millstone, i. e., turned by an ass, as too great for the hand.

<sup>m</sup> Some read 'to the man.'

<sup>n</sup> Many read 'it.' In this case we must read [it] instead of [them] after 'cast.'

<sup>o</sup> Literally 'there is no will before your Father.' Compare chap. xi. 26.

<sup>p</sup> T. R. adds 'and.'

<sup>q</sup> Literally 'mouth.'

<sup>18</sup> gatherer. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven. Again I say to you, that if <sup>19</sup> two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] <sup>20</sup> heavens. For where two or three are gathered together unto my name, there am I in the midst of them.

<sup>21</sup> Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive <sup>22</sup> him? until seven times? Jesus saith to him, I say not to thee until seven times, but until seven- <sup>23</sup> ty times seven. For this cause the kingdom of the heavens has become like a <sup>a</sup> king who would <sup>24</sup> reckon with his bondsmen. And having begun to reckon, one debtor of ten thousand talents was <sup>25</sup> brought to him. But he not having anything to pay, his lord commanded him to be sold, and his wife, and children, and every- <sup>26</sup> thing that he had, and that payment should be made. The bondsman therefore falling down did him homage, saying, Lord, have patience with me and I will <sup>27</sup> pay thee all. And the lord of that bondsman being moved with compassion, loosed him and forgave <sup>28</sup> him the loan. But that bonds-

man having gone out, found one of his fellow-bondsmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] <sup>t</sup> if thou owest <sup>29</sup> anything. His fellow-bondsman therefore having fallen down at his feet, besought him, saying, Have patience with me and I will <sup>30</sup> pay thee.<sup>u</sup> But he would not, but went away and cast him into prison, until he should pay what <sup>31</sup> was owing. But his fellow-bondsmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord <sup>32</sup> all that had taken place. Then his lord, having called him to [him], says to him, Wicked bondsman! I forgave thee all that debt because<sup>v</sup> thou besoughtest me; <sup>33</sup> shouldest not thou also have had compassion on thy fellow-bondsman, as I also had compassion <sup>34</sup> on thee? And his lord being angry delivered him to the tormentors till he paid all that was <sup>35</sup> owing to him. Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.<sup>w</sup>

XIX. And it came to pass, when Jesus had finished these words, he withdrew<sup>x</sup> from Galilee, and came to the coasts of Judea beyond the Jordan: and great crowds followed him, and he healed them there.

<sup>3</sup> And the Pharisees came to him tempting him, and saying,<sup>y</sup> Is it

<sup>a</sup> Literally 'a man a king.'

<sup>t</sup> T. R. has 'me' in text.

<sup>u</sup> T. R. adds 'all.'

<sup>v</sup> ἐπεὶ, more a consequence or motive than a cause. (See Matt. xxvii. 6; Luke i. 34. So ἐπειδήπερ, Luke i. 1.) Hence

used when a negative cause, so to speak, is spoken of.

<sup>w</sup> T. R. adds τὰ παραπτώματα αὐτῶν, 'their offences.'

<sup>x</sup> Or 'took himself away.'

<sup>y</sup> T. R. adds 'to him.'

lawful for a man to put away  
<sup>4</sup> his wife for every cause? But he  
 answering said to them, Have ye  
 not read that he who made<sup>a</sup> [them],  
 from the beginning made them  
<sup>5</sup> male and female, and said, On  
 account of this a man shall leave  
 father and mother, and shall  
 be united to his wife, and the  
<sup>6</sup> two shall be<sup>a</sup> one flesh; so that  
 they are no longer two, but one  
 flesh? What therefore God has  
 joined together let not man sepa-  
<sup>7</sup> rate. They say to him, Why then  
 did Moses command to give a  
 letter of divorce and to send her  
<sup>8</sup> away? He says to them, Moses,  
 in view of the hardness of your  
 hearts, allowed you to put away  
 your wives, but from the begin-  
<sup>9</sup> ning it was not thus. But I say  
 unto you, that whosoever shall  
 put away his wife, not<sup>b</sup> for forni-  
 cation, and shall marry another,  
 commits adultery; and he who  
 marries one put away commits  
<sup>10</sup> adultery. His disciples say to  
 him, If the case of the man be  
 so with his<sup>c</sup> wife, it is not good  
<sup>11</sup> to marry. And he said to them,  
 All cannot receive this word, but  
 those to whom it has been given;  
<sup>12</sup> for there are eunuchs which<sup>d</sup>  
 have been born thus from [their]  
 mother's womb; and there are  
 eunuchs who have been made  
 eunuchs of men; and there are  
 eunuchs who have made eunuchs

of themselves for the sake of the  
 kingdom of the heavens. He that  
 is able to receive [it], let him re-  
 ceive [it].

<sup>13</sup> Then there were brought to  
 him little children, that he might  
 lay his hands on them and  
 pray; but the disciples rebuked  
<sup>14</sup> them. But Jesus said, Suffer  
 little children, and do not hinder  
 them from coming to me; for the  
 kingdom of the heavens is of  
<sup>15</sup> such: and having laid his hands  
 upon them, he departed thence.  
<sup>16</sup> And lo, one coming up to [him],  
 said to him,<sup>e</sup> Teacher, what good  
 thing shall I do that I may have  
<sup>17</sup> life eternal? And he said to  
 him, What askest thou me con-  
 cerning goodness? one is good.<sup>f</sup>  
 But if thou wouldest enter into  
<sup>18</sup> life, keep the commandments. He  
 says to him, Which? And Jesus  
 said, Thou shalt not kill, Thou  
 shalt not commit adultery, Thou  
 shalt not steal, Thou shalt not bear  
<sup>19</sup> false witness; Honour thy<sup>g</sup> father  
 and thy<sup>g</sup> mother, and Thou shalt  
<sup>20</sup> love thy neighbour as thyself. The  
 young man says to him, All these  
 have I kept;<sup>h</sup> what lack I yet?  
<sup>21</sup> Jesus says to him, If thou wouldest  
 be perfect, go, sell what thou hast  
 and give to [the] poor, and thou  
 shalt have treasure in heaven;  
<sup>22</sup> and come, follow me. But the  
 young man, having heard the  
 word, went away grieved, for he

<sup>a</sup> It may be translated 'that he who made them from the beginning,' made them, &c.

<sup>b</sup> Literally 'to one flesh:' εἰς, 'shall become so,' 'be for it,' 'though two persons, no longer two.' In 'but one' there is no εἰς, but simply σὰρξ μία. The εἰς is probably a Hebraism.

<sup>b</sup> T. R. reads 'unless.'

<sup>c</sup> τῆς.

<sup>d</sup> οἷσιν, 'who are such as have,' &c.

<sup>e</sup> T. R. adds 'good.'

<sup>f</sup> T. R. reads 'why callest thou me good? no one is good save God alone.'

<sup>g</sup> τὸν and τῇ. Literally 'the father and the mother.' T. R. adds σου, 'thy' to father.

<sup>h</sup> Some add 'from my youth.'

<sup>23</sup> had great possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom <sup>24</sup> of the heavens; and again I say unto you, It is easier for a camel to go through a needle's eye than for a rich man to enter into the <sup>25</sup> kingdom of God. And when the disciples heard it they were exceedingly astonished, saying, Who <sup>26</sup> then can be saved? But Jesus, looking at [them], said to them, With men this is impossible; but with God all things are possible. <sup>27</sup> Then Peter answering said to him, Behold, *we* have left all and followed thee; what then shall happen to us? And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down<sup>i</sup> upon his throne of glory, *ye* also shall sit on twelve thrones, judging the <sup>29</sup> twelve tribes of Israel. And every one who<sup>j</sup> has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall <sup>30</sup> inherit life eternal; but many first shall be last, and last first. (XX.) For the kingdom of the heavens is like a<sup>k</sup> householder who went out with the early morn to hire workmen for his <sup>2</sup> vineyard. And having agreed with the workmen for a denarius

the day, he sent them into his <sup>3</sup> vineyard. And having gone out about [the] third hour, he saw others standing in the market- <sup>4</sup> place idle; and to them he said, Go also ye into my vineyard, and whatever may be just I will give you. And they went their way. <sup>5</sup> And again, having gone out about the sixth and ninth hour, he did <sup>6</sup> likewise. But about the eleventh hour,<sup>l</sup> having gone out, he found others standing,<sup>m</sup> and says to them, Why stand ye here all the day <sup>7</sup> idle? They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard [and whatsoever may be just <sup>8</sup> ye shall receive].<sup>n</sup> But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay them their wages, beginning from the <sup>9</sup> last even to the first. And when they [who came to work] about the eleventh hour came, they re- <sup>10</sup> ceived each a denarius. And when the first came, they supposed that they would receive more, and they received also themselves each a <sup>11</sup> denarius. And on receiving it they murmured against the master <sup>12</sup> of the house, saying, These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day <sup>13</sup> and the heat. But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou

<sup>i</sup> 'To sit on,' or 'sit down' is the active voice of καθίζω, 'sit.' Here it is the middle voice.

<sup>j</sup> T. R. has ὅς: the better reading seems to be ὅστις, 'he who is such as,' but is expressed the same in English.

<sup>k</sup> Literally 'a man a householder.'

<sup>l</sup> Many leave out 'hour.'

<sup>m</sup> T. R. adds 'idle.'

<sup>n</sup> The clause inclosed in [ ] is doubtful. But Meyer remarks that, if borrowed from ver. 4, it would be 'I will give you,' not 'ye shall receive.'

not agree with me for a denarius ?  
<sup>14</sup> Take what is thine and go. But  
 it is my will to give to this last  
<sup>15</sup> even as to thee: is it not lawful  
 for me to do what I will in my  
 own affairs? Is thine eye evil be-  
<sup>16</sup> cause *I* am good? Thus shall  
 the last be first, and the first last;  
 for many are called [ones], but few  
 chosen [ones].

<sup>17</sup> And Jesus, going up to Jeru-  
 salem, took the twelve disci-  
 ples<sup>o</sup> with [him] apart in the  
<sup>18</sup> way, and said to them, Behold,  
 we go up to Jerusalem, and the  
 Son of man will be delivered up  
 to the chief priests and scribes,  
 and they will condemn him to  
<sup>19</sup> death; and they will deliver him  
 up to the nations to mock and to  
 scourge and to crucify, and the  
 third day he shall rise again.

<sup>20</sup> Then came to him the mother  
 of the sons of Zebedee, with her  
 sons, doing homage, and asking  
<sup>21</sup> something of him. And he said  
 to her, What wilt thou? She says  
 to him, Speak [the word] that  
 these my two sons may sit, one on  
 thy right hand and one on thy<sup>p</sup>  
<sup>22</sup> left in thy kingdom. And Jesus  
 answering said, Ye know not  
 what ye ask. Can ye drink the  
 cup which I am about to drink?<sup>q</sup>  
 They say to him, We are able.  
<sup>23</sup> And he saith to them, Ye shall  
 drink indeed my cup,<sup>q</sup> but to sit  
 on my right hand and on my left  
 is not mine to give but to those  
 for whom it is prepared of my  
<sup>24</sup> Father. And the ten, having

heard of it, were indignant about  
<sup>25</sup> the two brothers. But Jesus  
 having called them to [him], said,  
 Ye know that the rulers of the  
 nations exercise lordship over  
 them, and the great exercise au-  
<sup>26</sup> thority over them. <sup>r</sup>It shall not  
 be thus amongst you, but whoso-  
 ever would be great among you  
<sup>27</sup> let him<sup>s</sup> be your servant; and  
 whosoever would be first among  
 you let him<sup>s</sup> be your bondsman;  
<sup>28</sup> as indeed the Son of man did not  
 come to be served, but to serve,  
 and to give his life a ransom for  
 many.

<sup>29</sup> And as they went out from  
 Jericho a great crowd followed  
<sup>30</sup> him. And lo, two blind men,  
 sitting by the wayside, having  
 heard that Jesus was passing by,  
 cried out, saying, Have mercy on  
<sup>31</sup> us, Lord, Son of David. But the  
 crowd rebuked them, that they  
 might be silent. But they cried  
 out the more, saying, Have mercy  
<sup>32</sup> on us, Lord, Son of David. And  
 Jesus, having stopped, called them  
 and said, What will ye that I  
<sup>33</sup> shall do to you? They say to  
 him, Lord, that our eyes may be  
<sup>34</sup> opened. And Jesus, moved with  
 compassion, touched their eyes;  
 and immediately their eyes had  
 sight restored to them, and they  
 followed him.

XXI. And when they drew near to  
 Jerusalem and came to Beth-  
 phage, at the mount of Olives,  
 then Jesus sent two disciples,  
<sup>2</sup> saying to them, Go into the vil-

<sup>o</sup> Some omit 'disciples.'

<sup>p</sup> T. R. omits 'thy.'

<sup>q</sup> T. R. adds (from Mark) 'or be bap-  
 tized with the baptism that I am baptized

with?' and the same in verse 23.

<sup>r</sup> T. R. adds 'but.'

<sup>s</sup> Some read 'shall be,' and so in verse  
 27.



lage over against you, and immediately ye will find an ass tied and a colt with it; loose [them]<sup>3</sup> and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will<sup>4</sup> send them. But all<sup>†</sup> this came to pass, that that might be fulfilled which was spoken by the prophet,<sup>5</sup> saying, Say to the daughter of Zion, Behold, thy king cometh to thee, meek, and mounted upon an ass, and a colt the foal<sup>u</sup> of an ass.<sup>6</sup> But the disciples, having gone and done as Jesus had ordered them,<sup>7</sup> brought the ass and the colt and put their garments upon them,<sup>8</sup> and he sat on them.<sup>v</sup> But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and strewing them on the<sup>9</sup> way. And the crowds who went before and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the]<sup>w</sup> Lord; hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who is<sup>10</sup> this? And the crowds said, This is Jesus the prophet, who [is]<sup>11</sup> from Nazareth of Galilee. And Jesus entered into the temple<sup>x</sup> of God, and cast out all that sold and bought in the temple,<sup>x</sup> and overthrew the tables of the money-changers and the seats of those<sup>12</sup> that sold the doves. And he says<sup>13</sup> to them, It is written, My house

shall be called a house of prayer, but ye have made it<sup>y</sup> a den of robbers. And blind and lame came to him in the temple,<sup>x</sup> and he<sup>14</sup> healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple<sup>x</sup> and saying, Hosanna to the Son of David, they were indignant,<sup>15</sup> and said to him, Hearest thou what these say? And Jesus saith to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected<sup>16</sup> praise? And leaving them he went out of the city to Bethany, and there he passed the night.<sup>17</sup> But early in the morning, as he came back into the city, he hun-<sup>18</sup>gered. And seeing one fig-tree in the way, he came to it and found nothing on it but leaves only. And he saith to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately<sup>19</sup> dried up. And when the disciples saw [it] they wondered, saying, How immediately is the fig-tree<sup>20</sup> dried up! And Jesus answering said to them, Verily I say to you, If ye have faith, and do not doubt, not only shall ye do what [is done] to this fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to<sup>21</sup> pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.<sup>22</sup> And when he came into the<sup>23</sup>

<sup>†</sup> Many leave out 'all.'

<sup>u</sup> Literally 'son,' from Hebrew.

<sup>v</sup> T. R. reads 'they set [him] on them.'

<sup>w</sup> Κύριος, without the article, for Jeho-

vah as a name.

<sup>x</sup> ἱερὸν, the general buildings, not the ναός.

<sup>y</sup> Many read 'make it.'

temple the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this  
<sup>24</sup> authority? And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what  
<sup>25</sup> authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then  
<sup>26</sup> have ye not believed him? but if we should say, Of men, we fear the crowd, for all hold John  
<sup>27</sup> for a prophet. And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do  
<sup>28</sup> these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in my vineyard.  
<sup>29</sup> And he answering said, I will not, but afterwards repenting  
<sup>30</sup> himself he went. And coming to the second he said likewise; and he answering said, I [go], sir,  
<sup>31</sup> and went not. Which of the two did the will of the father? They say to him, The first. Jesus says to them, Verily I say to you that the tax-gatherers and the harlots go into the kingdom of God before  
<sup>32</sup> you. For John came to you in the way of righteousness, and ye believed him not; but the tax-

gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.

<sup>33</sup> Hear another parable: There was<sup>2</sup> a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went  
<sup>34</sup> away out of the country. But when the time of fruit drew near, he sent his bondsmen to the husbandmen to receive his  
<sup>35</sup> fruits. And the husbandmen took his bondsmen, and beat one, killed another, and stoned another. Again he sent other bondsmen more than the first, and they  
<sup>36</sup> did to them in like manner. And at last he sent to them his son, saying, They will have respect  
<sup>37</sup> for my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come let us kill him and possess his  
<sup>38</sup> inheritance. And they took him, and cast him out of the vineyard,  
<sup>39</sup> and slew him. When therefore the lord of the vineyard comes, what shall he do to those hus-  
<sup>40</sup> bandmen? They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render<sup>a</sup> him the fruits in  
<sup>41</sup> their seasons. Jesus saith to them, Have ye never read in the scriptures, The stone which the builders rejected, that has become

<sup>2</sup> Literally 'a man a householder.' T.R. reads 'a certain man a,' &c.

<sup>a</sup> There is no good English word for this: out of England it is quite general that a part of the fruit or wine is paid in kind according to agreement, instead of a

fixed rent. So with all kinds of produce. But we can hardly say 'pay fruits,' nor 'give,' nor indeed 'render;' but there is nothing better than this last. The usage makes the meaning plain, and the use of ἀποδώσει.

the head of the corner? This is of [the] Lord, and it is wonderful in our eyes! Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the Pharisees, having heard his parable, knew that he spoke<sup>b</sup> about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

XXII. And Jesus answering spoke to them again in parables, saying,  
 2 The kingdom of the heavens has been made like to a king who made a wedding feast for his son,  
 3 and sent his bondsmen to call the persons invited to the wedding feast, and they would not come.  
 4 Again he sent other bondsmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready;  
 5 come to the wedding feast. But they made light of it, and went, one to his own land, and another  
 6 to his commerce. And the rest, laying hold of his bondsmen, insulted and slew [them]. And [when] the king<sup>c</sup> [heard of it he] was wroth, and having sent his

forces, destroyed those murderers  
 8 and burnt their city. Then he says to his bondsmen, The wedding feast is ready, but those in-  
 9 vited were not worthy; go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast.  
 10 And those bondsmen went out into the highways and brought together all as many as they found, both evil and good; and the wedding feast was furnished with  
 11 guests. And the king having gone in to see the guests, beheld there a man not clothed with a  
 12 wedding garment. And he says to him, [My] friend, how camest thou in here not having on a wedding garment? But he was  
 13 speechless. Then said the king to the servants, Bind him feet and hands, and take him away,<sup>d</sup> and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth.  
 14 For many are called ones, but few chosen ones.  
 15 Then went the Pharisees and held a council how they might  
 16 ensnare him in speaking. And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and troublest thyself about no one, for thou regardest  
 17 not men's person; tell us therefore

<sup>b</sup> Literally 'speaks.'

<sup>c</sup> I suppose Sin. and Vat., which have only 'and the king was wroth,' have probably the true reading, approved by Meyer, and Alford after him. Some Greek and Latin copies, as D., Cant., Brix., add 'that king.' Tisch. (Ed. vii.: in his last he follows  $\kappa$ )  $\kappa$ αι ἀκούσας ὁ β.

ἐκεῖνος. Gries., Lach., as in T. R. So I have left the T. R. and added this note. Matthæi has  $\kappa$ .  $\alpha$ . ὁ β. ἐκεῖνος.

<sup>d</sup> The readings vary here.  $\kappa$ , C,  $\Delta$  have 'take him away;' so Tisch. B leaves it out; so Meyer, whom Alford follows. The sense remains unchanged. Z is mutilated. I have not altered therefore T. R.

what thou thinkest: Is it lawful to give tribute to Cæsar or not?  
<sup>18</sup> But Jesus, knowing their wickedness, said, Why do ye tempt me,  
<sup>19</sup> hypocrites? Shew me the money of the tribute. And they presented to him a denarius. And he says to them, Whose [is] this image and superscription? They say to him, Cæsar's. Then he says to them, Pay then the things of Cæsar to Cæsar, and the things of God to God. And when they heard [him], they wondered and left him, and went away.

<sup>23</sup> On that day came to him Sadducees, who say there is no resurrection, and they demanded of him,  
<sup>24</sup> saying, Teacher, Moses said, If any one die, not having children, his brother shall marry<sup>e</sup> his wife and shall raise up seed to his brother.  
<sup>25</sup> Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother.  
<sup>26</sup> In like manner also the second and the third, unto the seven.  
<sup>27</sup> And last of all the woman also  
<sup>28</sup> died. In the resurrection therefore of which of the seven shall  
<sup>29</sup> she be wife, for all had her? And Jesus answering said to them, Ye err, not knowing the scriptures  
<sup>30</sup> nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven.  
<sup>31</sup> But concerning the resurrection of the dead, have ye not read what was spoken to you by God, saying,  
<sup>32</sup> I am the God of Abraham, and

the God of Isaac, and the God of Jacob? God is not God of [the]  
<sup>33</sup> dead, but of [the] living. And when the crowds heard it they were astonished at his doctrine.

<sup>34</sup> But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together.  
<sup>35</sup> And one of them, a lawyer, demanded, tempting him, and saying, Teacher, which is the great  
<sup>36</sup> commandment in the law? And he<sup>f</sup> said to him, Thou shalt love [the] Lord thy God with all thy heart, and with all thy soul, and  
<sup>37</sup> with all thy mind. This is [the] great and first<sup>g</sup> commandment.  
<sup>38</sup> And [the] second is like it, Thou shalt love thy neighbour as thyself. On these two commandments the whole law and the prophets hang.

<sup>41</sup> But the Pharisees being gathered together, Jesus demanded  
<sup>42</sup> of them, saying, What think ye concerning the Christ? whose son is he? They say to him,  
<sup>43</sup> David's. He saith to them, How then does David in Spirit call  
<sup>44</sup> him Lord, saying, The Lord said to my Lord, Sit on my right hand until I put thine enemies under<sup>h</sup>  
<sup>45</sup> thy feet? If therefore David call  
<sup>46</sup> him Lord, how is he his son? And no one was able to answer him a word, nor did any one dare from that day to question him any more. (XXIII.) Then Jesus spoke to the  
<sup>2</sup> crowds and to his disciples, saying, The scribes and the Pharisees  
<sup>3</sup> have set down in Moses' seat: all things therefore, whatever they

<sup>e</sup> ἐπιγαμβρεύσει, here only (see Gen. xxxviii. 8); it refers to the Levitical law and previous usage.

<sup>f</sup> T. R. reads 'Jesus.'

<sup>g</sup> T. R. reads 'first and great.'

<sup>h</sup> T. R. reads 'as footstool of.'



may tell you, do and keep.<sup>i</sup> But do not after their works, for they<sup>j</sup> say and do not, but<sup>j</sup> bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their<sup>k</sup> finger. And all their works they do to be seen of men: for<sup>k</sup> they make broad their phylacteries and enlarge the borders [of their garments],<sup>l</sup> and love the chief place in feasts and the chief seats in the<sup>m</sup> synagogues, and salutations in the markets, and to be called of<sup>n</sup> men, Rabbi, Rabbi. But ye, be not ye called Rabbi; for one is your instructor,<sup>m</sup> the Christ, and<sup>o</sup> all ye are brethren. And call not [any one] your father upon the earth; for one is your Father, he<sup>p</sup> who is in the heavens. Neither be called instructors;<sup>m</sup> for one is<sup>q</sup> your instructor, the Christ. But the greatest of you shall be your<sup>r</sup> servant. And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

<sup>s</sup> Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.<sup>n</sup> Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye

make him twofold more the son<sup>t</sup> of gehenna than yourselves. Woe to you, blind guides, who say, Whosoever shall swear by the temple,<sup>o</sup> it is nothing; but whosoever shall swear by the gold of<sup>u</sup> the temple,<sup>o</sup> he is a debtor. Fools and blind, for which is greater, the gold or the temple which sanctifies the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a<sup>v</sup> debtor. Fools and blind, for which is greater, the gift or the altar<sup>w</sup> which sanctifies the gift? He therefore that swears by the altar swears by it, and by all things<sup>x</sup> that are upon it. And he that swears by the temple<sup>o</sup> swears by it and by him that dwells<sup>p</sup> in it. And he that swears by heaven swears by the throne of God and<sup>y</sup> by him that sits upon it. Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those<sup>z</sup> aside. Blind guides, who strain out the gnat, but drink down the camel. Woe to you, scribes and Pharisees, hypocrites, for ye purge the outside of the cup and of the dish, but within are full of rapine<sup>aa</sup> and intemperance.<sup>a</sup> Blind Phari-

houses of widows, and as a pretext make long prayers. For this reason ye shall receive more abundant judgment.' Ver. 14.  
<sup>o</sup> ναός, the house, properly speaking.  
<sup>p</sup> Or 'has dwelt, or taken his abode in it:' κατοικήσαντι for κατοικοῦντι.  
<sup>a</sup> Or 'self-indulgence,' want of self-restraint in feeding one's lust in any way.

<sup>i</sup> T. R. reads 'to keep, keep and do.'  
<sup>j</sup> T. R. reads 'for.' 'They' would then be added. 'For they.'  
<sup>k</sup> T. R. reads 'but' or 'and.'  
<sup>l</sup> T. R. has 'of their garments' in text.  
<sup>m</sup> Or 'guide.'  
<sup>n</sup> T. R. adds 'Woe to you, scribes and Pharisees, hypocrites, for ye devour the



see, clean first the inside of the cup and of the dish, that their outside also may become clean.

<sup>27</sup> Woe to you, scribes and Pharisees, hypocrites, for ye are like whited sepulchres, which<sup>a</sup> appear beautiful outwardly, but within are full of dead men's bones and

<sup>28</sup> all uncleanness. Thus also ye, outwardly ye appear righteous to men, but within are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, for ye build the tombs of the prophets and adorn the monuments of the just, and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood

<sup>31</sup> of the prophets. So that ye bear witness of yourselves that ye are the sons of those who slew the

<sup>32</sup> prophets: and ye, fill ye up the

<sup>33</sup> measure of your fathers. Serpents, offspring of vipers, how should ye escape the judgment of gehenna?

<sup>34</sup> Therefore, behold, I send unto you prophets, and wise men, and scribes; and [some] of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and will persecute from

<sup>35</sup> city to city; so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the

<sup>36</sup> temple<sup>r</sup> and the altar. Verily I

say unto you, All these things shall come upon this generation.

<sup>37</sup> Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye

<sup>38</sup> would not! behold, your house is

<sup>39</sup> left unto you desolate, for I say unto you, Ye shall in no<sup>s</sup> wise see me henceforth until ye say, Blessed [be] he that comes in the name of [the]<sup>t</sup> Lord.

XXIV. And Jesus went forth and went away from the temple,<sup>u</sup> and his disciples came to [him] to point out to him the buildings of

<sup>2</sup> the temple.<sup>u</sup> And he answering<sup>v</sup> said to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be

<sup>3</sup> thrown down. And as he was sitting upon the mount of Olives his disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the]<sup>w</sup> completion

<sup>4</sup> of the age? And Jesus answering said to them, See that no one

<sup>5</sup> mislead you. For many shall come in my name, saying, I am the Christ, and they shall mislead

<sup>6</sup> many. But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these] things must take place, but it is

<sup>7</sup> not yet the end. For nation shall rise up against nation, and king-

<sup>a</sup> οἰτινες, which are such as.

<sup>r</sup> ναός.

<sup>s</sup> οὐ μὴ, stronger than 'not.'

<sup>t</sup> Κύριος without an article, for Jehovah.

<sup>u</sup> ἱερὸν, the whole system of buildings.

<sup>v</sup> T. R. reads 'and Jesus said.'

<sup>w</sup> Some read 'coming, and of the,' i.e., have a second article. The omission of the article in Greek brings the two words under one head.

dom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places.  
<sup>8</sup> But all these are the beginning of  
<sup>9</sup> throes. Then shall they deliver you up to tribulation, and shall kill you; and ye shall be hated of all the nations for my name's  
<sup>10</sup> sake. And then will many be offended, and will deliver one another up, and hate one another;  
<sup>11</sup> and many false prophets shall arise and shall mislead many; and because lawlessness shall prevail,<sup>x</sup> the love of the most shall grow  
<sup>12</sup> cold; but he that has endured to the end he shall be saved. And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall  
<sup>13</sup> come the end. When therefore ye shall see the abomination of desolation, which is spoken of by Daniel the prophet, standing in [what is a] holy place,<sup>z</sup> (let him  
<sup>14</sup> that reads understand,) then let those who are in Judæa flee to the  
<sup>15</sup> mountains; let not him that is on the house come down to take the<sup>a</sup>  
<sup>16</sup> things out of his house; and let not him that is in the field turn  
<sup>17</sup> back to take his garment.<sup>b</sup> But woe to those that are with child,  
<sup>18</sup> and those that give suck in those  
<sup>19</sup> days. But pray that your flight

may not be in winter time nor on  
<sup>21</sup> sabbath: for then shall there be great tribulation such as has not been from [the] beginning of [the] world until now, nor ever shall  
<sup>22</sup> be; and if those days had not been shortened, no flesh had been saved; but on account of the elect those days shall be shorten-  
<sup>23</sup> ed. Then if any one say to you, Behold, here is the Christ, or here,  
<sup>24</sup> believe [it] not. For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if  
<sup>25</sup> possible, even the elect. Behold,  
<sup>26</sup> I have told you beforehand. If therefore they say to you, Behold, he is in the desert, go not forth; behold [he is] in the inner cham-  
<sup>27</sup> bers, do not believe [it]. For as the lightning goes forth from the east and shines to the west, so<sup>d</sup> shall be the coming of the Son of  
<sup>28</sup> man. For wherever the carcass is there will be gathered the eagles.  
<sup>29</sup> But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.  
<sup>30</sup> And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see

<sup>x</sup> Or 'has been multiplied.'

<sup>y</sup> τῶν πολλῶν, 'the mass,' but here that would tend to give the idea of the mass of the people, not professors.

<sup>z</sup> 'The holy place' leads the mind to search what the holy place meant is. 'Holy place' is without an article and characteristic; 'an abomination standing in holy place,' but this is scarcely English: 'on holy ground' would be, because it is extended, not a defined locality like 'place;' but 'in a holy place' designates

also some particular place, the Greek does not. I have inserted 'what is' to generalize it.

<sup>a</sup> T. R. reads 'anything.'

<sup>b</sup> T. R. reads 'garments.'

<sup>c</sup> 'If possible' is the purpose of the de- ceivers; 'if it were' the judgment of the writer. It seems to me simpler to take it as in text. It still implies 'it is not possible.'

<sup>d</sup> T. R. adds 'also.'

the Son of man coming on the clouds of heaven with power and  
<sup>31</sup> great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from [the one] extremity of [the] heavens to [the other]  
<sup>32</sup> extremity of them. But learn the parable from the fig-tree: When already its branch becomes tender and produces leaves, ye know that  
<sup>33</sup> the summer is near. Thus also ye, when ye see all these things, know that it is near, at the doors.  
<sup>34</sup> Verily I say to you, This generation will not have passed away until all these things shall have  
<sup>35</sup> taken place. The heaven and the earth shall pass away, but my words do not at all<sup>e</sup> pass away.  
<sup>36</sup> But of that day and<sup>f</sup> hour no one knows, not even the angels of the heavens, but my Father alone.  
<sup>37</sup> But as the days of Noe, so also shall be the coming of the Son of  
<sup>38</sup> man. For as they were in the days which [were] before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the  
<sup>39</sup> ark, and knew not till the flood came and took all away; thus also shall be the coming of the Son of  
<sup>40</sup> man. Then two shall be in the field, one is taken and one is left;  
<sup>41</sup> two [women] grinding at the mill, one is taken and one is left.  
<sup>42</sup> Watch therefore, for ye know not in what hour<sup>g</sup> your Lord comes.

<sup>43</sup> But know this, that if the master of the house had known in what watch the thief was coming,<sup>h</sup> he would have watched, and not have suffered his house to be dug  
<sup>44</sup> through [into]. Wherefore ye also, be ye ready, for in that hour that ye think not the Son of man  
<sup>45</sup> comes. Who then is that faithful and prudent bondsman whom his lord has set over his household, to give them food in season?  
<sup>46</sup> Blessed is that bondsman whom his lord on coming shall find doing  
<sup>47</sup> thus. Verily I say unto you, that he will set him over all his sub-  
<sup>48</sup> stance. But if that evil bondsman should say in his heart, My lord  
<sup>49</sup> delays to come, and begin to beat his<sup>i</sup> fellow-bondsmen, and<sup>j</sup> eat and  
<sup>50</sup> drink with the drunken, the lord of that bondsman shall come in a day when he does not expect him, and in an hour he knows not [of],  
<sup>51</sup> and shall cut him in two and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

XXV. Then shall the kingdom of the heavens be made like to ten virgins that<sup>k</sup> having taken their lamps, went forth to meet the  
<sup>2</sup> bridegroom. And five of them were prudent and five foolish.<sup>l</sup>  
<sup>3</sup> They that<sup>k</sup> were foolish took their lamps and did not take oil with  
<sup>4</sup> them;<sup>m</sup> but the prudent took oil in their vessels with their lamps.  
<sup>5</sup> But the bridegroom tarrying, they  
<sup>6</sup> all grew heavy and slept. But in

<sup>e</sup> οὐ μὴ, stronger than 'not.'

<sup>f</sup> T. R. adds 'the,' or 'that:.' 'and of that.'

<sup>g</sup> Many read 'day.'

<sup>h</sup> Literally 'is coming.'

<sup>i</sup> T. R. reads 'the.'

<sup>j</sup> T. R. reads 'and to eat.' 'Eat' is the same tense as 'begin.'

<sup>k</sup> αἵτινες, who were such as.

<sup>l</sup> Some read 'five of them were foolish and five prudent.'

<sup>m</sup> That is, with them, the virgins.

the middle of the night there was a cry, Behold, the bridegroom;<sup>n</sup> 7 go forth to meet him. Then all those virgins arose and trimmed 8 their lamps. And the foolish said to the prudent, Give us of your oil, for our lamps are going out. 9 But the prudent answered saying, [We cannot] lest<sup>o</sup> it might not<sup>p</sup> suffice for us and for you. 10 Go rather to those that sell and buy for yourselves. But as they went away to buy, the bridegroom came, and the ones [that were] ready went in with him to the wedding feast, 11 and the door was shut. Afterwards come also the rest of the virgins, saying, Lord, Lord, open 12 to us; but he answering said, Verily I say unto you, I do not 13 know you. Watch therefore, for ye do not know the day nor the hour.<sup>r</sup> 14 For [it is] as [if] a man going away out of a country called his own bondsmen and delivered 15 to them his substance. And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and immediately went 16 away out of the country. And he that had received five talents went and trafficked with them, 17 and made five other talents. In like manner also he that [had received] the two, he also gained 18 two others. But he that had received the one went and dug in the earth and hid the money of 19 his lord. And after a long time

the lord of those bondsmen comes 20 and reckons with them. And he that had received the five talents came to [him] and brought five other talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other 21 talents besides them. 22 His lord said to him, Well, good and faithful bondsman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he that had received two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other talents besides them. 23 His lord said to him, Well, good and faithful bondsman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy 24 lord. And he that had received the one talent, coming to [him] also said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst 25 not scattered, and being afraid I went away and hid thy talent in the earth; behold, thou hast [that 26 is] thine. And his lord answering said to him, Wicked and slothful bondsman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; 27 thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with 28 interest. Take therefore the ta-

<sup>n</sup> T. R. adds 'is coming.'

<sup>o</sup> μήποτε. See chap. v. 25.

<sup>p</sup> Some read 'no way' for 'not.'

<sup>r</sup> T. R. adds 'But.'

<sup>r</sup> T. R. adds 'in which the Son of man comes.'

<sup>s</sup> T. R. has δέ, 'and' or 'but.'



lent from him, and give it to him  
<sup>29</sup> that has ten talents; for to every  
 one that has shall be given, and  
 he shall be in abundance; but from  
 him that has not that even which  
 he has shall be taken from him.  
<sup>30</sup> And cast out the useless bondsman  
 into the outer darkness: there shall  
 be the weeping and the gnashing  
 of teeth.

<sup>31</sup> But when the Son of man cometh  
 in his glory, and all the<sup>u</sup> angels  
 with him, then shall he sit upon  
<sup>32</sup> his throne of glory, and all the  
 nations shall be gathered before  
 him; and he shall separate them  
 from one another, as the shep-  
 herd separates the sheep from the  
<sup>33</sup> goats; and he will set the sheep  
 on his right hand and the goats  
<sup>34</sup> on [his] left. Then shall the King  
 say to those on his right hand,  
 Come, blessed of my Father, in-  
 herit the kingdom prepared for  
 you from [the] world's foundation:  
<sup>35</sup> for I hungered, and ye gave me  
 to eat; I thirsted, and ye gave me  
 to drink; I was a stranger, and  
<sup>36</sup> ye took me in; naked, and ye  
 clothed me; I was ill, and ye  
 visited me; I was in prison, and  
<sup>37</sup> ye came to me. Then shall the  
 righteous answer him saying,  
 Lord, when saw we thee hunger-  
 ing, and nourished thee; or thirst-  
<sup>38</sup> ing, and gave thee to drink? and  
 when saw we thee a stranger, and  
 took thee in; or naked, and clothed  
<sup>39</sup> thee? and when saw we thee ill  
 or in prison, and came to thee?  
<sup>40</sup> And the King answering shall say  
 to them, Verily I say to you, In-

asmuch as ye have done it to one  
 of the least of these my brethren,  
<sup>41</sup> ye have done it to me. Then shall  
 he say also to those on the left, Go  
 from me, cursed, into eternal fire,  
 prepared for the devil and his an-  
<sup>42</sup> gels: for I hungered, and ye gave  
 me not to eat; and I thirsted, and  
<sup>43</sup> ye gave me not to drink; I was a  
 stranger, and ye took me not in;  
 naked, and ye did not clothe me;  
 ill and in prison, and ye did not  
<sup>44</sup> visit me. Then shall *they* also  
 answer<sup>v</sup> saying, Lord, when saw  
 we thee hungering, or thirsting,  
 or a stranger, or naked, or ill, or  
 in prison, and have not minis-  
<sup>45</sup> tered<sup>w</sup> to thee? Then shall he  
 answer them saying, Verily I say  
 to you, Inasmuch as ye have not  
 done it to one of these least, nei-  
<sup>46</sup> ther have ye done it to me. And  
 these shall go away into eternal  
 punishment, and the righteous  
 into life eternal.

XXVI. And it came to pass when  
 Jesus had finished all these say-  
<sup>2</sup> ings, he said to his disciples, Ye  
 know that after two days the  
 passover takes place, and the Son  
 of man is delivered up to be cru-  
<sup>3</sup> cified. Then the chief priests<sup>x</sup>  
 and the elders of the people were  
 gathered together to the palace of  
 the high priest who [was] called  
<sup>4</sup> Caiaphas, and took counsel to-  
 gether in order that they might  
 seize Jesus by subtlety and kill  
<sup>5</sup> him; but they said, Not in the  
 feast, that there be not a tumult  
<sup>6</sup> among the people. But Jesus  
 being in Bethany, in Simon the

<sup>t</sup> Or 'shall have come.'

<sup>u</sup> T. R. adds 'holy.'

<sup>v</sup> T. R. adds 'him.'

<sup>w</sup> Elsewhere translated 'served.'

<sup>x</sup> T. R. adds 'and the scribes.'



7 leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay [at table]. But the<sup>r</sup> disciples seeing it became indignant, saying, To<sup>s</sup> what end was this waste? for this<sup>z</sup> might have been sold for much and been given to the poor. 10 But Jesus knowing [it] said to them, Why do ye trouble the woman? for she hath wrought a good work towards me. For ye have the poor always with you, 12 but me ye have not always. For in pouring out this ointment on my body, she has done it for my bury- 13 ing. Verily I say to you, Where-soever these glad tidings shall be preached in the whole world, that also which she has done shall be spoken of for a memorial of 14 her. Then one of the twelve, he [who was] called Judas Iscariote, 15 went to the chief priests and said, What are ye willing to give me, and I will deliver him up to you? And they appointed<sup>a</sup> to him thirty 16 pieces of silver. And from that time he sought a good opportunity that he might deliver him up. 17 Now on the first [day] of [the feast of] unleavened bread the disciples came to Jesus, saying,<sup>b</sup> Where wilt thou that we prepare 18 for thee to eat the passover? And he said, Go into the city unto such a one and say to him, The teacher says, My time is near, I will keep the passover in thy house<sup>c</sup>

19 with my disciples. And the disciples did as Jesus had directed them, and they prepared the pass- 20 over. And when the evening was come he lay down [at table] with 21 the twelve. And as they were eating he said, Verily I say to you, that one of you shall deliver 22 me up. And being exceedingly grieved they began to say to him, 23 each of them, Is it I, Lord? But he answering said, He that dips his hand with me in the dish, he 24 it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up. It were good for him if that man 25 had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He saith to him, Thou hast said. 26 And as they were eating, Jesus, having taken the<sup>d</sup> bread and blessed, broke [it] and gave [it] to the disciples and said, Take, eat; this 27 is my body. And having taken the<sup>d</sup> cup and given thanks, he gave [it] to them, saying, Drink ye all 28 of it. For this is my blood, that of the new<sup>e</sup> covenant, that shed for many for remission of sins. 29 But I say to you, that I will not at all<sup>f</sup> drink henceforth of this fruit of the vine, until that day when I drink it new<sup>g</sup> with you in 30 the kingdom of my Father. And having sung a hymn, they went 31 out to the mount of Olives. Then

<sup>r</sup> T. R. reads 'his.'

<sup>z</sup> T. R. adds 'perfume.'

<sup>a</sup> Or 'weighed to him.'

<sup>b</sup> T. R. adds 'to him.'

<sup>c</sup> πρὸς σέ, *apud te*, 'by thee.'

<sup>d</sup> Many omit 'the.'

<sup>e</sup> Many omit 'new.'

<sup>f</sup> οὐ μὴ, a strengthened negative, 'not at all,' 'in no wise.'

<sup>g</sup> καινόν, not 'anew;' 'in a different manner,' 'of another kind.'

saith Jesus to them, All ye shall be offended in me during this night. For it is written, I will smite the shepherd and the sheep abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to him, If<sup>f</sup> all shall be offended in thee, I will never be offended. Jesus said to him, Verily I say to thee, that during this night, before the cock shall crow, thou shalt deny me thrice. Peter says to him, If I should needs die with thee, I will in no wise<sup>g</sup> deny thee. Likewise said all his disciples also.

Then Jesus comes with them to a place called Gethsemane, and says to the disciples, Sit here until I go away and pray yonder. And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. Then he saith to them, My soul is very sorrowful [even] unto death; remain here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou. And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? Watch and pray, that ye may not enter into temptation: the spirit is ready, but the flesh is weak. Again going away

a second time he prayed saying, My Father, if this<sup>h</sup> cannot pass from me<sup>i</sup> unless I drink it, thy will be done. And coming he found<sup>j</sup> them again sleeping, for their eyes were heavy. And leaving them, going away again he prayed the third time, saying the same thing. Then he comes to his<sup>k</sup> disciples and says to them, Sleep on now and take your rest; behold, the hour has drawn nigh, and the Son of man is delivered up into the hands of sinners. Rise up, let us go; behold, he that delivers me up has drawn nigh. And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the people. And he that delivered him up had given to them a sign, saying, Whomsoever I shall kiss, he it is: seize him. And immediately coming up to Jesus he said, Hail, Rabbi, and covered him with kisses.<sup>l</sup> But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondsman of the high priest took off his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword. Or thinkest thou that I cannot now call upon my Father and he will

<sup>f</sup> T. R. reads 'if even all.'

<sup>g</sup> οὐ μὴ.

<sup>h</sup> T. R. adds 'cup.'

<sup>i</sup> Some omit 'from me.'

<sup>j</sup> T. R. reads 'finds.'

<sup>k</sup> Many read 'the' for 'his.'

<sup>l</sup> Or 'kissed him caressingly.'

furnish me more than twelve  
<sup>54</sup> legions of angels? How then  
 should the scriptures be fulfilled  
<sup>55</sup> that thus it must be? In that  
 hour Jesus said to the crowds,  
 Are ye come out as against a  
 robber with swords and sticks to  
 take me? I sat daily with you  
 teaching in the temple<sup>1</sup> and ye  
<sup>56</sup> did not seize me. But all this is  
 come<sup>m</sup> to pass that the scriptures  
 of the prophets may be fulfilled.  
 Then all the disciples forsook him  
 and fled.

<sup>57</sup> But they that had seized Jesus  
 led him away to Caiaphas the  
 high priest, where the scribes and  
<sup>58</sup> the elders were assembled. And  
 Peter followed him at a distance,  
 even to the palace of the high  
 priest; and entering in sat with  
<sup>59</sup> the officers to see the end. And  
 the high priest and the elders<sup>n</sup> and  
 the whole council sought false wit-  
 ness against Jesus, so that they  
<sup>60</sup> might put him to death. And they  
 found none,<sup>o</sup> though many false  
 witnesses came forward.<sup>o</sup> But  
 at the last two false witnesses  
<sup>61</sup> came forward and said, He<sup>p</sup> said,  
 I am able to destroy the temple<sup>q</sup>  
 of God, and in three days build it.  
<sup>62</sup> And the high priest standing up  
 said to him, Answerest thou no-  
 thing? What do these witness  
<sup>63</sup> against thee? But Jesus was  
 silent. And the high priest an-  
 swering said to him, I adjure thee

by the living God that<sup>r</sup> thou tell  
 us if *thou* art the Christ the Son  
<sup>64</sup> of God. Jesus says to him, Thou  
 hast said. Moreover, I say to  
 you, from henceforth ye shall see  
 the Son of man sitting at the  
 right hand of power, and coming  
<sup>65</sup> on the clouds of heaven. Then  
 the high priest rent his clothes,  
 saying, He has blasphemed: what  
 need have we any more of wit-  
 nesses? behold, now ye have heard  
<sup>66</sup> the<sup>s</sup> blasphemy. What think ye?  
 And they answering said, He is  
 liable to the penalty of death.  
<sup>67</sup> Then they spit in his face, and  
 buffeted him, and some struck  
 him with the palms of their hand,  
<sup>68</sup> saying, Prophecy to us, Christ,  
 Who is it who struck thee?

<sup>69</sup> But Peter sat without in the  
 palace-court,<sup>t</sup> and a maid came to  
 him saying, And thou hast been  
<sup>70</sup> with Jesus of Galilee. But he  
 denied before all, saying, I do not  
<sup>71</sup> know what thou sayest. And  
 when he had gone out into the  
 entrance, another saw him, and  
 says to those there, This [man]  
 also was with Jesus the Nazarean,  
<sup>72</sup> And again he denied with an  
 oath: I do not know the man.  
<sup>73</sup> And after a little, those who stood  
 [there], coming to [him], said to  
 Peter, Truly thou too art of  
 them, for also thy speech makes  
<sup>74</sup> thee manifest. Then he began to  
 curse and to swear, I know not

<sup>1</sup> ἱερόν, the whole edifice.

<sup>m</sup> I have translated this as the words of the Lord: compare Mark xiv. 49. If the words of the evangelist, as chap. xxi. 4, i. 22, we must say 'came to pass.'

<sup>n</sup> Some leave out 'and the elders.'

<sup>o</sup> Some add 'and;' and 'they found none' after 'forward.'

<sup>p</sup> οὗτος.

<sup>q</sup> ναός, the house.

<sup>r</sup> ἴνα, but used in scripture, and more particularly by John, in the same sense as ὅτι, but still with a shade of purpose in it. He adjured him to the end that.

<sup>s</sup> Some read 'his,' not 'the.'

<sup>t</sup> αὐλή is used both for the palace, as a whole, and the court round which the buildings were.

the man. And immediately the  
<sup>75</sup> cock crew. And Peter remembered the word of Jesus, who had said to him, Before the cock crow thou shalt deny me thrice. And he went out, outside, and wept bitterly.

XXVII. And when it was morning, all the chief priests and the elders of the people took counsel against<sup>u</sup> Jesus so that they might put him<sup>2</sup> to death. And having bound him they led him away, and delivered him up to Pontius Pilate the governor. Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders, saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that<sup>5</sup> to us? see thou [to that]. And having cast down the pieces of silver in the temple,<sup>v</sup> he left the place, and went away and hung himself.  
<sup>6</sup> And the chief priests took the pieces of silver and said, It is not lawful to cast [them] into the Corban, since it is [the] price of<sup>7</sup> blood. And having taken counsel, they bought with them the field of the potter for a burying ground<sup>8</sup> for strangers. Wherefore that field has been called Blood-field<sup>9</sup> unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And I took the thirty pieces of silver, the price of him that was set a price on, whom they who were of the sons of Israel had set a price on,<sup>10</sup> and gave them for the field of the

potter, according as [the] Lord commanded me.

<sup>11</sup> But Jesus stood before the governor. And the governor questioned him, saying, Art *thou* the King of the Jews? And Jesus<sup>12</sup> said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered<sup>13</sup> nothing. Then says Pilate to him, Hearest thou not how many things they witness against thee? <sup>14</sup> And he answered him not so much as one word, so that the governor<sup>15</sup> wondered exceedingly. But at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would.  
<sup>16</sup> And he had then a notable prisoner,<sup>17</sup> named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called<sup>18</sup> Christ? For he knew that they had delivered him up through<sup>19</sup> envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I have suffered to-day many things<sup>20</sup> in a dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus. And the governor answering said to them, Which of the two will ye that I release unto you? But they said, Barab-<sup>22</sup>bas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say,<sup>w</sup>  
<sup>23</sup> Let him be crucified. And the

<sup>u</sup> Or perhaps 'as to : ' see 1 Corinthians xv. 15.

<sup>v</sup> *vaós*, the house itself.

<sup>w</sup> T. R. adds 'to him.'

governor said, What evil then has he done? But they cried more than ever, saying, Let him  
<sup>24</sup> be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this  
<sup>25</sup> righteous one: see *ye* [to it]. And all the people answering said, His blood [be] on us and on our chil-  
<sup>26</sup> dren. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up  
<sup>27</sup> that he might be crucified. Then the soldiers of the governor, having taken Jesus with them to the pretorium, gathered against<sup>w</sup>  
<sup>28</sup> him the whole band, and having taken off his garment, put  
<sup>29</sup> on<sup>x</sup> him a scarlet cloak. And having woven a crown out of thorns, put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him saying, Hail, King  
<sup>30</sup> of the Jews! And having spit upon him, they took the reed and  
<sup>31</sup> beat [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and  
<sup>32</sup> led him away to crucify. And as they went forth they found a man of Cyrene, Simon by name, him they forced to go with them that  
<sup>33</sup> he might bear his cross. And having come to a place called

Golgotha, which means<sup>y</sup> Place of  
<sup>34</sup> a skull, they gave to him to drink vinegar<sup>z</sup> mingled with gall; and having tasted [it] he would not  
<sup>35</sup> drink. And having crucified him they parted his clothes amongst  
<sup>36</sup> [themselves], casting lots.<sup>a</sup> And sitting down, they kept guard over  
<sup>37</sup> him there. And they set up over his head his accusation written: This is Jesus, the King of the  
<sup>38</sup> Jews. Then are crucified with him two robbers, one on the right  
<sup>39</sup> hand and one on the left. But the passers by reviled him, shaking their heads and saying, Thou that destroyest the temple<sup>b</sup> and  
<sup>40</sup> buildest it in three days, save thyself. If thou art Son of God,  
<sup>41</sup> descend from the cross. And in like manner the chief priests also, mocking, with the scribes and  
<sup>42</sup> elders, said, He saved others, himself he cannot save. If he be King of Israel,<sup>c</sup> let him descend now from the cross, and we will  
<sup>43</sup> believe him. He trusted upon God; let him save him now if he will [have] him. For he said, I  
<sup>44</sup> am Son of God. And the robbers who had been crucified with him cast the same reproaches on him.  
<sup>45</sup> Now from [the] sixth hour there was darkness over the whole land<sup>d</sup>  
<sup>46</sup> until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice saying, Eli, Eli, lama sabaethani? that is, My God, my God, why hast thou abandoned

<sup>w</sup> ἐπ' αὐτόν, as their object.

<sup>x</sup> Literally 'round.'

<sup>y</sup> Literally 'is called.'

<sup>z</sup> Many read 'wine.' The drink of the soldiers was sour wine.

<sup>a</sup> T E. adds 'that it might be fulfilled which was spoken by the prophet. They

parted my garments among them and on my vesture they cast lots.'

<sup>b</sup> ναός.

<sup>c</sup> Many read 'he is the king of Israel;' perhaps rightly, but old versions have 'if.'

<sup>d</sup> Or 'earth'



47 me? And some of those who stood there, when they heard [it], said, This [man] calls for Elias.  
 48 And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to  
 49 drink. But the rest said, Let be; let us see if Elias comes to save  
 50 him. And Jesus, having again cried with a loud voice, gave up  
 51 the ghost. And lo, the veil of the temple<sup>d</sup> was rent in two from the top to the bottom, and the earth was shaken, and the rocks  
 52 were rent, and the tombs were opened; and many bodies of the  
 53 saints fallen asleep arose, and going out of the tombs after his arising, entered into the holy city and appeared unto many.  
 54 But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Of a truth this [man] was Son of God.

55 And there were there many women beholding from afar off, who<sup>e</sup> had followed Jesus from  
 56 Galilee ministering<sup>f</sup> to him, among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when even was come there came a rich man of Arimathea, his name Joseph, who also himself  
 58 was a disciple to Jesus. He, going to Pilate, begged the body of Jesus. Then Pilate commanded

59 the body to be given up. And Joseph having got the body<sup>g</sup> wrapped it in a clean linen cloth,  
 60 and deposited it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the sepulchre, went  
 61 away. But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.

62 Now on the morrow, which is after the preparation, the chief priests and the Pharisees came  
 63 together to Pilate, saying, Sir, we have called to mind that that misleader said when he was still alive, After three days I arise.  
 64 Command therefore that the tomb be secured until the third day, lest<sup>h</sup> his disciples should come<sup>i</sup> and steal him away, and say to the people, He is arisen from the dead; and the last error shall be  
 65 worse than the first. And Pilate said to them, Ye have a watch: go, secure it as well as ye know  
 66 how. And they went and secured the tomb, having sealed the stone, with the watch [besides].

XXVIII. But late on sabbath, as it was the dusk of the next day after sabbath, came Mary of Magdala and the other Mary to look at the tomb.

2 And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone<sup>j</sup>  
 3 and sat upon it. And his look was as lightning, and his clothing white as snow. And for fear

<sup>d</sup> ναός.

<sup>e</sup> αἰτίνας, 'who were such as;' the character as well as the persons.'

<sup>f</sup> Elsewhere translated 'serving.'

<sup>g</sup> Or 'took the body and wrapped.'

<sup>h</sup> μήποτε, see chap. v. 25.

<sup>i</sup> T. R. adds 'by night.'

<sup>j</sup> T. R. adds 'from the door.'

- of him the guards trembled and  
<sup>5</sup> became as dead men. And the angel answering said to the women, Fear not *ye*, for I know that ye seek Jesus the crucified [one].  
<sup>6</sup> He is not here, for he is arisen as he said. Come see the place  
<sup>7</sup> where the Lord<sup>k</sup> lay. And go quickly and say to his disciples that he is arisen from the dead, and behold, he goes before you into Galilee, there shall ye see him. Behold, I have told you.  
<sup>8</sup> And going out quickly from the sepulchre with fear and great joy, they ran to bring his disciples  
<sup>9</sup> word. And as they went to bring his disciples word,<sup>l</sup> behold, also Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage.  
<sup>10</sup> Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.  
<sup>11</sup> And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place.  
<sup>12</sup> And having assembled with the

<sup>k</sup> Some read 'he' for 'the Lord.'

Many omit 'And as they went to bring his disciples word:' beginning 'And behold.'

<sup>m</sup> Or 'were at a loss (what to think),'

- elders, and having taken counsel, they gave a large sum of money  
<sup>13</sup> to the soldiers, saying, Say that his disciples coming by night stole him [while] we [were] sleeping.  
<sup>14</sup> And if this should come to the hearing of the governor, *we* will persuade him and save *you* from  
<sup>15</sup> all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.  
<sup>16</sup> But the eleven disciples went into Galilee to the mountain which  
<sup>17</sup> Jesus had appointed them. And when they saw him, they did homage to him: but some doubt-  
<sup>18</sup> ed.<sup>m</sup> And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon  
<sup>19</sup> earth. Go [therefore]<sup>n</sup> and make disciples of all the nations, baptizing them to the name of the Father, and of the Son, and of  
<sup>20</sup> the Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days until the completion of the age.<sup>o</sup>

'hesitated.'

<sup>n</sup> The insertion of 'therefore' is very doubtful.

<sup>o</sup> T. R. adds 'Amen.'

## GOSPEL ACCORDING TO M A R K .

BEGINNING of the glad tidings  
<sup>2</sup> of Jesus Christ, Son of God; as it

<sup>a</sup> T. R. reads 'in the prophets,' with A and its followers. The reading here is doubtful and disputed since the earliest days, being noticed by Porphyry. The reading in these quotations of names has not in the various cases the same cer-

is written in Isaiah<sup>a</sup> the prophet, Behold, I send my messenger be-

tainty with me as the body of the text, the margin so easily supplied them. Cod. Sin. reads *ἐν Ἠσαία τῷ π.* My impression is, that it was originally *ἐν τῷ προφῆτῃ* simply, and I find Kuster has the same thought.

# MARK I.

fore thy face, who shall prepare thy way.<sup>b</sup>

<sup>3</sup> Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.

<sup>4</sup> There came John baptizing in the wilderness, and preaching [the] baptism of repentance for remission of sins. And there went out

<sup>5</sup> to him all the district of Judæa, and all<sup>c</sup> they of Jerusalem, and were baptized by him in the river Jordan, making confession of their

<sup>6</sup> sins. And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts

<sup>7</sup> and wild honey. And he preached, saying, There comes he that is mightier than I after me, the thong of whose sandals I am not

<sup>8</sup> fit to stoop down and unloose. I indeed have baptized you with water, but he shall baptize you with [the] Holy Ghost.

<sup>9</sup> And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptized by John at the Jordan. And

<sup>10</sup> straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove,

<sup>11</sup> descending upon him. And there came a voice out of the heavens: Thou art my beloved Son, in thee<sup>d</sup>

I have found my pleasure.

<sup>12</sup> And immediately the Spirit drives him out into the desert.

<sup>13</sup> And he was<sup>e</sup> in the desert forty

days tempted by Satan, and was with the wild beasts, and the angels ministered<sup>f</sup> to him.

<sup>14</sup> But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the king-

<sup>15</sup> dom of God, and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and

<sup>16</sup> believe in the glad tidings. And walking<sup>g</sup> by the sea of Galilee, he saw Simon, and Andrew his brother, casting out a net in the sea, for they were fishers.

<sup>17</sup> And Jesus said to them, Come after me, and I will make you be-

<sup>18</sup> come fishers of men; and straightway leaving their nets they fol-

<sup>19</sup> lowed him. And going on thence a little, he saw James the [son] of Zebedee, and John his brother,

<sup>20</sup> and these in the ship repairing their nets: and straightway he called them; and leaving their

father Zebedee in the ship with the hired [servants] they went away after him.

<sup>21</sup> And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and

<sup>22</sup> taught. And they were astonished at his doctrine, for he taught them as having authority, and not as

<sup>23</sup> the scribes. And there was in their synagogue a man [possessed] by<sup>h</sup> an unclean spirit, and

<sup>24</sup> he cried out saying, Eh!<sup>i</sup> what have we to do with thee, Jesus,

<sup>b</sup> T. R. adds 'before thee.'

<sup>c</sup> T. R. connects this 'all' with baptized: 'were all baptized.'

<sup>d</sup> T. R. reads 'in whom.'

<sup>e</sup> T. R. adds 'there.'

<sup>f</sup> Elsewhere translated 'served.'

<sup>g</sup> Many read 'passing on,' or 'as he passed on.'

<sup>h</sup> ἐν, not merely he had one, he was completely under its power, characterized by it.

<sup>i</sup> The imperative of ἐάω, but used as an interjection, as a cry of dissatisfaction. There is some doubt if it should be read here at all.

Nazarene?<sup>j</sup> Art thou come to destroy us? I know thee who thou art, the holy one of God.

<sup>25</sup> And Jesus rebuked him, saying, Hold thy peace and come out of

<sup>26</sup> him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out

<sup>27</sup> of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even the unclean spirits

<sup>28</sup> and they obey him. And his fame went out straightway into the whole region of Galilee around.

<sup>29</sup> And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to

<sup>31</sup> him about her. And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her,

<sup>32</sup> and she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and

<sup>33</sup> those possessed by<sup>k</sup> demons, and the whole city was gathered together at the door. And he healed

<sup>34</sup> many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they

<sup>35</sup> knew<sup>l</sup> him. And rising in the morning long before day, he went

out and went away into a desert

<sup>36</sup> place, and there prayed. And Simon and those with him went

<sup>37</sup> after him; and having found him, they say to him, All seek thee.

<sup>38</sup> And he saith to them, Let us go elsewhere<sup>m</sup> into the neighbouring country towns, that I may preach there also, for for this purpose am

<sup>39</sup> I come forth. And he was preaching in their synagogues in the whole of Galilee, and casting out demons.

<sup>40</sup> And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse

<sup>41</sup> me. But Jesus, moved with compassion, having stretched out his hand, touched<sup>n</sup> him, and saith to

<sup>42</sup> him, I will, be thou cleansed. And as he spoke, straightway the leprosy left him, and he was cleansed.

<sup>43</sup> And having sharply charged him, he straightway sent him away,

<sup>44</sup> and saith to him, See thou say nothing to any one, but go shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them.

<sup>45</sup> But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came<sup>o</sup> to him from every side.

II. And he entered again into Capernaum after [several] days, and it was reported that he was at

<sup>j</sup> The force of 'Nazarene' is simply, I apprehend, 'of Nazareth,' Ναζαρηνός. 'Called a Nazarene,' in Authorized Version, in Matt. ii. 23, is Ναζωραῖος.

<sup>k</sup> δαίμονιζομένους.

<sup>l</sup> ᾔδεισαν, had the inward consciousness

who he was; not γινώσκω.

<sup>m</sup> T. R. omits 'elsewhere.'

<sup>n</sup> ἥψατο, more than θίγγανω: 'to touch freely,' 'handle.'

<sup>o</sup> ἤρχοντο, 'were, or kept, coming to him;' not ἤλθον.

2 [the] house;<sup>p</sup> and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke the word to them. And there come to him [men] bringing 4 a paralytic borne by four; and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the paralytic 5 lay. But Jesus, seeing their faith, saith to the paralytic, Child, thy 6 sins are remitted thee. But certain of the scribes were there, sitting and reasoning in their hearts: 7 Why does this [man] thus speak? he blasphemeth.<sup>q</sup> Who is able to remit sins except God alone? 8 And straightway Jesus, knowing<sup>r</sup> in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these 9 things in your hearts? Which is easier, to say to the paralytic, Thy sins are remitted thee; or to say, Arise, and take up thy couch 10 and walk? But that ye may know that the Son of man has power on the earth to remit sins, he says to 11 the paralytic, To thee I say, Arise, take up thy couch and go to thine 12 house. And he was raised up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God, saying, We never saw it thus. 13 And he went out again by the

sea, and all the crowd came<sup>s</sup> to 14 him, and he taught them. And passing by, he saw Levi the [son] of Alphæus sitting at the receipt of taxes, and saith to him, Follow me; and he rose up and followed 15 him. And it came to pass, as he lay [at table] in his house, that<sup>t</sup> many tax-gatherers and sinners lay [at table] with Jesus and his disciples; for they were many, 16 and they followed him. And the scribes and the Pharisees, having seen him eating with the sinners and taxgatherers, said to his disciples, Why [is it] that he eats and drinks with sinners and tax- 17 gatherers? And Jesus having heard [it], saith to them, They that are strong have no need of a physician, but those who are ill. I have not come to call righteous 18 [men], but sinners.<sup>u</sup> And the disciples of John and<sup>v</sup> the Pharisees were fasting; and they come and say to him, Why do the disciples of John and those of the Pharisees fast, but thy disciples fast 19 not? And Jesus said to them, Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot 20 fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day.<sup>w</sup> 21 No one sews a patch of new cloth on an old garment: otherwise its new filling up takes from

<sup>p</sup> 'At home,' in the sense of not away on a journey.

<sup>q</sup> T. R. reads 'Why does he thus speak blasphemies?'

<sup>r</sup> ἐπισπούς, more than γινούς: 'knowing well,' or 'recognizing because we know.'

<sup>s</sup> ἤρχετο, were so doing, as in ch. i. 45.

<sup>t</sup> καί, as often so used, including withal the idea of 'also.'

<sup>u</sup> T. R. adds 'to repentance.'

<sup>v</sup> T. R. reads 'of.'

<sup>w</sup> T. R. reads 'in those days. And.'



the old [stuff], and there is a  
<sup>22</sup> worse rent. And no one puts new wine into old skins: otherwise the wine bursts the skins, and the wine is poured out, and the skins are destroyed. But new wine is  
<sup>23</sup> to be put into new skins. And it came to pass that he went on the sabbath day through the corn fields; and his disciples began to walk on, plucking the ears.  
<sup>24</sup> And the Pharisees said to him, Behold, why do they on the sabbath day what is not lawful?  
<sup>25</sup> And he said to them, Have ye never read what David did when he had need and hungered, *he* and  
<sup>26</sup> they with him, how he entered into the house of God, in [the section of] Abiathar, [the] high priest, and ate the show bread, which it is not lawful unless for the priests to eat, and gave even to  
<sup>27</sup> those that were with him? And he said to them, The sabbath was made on account of man, not man  
<sup>28</sup> on account of the sabbath; so that the Son of man is lord of the sabbath also.

III. And he entered again into the synagogue; and there was there a man having his hand dried up.  
<sup>2</sup> And they watched him if he would heal him on the sabbath, that they  
<sup>3</sup> might accuse him. And he saith to the man who had his hand dried up, Rise up [and come] into

<sup>4</sup> the midst. And he saith to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent.  
<sup>5</sup> And looking round upon them with anger, distressed<sup>y</sup> at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched [it] out, and his hand  
<sup>6</sup> was restored.<sup>z</sup> And the Pharisees going out straightway with the Herodians, took<sup>a</sup> counsel against him, how they might destroy him.  
<sup>7</sup> And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed  
<sup>8</sup> him; and from Judea, and from Jerusalem, and from Idumea and beyond Jordan, and they of around Tyre and Sidon, a great multitude, having heard what he did, came to  
<sup>9</sup> him. And he spoke to his disciples in order that a little ship should wait upon him on account of the crowd, that they might not  
<sup>10</sup> press upon him. For he healed many, so that they beset him that they might touch him as  
<sup>11</sup> many as had plagues. And the unclean spirits when they beheld him, fell down before him, and cried saying, Thou art the Son of  
<sup>12</sup> God. And he rebuked them much, that they might not make him manifest.  
<sup>13</sup> And he goes up into the mountain,<sup>b</sup> and calls whom he himself

\* T. R. adds 'new.'

<sup>y</sup> συλλυπούμενος: here only. It is contested whether it means 'sympathizing grief' (Psalm lxviii. 21; lxix. 20), or 'deep grief.' There is, I apprehend, sorrow for, with an intensive force in σύν: but from its use, not its natural force, entering into their state; not sympathy, which is feeling with, but feeling what a state they were in, with grief for it.

<sup>z</sup> T. R. adds 'sound as the other.'

<sup>a</sup> συμβούλιον ποιεῖν is an expression peculiar to Mark: Matthew has always λαμβάνειν. συμβούλιον is used also for a council, Acts xxv. 12. It may be more in this sense here, but a private one. Some read ἐδίδουν.

<sup>b</sup> Any mountain in contrast with the plain.

would. And they went to him,  
<sup>14</sup> and he appointed twelve that they might be with him, and that he  
<sup>15</sup> might send them to preach, and to have authority to heal diseases,  
<sup>16</sup> and to cast out demons. And he gave to Simon the surname of  
<sup>17</sup> Peter; and James the [son] of Zebedee, and John the brother of  
 James, and he gave them the surname of Boanerges, that is, Sons of  
<sup>18</sup> thunder; and Andrew, and Philip, and Bartholomew, and Matthew,  
 and Thomas, and James the [son] of Alphæus, and Thaddæus, and  
<sup>19</sup> Simon the Cananæan,<sup>c</sup> and Judas Iscariote, who also delivered him  
 up.

And they come home to [the]  
<sup>20</sup> house. And again a crowd comes together, so that they cannot even  
<sup>21</sup> eat bread. And his relatives having heard [of it] went out to lay  
 hold on him, for they said, He is out of his mind. And the scribes  
<sup>22</sup> who had come down from Jerusalem said, He has Beelzebub, and,  
 By the prince of the demons he casts out demons. And having  
<sup>23</sup> called them to [him], he said to them in parables, How can Satan  
<sup>24</sup> cast out Satan? And if a kingdom has become divided against  
 itself, that kingdom cannot sub-  
<sup>25</sup> sist. And if a house has become divided against itself, that house  
<sup>26</sup> cannot subsist. And if Satan rise up against himself, and is  
 divided, he cannot subsist, but  
<sup>27</sup> has an end. No one can, having entered into his house, plunder

the goods of the strong man unless he first bind the strong man,  
 and then he will plunder his house.  
<sup>28</sup> Verily I say unto you, That all sins shall be forgiven to the sons  
 of men, and all the<sup>d</sup> injurious speeches [with] which they may  
<sup>29</sup> speak injuriously; but whosoever shall speak injuriously against  
 the Holy Spirit, to eternity has no forgiveness; but is subject to  
<sup>30</sup> eternal judgment. Because they said, He has an unclean spirit.  
<sup>31</sup> And his brethren and his mother<sup>e</sup> come, and standing without sent  
<sup>32</sup> to him calling him. And a crowd sat around him. And they said  
 to him, Behold, thy mother and thy brethren<sup>f</sup> seek thee without.  
<sup>33</sup> And he answered them saying, Who is my mother or my brethren?  
<sup>34</sup> And looking around in a circuit at those that were sitting  
 around him, he says, Behold my  
<sup>35</sup> mother and my brethren: for whosoever shall do the will of  
 God, he is my brother, and sister, and mother.

IV. And again he began to teach by the sea. And a great crowd  
 was gathered together to him, so that going on shipboard he sat in  
 the sea, and all the crowd were  
<sup>2</sup> close to the sea on the land. And he taught them many things in  
 parables. And he said to them in  
<sup>3</sup> his doctrine, Hearken, Behold, the  
<sup>4</sup> sower went forth to sow. And it came to pass as he sowed, one  
 fell by the way, and the birds<sup>g</sup>  
<sup>5</sup> came and devoured it. Another

<sup>c</sup> Or 'Zealot;' Cananæan being the Hebrew for zealot.

<sup>d</sup> T. R. omits 'the.'

<sup>e</sup> Many read 'his mother and his brethren.'

ren.'

<sup>f</sup> Almost all editors add here 'and thy sisters;' Cod. Sin. has it not, nor Vat.

<sup>g</sup> T. R. adds 'of the heaven.'

fell on the rocky ground, where it had not much earth, and immediately it sprung up out [of the ground] because it had no depth of earth; and when the sun arose it was burnt up, and because of its not having any root it withered. And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And another fell on the good ground, and yielded fruit, growing up and increasing; and bore, one thirty, and one sixty, and one a hundred. And he said,<sup>b</sup> He that has ears to hear, let him hear. And when he was alone, those about him with the twelve asked him [as to] the parable. And he said to them, To you is given [to know<sup>i</sup>] the mystery of the kingdom of God; but to them who are without, all things are done in parables, that beholding they may behold and not see, and hearing they may hear and not understand, lest, it may be,<sup>j</sup> they should be converted and their sins be remitted them. And he saith to them, Do ye not know this parable? and how will ye be acquainted with all the parables? The sower sows the word; and these are they by the way, where the word is sown, and when they hear, immediately Satan

comes and takes away the word that was sown in their hearts. And these are they in like manner who are sown upon the rocky ground, who, when they hear<sup>k</sup> the word, immediately receive it with joy, and they have no root in themselves, but are for a time: then, affliction arising, or persecution on account of the word, immediately they are offended. And others<sup>l</sup> are they who are sown among the thorns: these are they who hear the word, and the cares of<sup>m</sup> life, and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes unfruitful. And these<sup>n</sup> are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred [fold]. And he said to them, Does the lamp come that it should be put under the bushel or under the couch? [Is it] not that it should be set upon the lampstand? For there is nothing hidden which shall not be made manifest; nor does any secret thing take place but that it should come to light. If any one have ears to hear, let him hear. And he said to them, Take heed what ye hear; with

<sup>g</sup> These words agree with fruit, and must be applied by general allusion to the plant, or directly to its figurative purport. Meyer's idea of fruit-stalk is feeble.

<sup>h</sup> T. R. adds *αὐτοῖς*, 'to them.'

<sup>i</sup> Many copies read 'To you is given the mystery,' &c.

<sup>j</sup> In classical Greek more strictly 'lest at any time,' but in New Testament more used in the sense of 'perhaps,' exactly as *etwa* in German, *damit nicht etwa*. See

Matt. xxv. 9; Acts v. 39; Matt. xiii. 29; xv. 32; Luke iii. 14; John vii. 26. The 'perhaps' is, I suspect, the sense in all the passages; the *μή* has sometimes the force of a question. For Heb. ix. 17 see Winer, 571, Syn. cap. v. § 59.

<sup>k</sup> Literally 'shall hear.'

<sup>l</sup> T. R. reads *οὗτοι*, 'these.'

<sup>m</sup> T. R. adds 'this.'

<sup>n</sup> For *οὗτοι*, 'these,' many read *ἐκεῖνοι*, 'those.'

what measure ye mete, it shall be meted to you; and there shall be [more] added to you that hear.  
<sup>25</sup> For whoever has, to him shall be given; and he who has not, even what he has shall be taken from him.

<sup>26</sup> And he said, Thus is the kingdom of God, as if a man should cast the seed upon the  
<sup>27</sup> earth, and should sleep and rise up night and day, and the seed should sprout and grow *he* does  
<sup>28</sup> not know how. <sup>p</sup>The earth bears fruit of itself, first the blade, then an ear, then full corn in the ear.  
<sup>29</sup> But when the fruit is produced, immediately he sends the sickle,  
<sup>30</sup> for the harvest is come. And he said, How<sup>q</sup> should we liken the kingdom of God, or with what comparison should we compare  
<sup>31</sup> it? As to a grain of mustard seed, which, when it is sown upon the earth, is less than all seeds  
<sup>32</sup> which are upon the earth, and when it has been sown, mounts up and becomes greater than all herbs, and produces great branches, so that the birds of heaven can lodge under its sha-  
<sup>33</sup> dow. And with many such parables he spoke the word to them,  
<sup>34</sup> as they were able to hear, but without a parable spake he not to them; and in private he explained all things to his disciples.

<sup>35</sup> And on that day, when evening was come, he says to them, Let  
<sup>36</sup> us go over to the other side: and having sent away the crowd, they

take him with them as he was in the ship. But other little<sup>r</sup> ships  
<sup>37</sup> also were with him. And there comes a violent gust of wind and the waves beat into<sup>s</sup> the ship, so  
<sup>38</sup> that it already filled. And *he* was in<sup>t</sup> the stern sleeping on the cushion. And they awoke him up and say to him, Teacher, dost thou not care that we are perishing?  
<sup>39</sup> And awaking up he rebuked the wind, and said to the sea, Silence, be mute. And the wind fell, and there was a great calm.  
<sup>40</sup> And he said to them, Why are ye thus fearful? how is it ye have not faith?  
<sup>41</sup> And they feared [with] great fear, and said one to another, Who then is this that even the wind and the sea obey him?

V. And they came to the other side of the sea, to the country of the  
<sup>2</sup> Gadarenes. And immediately on his going out of the ship, there met him out of the tombs a man possessed by<sup>u</sup> an unclean spirit,  
<sup>3</sup> who had his dwelling in the tombs, and no one was able to bind him,  
<sup>4</sup> not even with chains; because he had been often bound with fetters and chains, and the chains had been torn asunder by him, and the fetters were shattered, and no one  
<sup>5</sup> was able to subdue him. And continually night and day, in the tombs and in the mountains,<sup>v</sup> he was crying and cutting himself  
<sup>6</sup> with stones. But seeing Jesus from afar off, he ran and did him ho-  
<sup>7</sup> mage, and crying with a loud voice

<sup>p</sup> T. R. adds 'for.'

<sup>q</sup> T. R. reads 'to what.'

<sup>r</sup> Many omit 'little.'

<sup>s</sup> Or 'on.'

<sup>t</sup> T. R. 'on' or 'at:' ἐπὶ.

<sup>u</sup> See chap. i. 23.

<sup>v</sup> T. R. reads 'in the mountains and in the tombs.'

## MARK V.

he says,<sup>w</sup> What have I to do with thee, Jesus, Son of the Most High God? I adjure thee by God torment me not. For he had said to him, Come out, unclean spirit, out of the man. And he asked him, What is thy name? And he<sup>x</sup> says to him, Legion is my name,<sup>y</sup> because we are many. And he besought him much that he would not send them away out of the country. Now there was there just at the mountain<sup>y</sup> a great herd of swine feeding; and they<sup>z</sup> besought him, saying, Send us into the swine that we may enter into them. And Jesus immediately allowed them. And the unclean spirits going out entered into the swine, and the herd rushed down the steep slope into the sea (now they were about two thousand) and were choked in the sea. And those that were feeding them<sup>a</sup> fled and reported<sup>b</sup> it in the city and in the country. And they went out to see what it was that had taken place. And they come to Jesus, and they see the possessed of demons sitting and clothed and sensible, [him] that had had the legion: and they were afraid. And they that had seen [it] related to them how it had happened to the [man] possessed by demons, and concerning the swine. And they began to beg him to depart from their coasts. And as he went on board

ship,<sup>c</sup> the man that had been possessed by demons besought him that he might be with him. And he<sup>d</sup> suffered him not, but saith to him, Go to thine home to thine own people, and tell them all that the Lord has done for thee, and has had mercy on thee. And he went away and began to proclaim in the Decapolis all Jesus had done for him; and all wondered.

And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea. And behold,<sup>e</sup> there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet; and he besought him much, saying, My little daughter is at extremity; [I pray] that thou shouldest come and lay thy hands upon her so that she may be saved,<sup>f</sup> and<sup>g</sup> may live. And he went with him, and a large crowd followed him and pressed on him. And a certain woman who had had a flux of blood twelve years and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse, having heard concerning Jesus, came in the crowd behind and touched his clothes;<sup>h</sup> for she said, If I shall touch but his clothes I shall be healed. And immediately her foun-

<sup>w</sup> T. R. reads 'said.'

<sup>x</sup> T. R. reads 'he answered saying.'

<sup>y</sup> T. R. reads 'mountains.'

<sup>z</sup> T. R. reads 'all the demons.'

<sup>a</sup> T. R. reads 'the swine.'

<sup>b</sup> T. R. reads 'told it.'

<sup>c</sup> Or 'the ship.'

<sup>d</sup> T. R. reads 'But Jesus.'

<sup>e</sup> 'Behold' is doubtful.

<sup>f</sup> Or 'cured.'

<sup>g</sup> T. R. reads 'and she shall live,' which may be right.

<sup>h</sup> Here singular; the others are plural and more general.



tain of blood was dried up, and she knew in her body that she  
<sup>50</sup> was cured from the scourge. And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd, said, Who has touched my  
<sup>31</sup> clothes? And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou,  
<sup>32</sup> Who touched me? And he looked round to see her who had done  
<sup>33</sup> this. But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all  
<sup>34</sup> the truth. And he said to her, Daughter, thy faith has cured thee; go in peace, and be well of  
<sup>35</sup> thy scourge. As he was yet speaking, they come from the ruler of the synagogue's, saying, Thy daughter has died, why troublest thou the teacher any further?  
<sup>36</sup> But Jesus immediately, having heard the word spoken, saith to the ruler of the synagogue, Fear  
<sup>37</sup> not; only believe. And he suffered no one to accompany him save Peter and James, and John the  
<sup>38</sup> brother of James. And he comes<sup>i</sup> to the house of the ruler of the synagogue, and sees the tumult and<sup>j</sup> people weeping and wailing  
<sup>39</sup> greatly. And entering in he saith to them, Why do ye make a tumult and weep? the child has not  
<sup>40</sup> died, but sleeps. And they derided him. But he, having turned [them] all out, takes with him the father of the child, and the mother, and those that were with him, and

enters in where the child was  
<sup>41</sup> lying.<sup>k</sup> And having laid hold of the hand of the child, he saith to her, Talitha koumi, which is, interpreted, Damsel, I say to thee, Arise. And immediately the damsel arose and walked, for she was twelve years old. And they were astonished with great aston-  
<sup>43</sup> ishment. And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

VI. And he went out thence and came to his own country, and his  
<sup>2</sup> disciples follow him. And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whence [has] this [man] these things? and what [is] the wisdom that is given to him,<sup>1</sup> and such miracles are done by his hands?  
<sup>3</sup> Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here with us? And they were offended in  
<sup>4</sup> him. But Jesus said to them, A prophet is not despised save in his own country, and among [his] kinsmen, and in his own house.  
<sup>5</sup> And he could not do any miracle there, save that laying his hands on a few infirm persons he healed  
<sup>6</sup> [them]. And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

<sup>7</sup> And he calls the twelve to [him] and began to send them out two [and] two, and gave to them au-

<sup>i</sup> Or 'they come.'

<sup>j</sup> T. R. omits 'and.'

<sup>k</sup> Many omit 'lying.' So Cod. Sin., Vat.

<sup>1</sup> T. R. 'that such miracles also.' The connection is broken in the text adopted by modern editors.

thority over the unclean spirits;  
<sup>8</sup> and he commanded them that they should take nothing for the way, save a staff only; no scrip, no bread, no money in their belt;  
<sup>9</sup> but be shod with sandals, and put  
<sup>10</sup> not<sup>m</sup> on two body coats. And he said to them, Wherever ye shall enter into a house, there remain  
<sup>11</sup> till ye shall go thence. And as many as shall not receive you nor hear you, departing thence, shake off the dust which [is] under your feet for a testimony to them."  
<sup>12</sup> And they went forth and preached  
<sup>13</sup> that they should repent, and cast out many demons, and anointed with oil many infirm, and healed them.  
<sup>14</sup> And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account miracles are  
<sup>15</sup> wrought by him. And<sup>o</sup> others said, It is Elias; and others said, It is a prophet,<sup>p</sup> as one of the  
<sup>16</sup> prophets. But Herod when he heard [it] said, John whom I beheaded, he it is. *He* is risen from

<sup>17</sup> among [the] dead. For the same Herod had sent and seized John, and had bound him in<sup>a</sup> prison, on account of Herodias, the wife of Philip his brother, because he  
<sup>18</sup> had married her. For John had said to Herod, It is not lawful for thee to have the wife of thy brother. But Herodias kept it [in her mind] against him, and wished  
<sup>20</sup> to kill him, and could not: for Herod feared John, knowing that he was a just and holy man, and kept him safe;<sup>r</sup> and having heard him, did many things, and heard  
<sup>21</sup> him gladly. And a holiday<sup>s</sup> being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarchs, and  
<sup>22</sup> the chief [men] of Galilee; and the daughter of the same Herodias came in, and danced, and pleased Herod and those that were with [him] at table, and<sup>1</sup> the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee.  
<sup>23</sup> And he swore to her, Whatsoever thou shalt ask me I will give  
<sup>24</sup> thee, to half of my kingdom. And she went out, and said to her mo-

<sup>m</sup> T. R. reads 'and not to put on.' So De Wette; but not B (Vat.), as he says, but B\*.

<sup>a</sup> T. R. adds 'Verily I say unto you, It shall be more tolerable for Sodom or Gomorrha in judgment day than for that city;' pretty nearly as in Matthew.

<sup>o</sup> T. R. omits 'and.'

<sup>p</sup> T. R. reads 'or as one.'

<sup>r</sup> T. R. reads 'the prison.'

<sup>s</sup> Or 'observed him diligently.' The word has the force of 'watching closely, and keeping in mind, whether to pay attention to, or to preserve.' Which of these applications is the just one is the question. It is used four times in the New Testament (three besides this); twice for 'preserved,' as the wine and the bottles; once for Mary's 'keeping' the words of Jesus in her heart: in the Sep-

tuagint, for 'keeping back from evil;' 'keeping the wicked for the day of destruction;' 'watching a man's ways, words;' 'keeping favour, anger, preservation of life—of words in the heart.' I should have preferred 'observed him diligently,' but that I do not find that it is used of a person, meaning 'paying attention' to what he says. It is used of words and opinions, but then the word has still the force of 'keeping them safe.'

<sup>a</sup> εὐκαίρου. The meaning is doubtful; perhaps 'convenient,' i.e., to Herodias' future purpose. Hammond, Kuinoel, and others give the text; Meyer, De Wette, and others, 'convenient.' It is not a festival, but a leisure day or holiday.

<sup>1</sup> T. R. reads 'having pleased Herod . . . the king said.'

ther, What should<sup>t</sup> I ask? And she said, The head of John the baptist. And immediately going in with haste to the king, she asked, saying, I desire that thou give me directly upon a dish the head of John the baptist. And the king, [while] made very sorry, on account of the oaths and those at table with him, would not break his word with her.<sup>u</sup> And immediately the king, having sent one of the guard, ordered his head to be brought. And he went out and beheaded him in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And his disciples having heard [it], came and took up his body, and laid it in a tomb.

And the apostles are gathered together to Jesus. And they related to him all things, both what they had done and what they had taught. And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat. And they went away apart into a desert place by ship. And many saw them going, and recognized them,<sup>v</sup> and ran together there on foot, out of all the cities, and outwent them [and came together to him].<sup>w</sup> And on leaving [the ship] Jesus saw a great crowd, and he was moved with compassion for them, be-

cause they were as sheep not having a shepherd. And he began to teach them many things. And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day; send them away that they may go into the country and villages around, and buy themselves bread, for they have nothing to eat. And he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat? And he says to them, How many loaves have ye? Go and see. And when they knew they say, Five, and two fishes. And he ordered them to make them all sit down by companies on the green grass. And they sat down in ranks by hundreds and by fifties. And having taken the five loaves and the two fishes, looking up to heaven, he blessed and brake the loaves, and gave [them] to his<sup>x</sup> disciples, that they might set [them] before them. And the two fishes he divided among all. And they all ate and were satisfied. And they took up of fragments twelve hand baskets full, and of the fishes. And those that ate of the loaves were<sup>y</sup> five thousand men. And immediately he compelled his disciples to go on board ship,<sup>z</sup> and to go on before to the other side to Bethsaida,

<sup>t</sup> T. R. reads 'shall I.'

<sup>u</sup> See Kypke.

<sup>v</sup> T. R. reads 'and the crowds saw them going, and recognized him.'

<sup>w</sup> These last words 'and came together

to him' are doubtful.

<sup>x</sup> Some read 'the disciples.'

<sup>y</sup> T. R. reads 'about.'

<sup>z</sup> Or 'the ship.'

## MARK VI, VII.

while he should send the crowd  
<sup>46</sup> away. And, having dismissed them, he departed into the mountain to pray. And when evening  
<sup>47</sup> was come, the ship was in the midst of the sea, and he alone  
<sup>48</sup> upon the land. And seeing<sup>a</sup> them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by.  
<sup>49</sup> But they, seeing him walking on the sea, thought that it was an apparition, and cried out. For all  
<sup>50</sup> saw him and were troubled. And immediately he spoke with them, and saith to them, Be of good courage: it is I; be not afraid.  
<sup>51</sup> And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and  
<sup>52</sup> wondered; for they understood not through<sup>b</sup> the loaves; for their  
<sup>53</sup> heart was hardened. And having passed over, they came to the land of Gennesaret and made the  
<sup>54</sup> shore. And on their coming out of the ship, immediately recognizing him, they ran through that whole country around, and began to carry about those that were ill on couches, where they heard  
<sup>55</sup> that he was. And wherever he entered into villages, or cities, or the country, they laid the sick in the market places, and besought him that they might touch if it were only the hem of his garment;

and as many as touched him were healed.

VII. And the Pharisees and some of the scribes coming from Jerusalem are gathered together to  
<sup>2</sup> him, and seeing some of his disciples eat bread with defiled, that  
<sup>3</sup> is, unwashed, hands,<sup>c</sup> (for the Pharisees and all the Jews, unless they wash their hands diligently,<sup>d</sup> do not eat, holding what is delivered [to them] by the  
<sup>4</sup> elders [to keep]; and [on coming] from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches),  
<sup>5</sup> then the Pharisees and the scribes ask him, Why do thy disciples not walk according to what is delivered by the elders, but eat the bread with defiled<sup>e</sup> hands?  
<sup>6</sup> But he answering said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is  
<sup>7</sup> far away from me. But in vain do they worship me, teaching [as their] teachings commandments  
<sup>8</sup> of men. For, leaving the commandment of God, ye hold what is delivered by men [to keep]—washings of vessels and cups, and many other such like things ye do.  
<sup>9</sup> And he said to them, Well do ye set aside the commandment of God that ye may observe what is

<sup>a</sup> T. R. reads 'he saw,' adding 'and' before 'about.'

<sup>b</sup> Or '[even] after.' *ἐν* denotes the occasion for their believing.

<sup>c</sup> T. R. adds 'they found fault.'

<sup>d</sup> Or, as literally, 'with the fist': a word of very uncertain and contested meaning.

<sup>e</sup> T. R. reads 'unwashed.'

delivered by yourselves<sup>f</sup> [to keep].  
<sup>10</sup> For Moses said, Honour thy father and thy mother; and, He who speaks ill<sup>g</sup> of father or mother, let him surely die. But ye say, If a man say to his father or his mother, [It is] corban (that is, gift), whatsoever thou mightest<sup>12</sup> have profit from me by. And ye no longer suffer him to do anything for his father or his mother, making void the word of God by your traditional teaching which ye have delivered; and many such<sup>14</sup> like things ye do. And having called again<sup>h</sup> the crowd, he said to them, Hear me, all [of you], and understand: There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the<sup>16</sup> man. If any one have ears to hear, let him hear. And when he went indoors from the crowd, his disciples asked him concerning the parable. And he saith to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the man cannot defile him, because it does not enter into his heart but into his belly, and goes out into the draught, purging all<sup>20</sup> meats? And he said, That which goes forth out of the man, that<sup>21</sup> defiles the man. For from with-

in, out of the heart of men, go forth evil thoughts, adulteries,<sup>22</sup> fornications, murders, thefts, covetousness,<sup>i</sup> wickedness, deceit, licentiousnesses, a wicked eye, injurious language,<sup>j</sup> haughtiness,<sup>23</sup> folly; all these wicked things go forth from within and defile the man.

<sup>24</sup> And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a house he would not have any one know [it], and he could<sup>25</sup> not be hid. For a woman having heard of him, whose little daughter had an unclean spirit, came and fell at his feet (and the woman was a Greek, Syrophenician by race), and asked him that he would cast the demon out of her daughter. But Jesus said to her, Suffer the children<sup>k</sup> to be first filled; for it is not right to take the children's<sup>k</sup> bread and cast it<sup>28</sup> to the dogs.<sup>l</sup> But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's<sup>m</sup> crumbs. And he said to her, Because of this word, go thy way, the demon is gone<sup>30</sup> out of thy daughter. And having gone away to her house she found the demon gone out and her daughter lying on the bed.

<sup>31</sup> And again having left the borders of Tyre<sup>n</sup> and Sidon, he came

<sup>f</sup> Or 'your tradition.'

<sup>g</sup> Or 'abuses, curses.'

<sup>h</sup> T. R. reads 'all.'

<sup>i</sup> Literally 'covetousnesses.' But see the use of this word in Ephesians iv. 19, and also to v. 3.

<sup>j</sup> βλασφημία.

<sup>k</sup> τέκνα, τέκνων. Here 'children' in the sense of being born of the family, often used by John to signify this relationship

in Christians, as born of God; different from υἱοί, 'grown up to be sons.'

<sup>l</sup> See Matthew xv. 27.

<sup>m</sup> παιδιών, 'children' in the sense of 'little children,' without further particular reference to the family they are of.

<sup>n</sup> Many (Cod. Sin., Vat., Vul., It., Syr.) read, 'having left the coasts of Tyre, he came through Sidon to,' &c.



to the sea of Galilee, through the midst of the coasts of Decapolis.  
<sup>32</sup> And they bring to him a deaf man who could not speak right, and they beseech him that he  
<sup>33</sup> might lay his hand on him. And, having taken him away from the crowd apart, he put his fingers to his ears; and having spit,  
<sup>34</sup> he touched his tongue; and looking up to heaven he groaned, and says to him, Ephphatha, that is,  
<sup>35</sup> Be opened. And immediately his ears were opened, and the band of his tongue was loosed and he  
<sup>36</sup> spoke right. And he charged them that they should speak to no one [of it]. But so much the more *he*<sup>o</sup> charged them, so much the more abundantly *they*<sup>o</sup> proclaimed it, and were astonished above measure, saying, He does all things well; he makes both the deaf to hear and the speechless to speak.

VIII. In those days, there being a very great crowd, and they having nothing that they could eat,<sup>p</sup> having called his disciples [to him],  
<sup>2</sup> he says to them, I have compassion on the crowd, because they have staid with me already three days and they have not anything  
<sup>3</sup> they can eat, and if I shall dismiss them to their home fasting they will faint on the road; for some of  
<sup>4</sup> them are come from far. And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place?

<sup>5</sup> And he asked them, How many loaves have ye? And they said,  
<sup>6</sup> Seven. And he commanded the crowd to sit down on the ground. And having taken the seven loaves, he gave thanks, and brake [them] and gave [them] to his disciples, that they might set [them] before [them]. And they  
<sup>7</sup> set them before the crowd. And they had a few small fishes, and having blessed, he desired these  
<sup>8</sup> also to be set before [them]. And they ate and were satisfied. And they took up of fragments that  
<sup>9</sup> remained seven baskets. And those that had eaten were about four thousand, and he sent them away.  
<sup>10</sup> And immediately going on board<sup>q</sup> ship with his disciples, he came into the parts of Dalmanutha.  
<sup>11</sup> And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven,  
<sup>12</sup> tempting him. And groaning<sup>r</sup> in his spirit he says, Why does this generation seek a sign? Verily I say unto you, A sign<sup>s</sup> shall in no wise be given to this generation.  
<sup>13</sup> And he left them, and going again on board<sup>t</sup> ship, went away to the other side.  
<sup>14</sup> And they forgot to take bread, and, save one loaf, they had not  
<sup>15</sup> [any] with them in the ship. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and of the leaven of  
<sup>16</sup> Herod. And they reasoned with

<sup>o</sup> αὐτός, αὐτοῦ.

<sup>p</sup> T. R. adds 'Jesus.'

<sup>q</sup> Or 'the ship.'

<sup>r</sup> Or 'groaning deeply,' but the LXX use στενάξας and ἀναστενάξας alike. In

classical Greek the latter is rather 'groaning aloud.'

<sup>s</sup> Literally 'if a sign shall be given;' a usual Hebraism, as in Hebrews iii.

<sup>t</sup> Or 'the ship.'

one another [saying<sup>u</sup>], [It is] be-  
 17 cause we have no bread. And  
 Jesus knowing [it], says to them,  
 Why reason ye because ye have  
 no bread? Do ye not yet per-  
 ceive nor understand? Have ye  
 18 your heart yet hardened? Having  
 eyes, see ye not? and having ears,  
 do ye not hear? and do ye not  
 19 remember? When I broke the  
 five loaves for the five thousand,  
 how many hand-baskets full of  
 fragments took ye up? They say  
 20 to him, Twelve. And when the  
 seven for the four thousand, the  
 filling of how many baskets of  
 fragments took ye up? And they  
 21 said, Seven. And he said to  
 them, How do ye not understand?  
 22 And he comes to Bethsaida; and  
 they bring him a blind man, and  
 beseech him that he might touch  
 23 him. And taking hold of the hand  
 of the blind man he led him out of  
 the village, and having spit upon  
 his eyes, he laid his hands upon  
 him, and asked him if he beheld<sup>v</sup>  
 24 anything. And having looked up,  
 he said, I behold men like trees  
 25 walking. Then he laid his hands  
 again upon his eyes, and made  
 him look up.<sup>w</sup> And he was re-  
 stored and looked on all men  
 26 clearly. And he sent him to his  
 house, saying, Neither enter into  
 the village, nor tell [it] to any one  
 in the village.  
 27 And Jesus went forth, and his

disciples, into the villages of  
 Cæsarea-Philippi. And by the  
 way he asked his disciples, say-  
 ing unto them, Whom do men say  
 28 that I am? And they answered,  
 John the baptist; and others,  
 Elias; but others, One of the pro-  
 29 phets. And he<sup>x</sup> asks<sup>y</sup> them, But  
 ye, whom do ye say that I am?  
 And Peter answering says to him,  
 30 Thou art the Christ. And he  
 charged them straitly,<sup>z</sup> in order  
 that they should tell no man about  
 31 him. And he began to teach  
 them that the Son of man must  
 suffer much, and be rejected of  
 the elders and of the chief priests  
 and of the scribes, and be killed,  
 and after three days rise [again].  
 32 And he spoke the thing<sup>a</sup> openly.  
 And Peter, taking him to [him],  
 33 began to rebuke him. But he,  
 turning round and seeing his dis-  
 ciples, rebuked Peter, saying,<sup>b</sup> Get  
 away behind me, Satan, for thy  
 mind is not on the things that are  
 of God, but on the things that are  
 34 of men. And having called the  
 crowd with his disciples, he says  
 to them, Whoever desires to come  
 after me, let him deny himself,  
 and let him take up his cross and  
 35 let him follow me. For whoso-  
 ever shall<sup>c</sup> desire to save his life  
 shall lose it, but whosoever shall<sup>c</sup>  
 lose his own<sup>d</sup> life for my sake and  
 36 the gospel's<sup>e</sup> shall save it. For  
 what shall it profit a man if he

<sup>u</sup> 'Saying' is a doubtful reading.

<sup>v</sup> Literally 'beholds.'

<sup>w</sup> Codd. Vat., Sin., and others have here  
 δὲ ἐβλεψεν, 'he saw distinctly,' for 'and he  
 made him look up,' perhaps rightly. And  
 probably we should read 'all things.'

<sup>x</sup> αὐτός.

<sup>y</sup> T. R. reads 'says to them.'

<sup>z</sup> Or 'strictly.'

<sup>a</sup> λόγον, 'matter' or 'discourse.'

<sup>b</sup> Some read 'and says.'

<sup>c</sup> 'Shall' has the sense of conditional,  
 or subjunctive here, of possibility.

<sup>d</sup> T. R. omits 'own.'

<sup>e</sup> T. R. adds οὗτος.

gain the whole world and suffer  
<sup>37</sup> the loss of his soul? or what shall  
 a man give in exchange for his  
<sup>38</sup> soul? For whosoever shall be  
 ashamed of me and of my words  
 in this adulterous and sinful generation,  
 of him shall the Son of man  
 also be ashamed when he shall  
 come in the glory of his Father  
 with the holy angels. (IX.) And  
 he said to them, Verily I say to  
 you, There are some of those who  
 stand here that will not<sup>f</sup> taste  
 death until they see the kingdom  
 of God come<sup>g</sup> in power.

<sup>2</sup> And after six days Jesus takes  
 with [him] Peter and James and  
 John, and takes them up on a high  
 mountain by themselves apart.  
 And he was transfigured before  
<sup>3</sup> them; and his garments became  
 shining, exceeding white, as snow,  
 such as fuller on earth could not  
<sup>4</sup> whiten them. And there appeared  
 to them Elias with Moses, and  
 they were talking with Jesus.  
<sup>5</sup> And Peter answering says to  
 Jesus, Rabbi, it is good that we  
 should be here; and let us make  
 three tabernacles, for thee one,  
 and for Moses one, and for Elias  
<sup>6</sup> one. For he knew not what he  
 should say, for they were filled  
<sup>7</sup> with fear. And there came a  
 cloud overshadowing<sup>h</sup> them, and  
 there came a voice out of the  
 cloud,<sup>i</sup> This is my beloved Son:  
<sup>8</sup> hear him. And suddenly having

looked around, they no longer saw  
 any one, but Jesus alone with  
<sup>9</sup> themselves. And as they de-  
 scended from the mountain, he  
 charged them that they should  
 relate to no one what they had  
 seen unless when the Son of man  
 should be risen from among [the]  
<sup>10</sup> dead. And they kept that saying,  
 questioning among themselves<sup>j</sup>  
 what<sup>k</sup> rising from among [the]  
<sup>11</sup> dead was. And they asked him  
 saying, Why do<sup>l</sup> the scribes say  
 that Elias must first have come?  
<sup>12</sup> And he answering said to them,  
 Elias indeed, having first come,  
 restores all things; and how it is  
 written of the Son of man that he  
 must suffer much, and be set at  
<sup>13</sup> nought: but I say unto you, that  
 Elias also is come, and they have  
 done to him whatever they would,  
 as it is written of him.

<sup>14</sup> And when he came to his disci-  
 ples he saw a great crowd around  
 them, and scribes disputing a-  
<sup>15</sup> gainst them. And immediately  
 all the crowd seeing him were  
 amazed, and running to [him],  
<sup>16</sup> saluted him. And he asked them,<sup>m</sup>  
 What do ye question with them  
<sup>17</sup> about? And one out of the crowd  
 answered,<sup>n</sup> Teacher, I brought to  
 thee my son, who has a dumb  
<sup>18</sup> spirit; and wheresoever it seizes  
 him it tears him, and he foams and  
 gnashes his teeth, and he is with-  
 ering away. And I spoke to thy

<sup>f</sup> οὐ μὴ, strong negative, 'not at all,' 'in  
 no wise.'

<sup>g</sup> 'Come,' ἐλθλνθυίαν, not 'coming.'

<sup>h</sup> ἐπισκιάζουσα, not as darkening, for it  
 was a bright cloud, 'the excellent glory,'  
 but surrounding and covering them. It  
 is the word used for the cloud taking  
 possession of the tabernacle.

<sup>i</sup> T. R. adds 'saying.'

<sup>j</sup> Some connect πρὸς ἑαυτοὺς with 'kept  
 that saying,' but I apprehend it is a mis-  
 take.

<sup>k</sup> Or 'the rising.'

<sup>l</sup> Or 'the scribes say.' But see viii. 28.

<sup>m</sup> T. R. reads 'the scribes.'

<sup>n</sup> T. R. reads 'answering said.'

disciples that they might cast him  
<sup>19</sup> out, and they could not. But he  
 answering them<sup>o</sup> saith, O unbeliev-  
 ing generation! till when shall I  
 be with you? till when shall I  
 bear with you? bring him to me.  
<sup>20</sup> And they brought him to him.  
 And seeing him the spirit imme-  
 diately tore him; and falling upon  
<sup>21</sup> the earth, he rolled foaming. And  
 he asked his father, How long a  
 time is it that it has been like  
 this with him? And he said, From  
<sup>22</sup> childhood; and often it has cast  
 him both into fire and into waters  
 that it might destroy him: but, if  
 thou canst [do] anything, be mov-  
 ed with pity on us, and help us.  
<sup>23</sup> And Jesus said to him, The "if  
 thou canst" is [if thou canst] be-  
 lieve. All things are possible to  
<sup>24</sup> him that believes. And immedi-  
 ately the father of the young  
 child crying out said with tears, I  
<sup>25</sup> believe,<sup>p</sup> help mine unbelief. But  
 Jesus, seeing that the crowd was  
 running up together, rebuked the  
 unclean spirit, saying to him,  
 Thou dumb and deaf spirit, I com-  
 mand thee, come out of him and  
<sup>26</sup> enter no more into him. And  
 having cried out and torn [him]<sup>q</sup>  
 much, he came out; and he became  
 as if dead, so that the most<sup>r</sup> said,  
<sup>27</sup> He is dead. But Jesus, having  
 taken hold of him by the hand,  
 lifted him up, and he rose up.  
<sup>28</sup> And when he was entered into  
 the house, his disciples asked him  
 privately, Wherefore could not *we*  
<sup>29</sup> cast him out? And he said to

them, This kind can go out by no-  
 thing but by prayer and fasting.  
<sup>30</sup> And going forth from thence  
 they went through Galilee; and  
 he would not that any one knew  
<sup>31</sup> it; for he taught his disciples and  
 said to them, The Son of man is  
 delivered into men's hands; and  
 they shall kill him, and, having  
 been killed, he shall rise up on  
<sup>32</sup> the third day.<sup>s</sup> But they under-  
 stood not the saying, and feared  
<sup>33</sup> to ask him. And he came to  
 Capernaum, and being in the  
 house, he asked them, Of what  
 were ye reasoning<sup>t</sup> by the way?  
<sup>34</sup> And they remained silent, for by  
 the way they had been reasoning  
 with one another who [was] great-  
<sup>35</sup> est. And sitting down he called  
 the twelve; and he saith to them,  
 If any one would be first, he shall  
 be last of all, and minister of all.  
<sup>36</sup> And taking a child he set it in  
 their midst, and having taken it  
<sup>37</sup> in his arms he said to them, Who-  
 soever shall receive one of such  
 children in my name, receives me;  
 and whosoever shall receive me,  
 does not receive me, but him who  
<sup>38</sup> sent me. And John answered  
 him saying, Teacher, we saw a  
 person casting out demons in thy  
 name, who does not follow us, and  
 we forbad him, because he does not  
<sup>39</sup> follow us. But Jesus said, For-  
 bid him not; for there is no one  
 who shall do a miracle in my name,  
 and be able soon [after] to speak  
<sup>40</sup> ill of me; for he who is not against  
<sup>41</sup> us is for us. For whosoever shall

<sup>o</sup> T. R. reads 'him.'

<sup>p</sup> T. R. adds 'Lord.'

<sup>q</sup> T. R. has 'him' in text.

<sup>r</sup> τοὺς πολλούς; οἱ πολλοί is the general

mass of people there. T. R. reads 'many.'

<sup>s</sup> Many read 'after three days,' with  
 A, B, C, D, L, Ital. also.

<sup>t</sup> Some insert 'among yourselves.'



give you a cup of water to drink in [my]<sup>u</sup> name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

<sup>42</sup> And whosoever shall be a snare to one of the little ones who believe in me, it were better for him if a millstone<sup>v</sup> were hung about his neck, and he cast into the sea.

<sup>43</sup> And if thy hand serve as a snare to thee, cut it off: it is better for thee to enter into life maimed, than having [thy] two hands to go away into hell,<sup>w</sup> into the fire unquenchable; where their worm dies not, and the fire is not quenched.

<sup>45</sup> And if thy foot serve as a snare to thee, cut it off: it is better for thee to enter into life lame, than having [thy] two feet to be cast into hell,<sup>w</sup> into the fire unquenchable; where their worm dies not and the fire is not quenched.

<sup>47</sup> And if thine eye serve as a snare to thee, cast it out: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell<sup>w</sup> of fire, where their worm dies not, and the fire is not quenched.

<sup>49</sup> For every one shall be salted with fire, and every sacrifice shall be salted with salt.

<sup>50</sup> Salt [is] good, but if the salt is become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

X. And rising up thence he comes into the coasts of Judæa,<sup>x</sup> the

other side of the Jordan. And again crowds come together to him, and, as he was accustomed, <sup>2</sup> again he taught them. And<sup>y</sup> Pharisees coming to [him] asked him, Is it lawful for a man to put away his wife? (tempting him.)

<sup>3</sup> But he answering said to them, What did Moses command you?

<sup>4</sup> And they said, Moses allowed to write a bill of divorce, and to put

<sup>5</sup> away. And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for you; but from [the] beginning of [the] creation God<sup>z</sup> made them male and female.

<sup>7</sup> For this cause a man shall leave his father and mother and shall

<sup>8</sup> be joined to his wife, and they two shall be<sup>a</sup> one flesh: so that they are no longer two, but one

<sup>9</sup> flesh. What God has therefore united together, let man not put

<sup>10</sup> asunder. And again in the house his disciples asked him concerning this.<sup>b</sup> And he saith to them, Whosoever shall put away his wife and shall marry another, commits adultery against her.

<sup>12</sup> And if a woman put away her husband and shall marry another, she commits adultery.

<sup>13</sup> And they brought little children to him that he might touch them. But the disciples rebuked those

<sup>14</sup> that brought them. But Jesus seeing it, was indignant, and said to them, Suffer little children to come to me; forbid<sup>c</sup> them not; for

<sup>u</sup> T. R. adds 'my' in text: τῷ... μου.

<sup>v</sup> Or 'a great (literally ass's) millstone.'

<sup>w</sup> Gehenna.

<sup>x</sup> Some read 'and the other side.' T. R. 'by' or 'through.'

<sup>y</sup> T. R. adds 'the:' so Cod. Sin.

<sup>z</sup> Some read 'he.'

<sup>a</sup> Literally 'to' or 'for one flesh,' εἰς σάρκα μίαν. It is the Hebrew <sup>b</sup>. (Gen. ii. 24.)

<sup>b</sup> T. R. reads 'concerning the same thing.'

<sup>c</sup> T. R. reads 'and forbid.'



## MARK X.

of such is the kingdom of God.  
<sup>15</sup> Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall not  
<sup>16</sup> enter into it. And having taken them in his arms, having laid his hands on them, he blessed<sup>d</sup> them.  
<sup>17</sup> And as he went forth into the way, a person ran up to [him], and kneeling to him asked him, Good Teacher, what shall I do that I  
<sup>18</sup> may inherit eternal life? But Jesus said to him, Why callest thou me good? no one is good but  
<sup>19</sup> one, [that is] God. Thou knowest the commandments: do not commit adultery, do not kill, do not steal, do not bear false witness, do not defraud, honour  
<sup>20</sup> thy father and mother. And he answering said to him, Teacher, all these things have I kept from  
<sup>21</sup> my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, fol-  
<sup>22</sup> low me, taking up the cross. But he, sad at the word, went away grieved, for he had large posses-  
<sup>23</sup> sions. And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of God!  
<sup>24</sup> And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into  
<sup>25</sup> the kingdom of God! It is easier

that a camel should go through the eye of a needle than a rich man enter into the kingdom of  
<sup>26</sup> God. And they were exceedingly astonished, saying to one another,  
<sup>27</sup> And who can be saved? But Jesus looking on them saith, With men it is impossible,<sup>e</sup> but not with God; for all things are possible  
<sup>28</sup> with God. 'Peter began to say to him, Behold, *we* have left all things and have followed thee.  
<sup>29</sup> § Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife,<sup>h</sup>] or children, or lands, for my sake and for the sake<sup>i</sup> of the  
<sup>30</sup> gospel, that shall not receive an hundredfold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in  
<sup>31</sup> the coming age eternal life. But there shall be many first last, and the last first.  
<sup>32</sup> And they were in the way going up to Jerusalem, and Jesus was going on before them, and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to  
<sup>33</sup> happen to him: Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the  
<sup>34</sup> nations. And they shall mock him, and shall scourge him, and

<sup>d</sup> Some read 'blesses.'

<sup>e</sup> In English, the reference of 'impossible' to 'who can be,' is here lost; δύναται.... ἀδύνατον.

<sup>f</sup> T. R. reads 'And Peter.'

<sup>g</sup> T. R. adds 'but.'

<sup>h</sup> 'Or wife' is questionable here.

<sup>i</sup> T. R. omits 'for the sake of.'

shall spit upon him, and shall kill him; and after three days<sup>j</sup> he shall  
<sup>35</sup> rise again. And there come to him James and John, the sons of Zebedee, saying, Teacher, we would that whatsoever we may ask thou wouldest do it for us.  
<sup>36</sup> And he said to them, What would  
<sup>37</sup> ye that I should do for you? And they said to him, Give to us that we may sit, one on thy right hand, and another on thy left hand, in  
<sup>38</sup> thy glory.<sup>k</sup> And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which I drink, or<sup>l</sup> be baptized [with] the baptism that I am baptized  
<sup>39</sup> with? And they said to him, We are able. And Jesus said to them, The cup that I drink ye will drink, and [with] the baptism that I am baptized [with] ye will be baptized. But to sit on my right  
<sup>40</sup> hand or<sup>l</sup> on my left is not mine to give; but for<sup>m</sup> those for whom it is prepared. And the ten having  
<sup>41</sup> heard [of it], began to be indignant about James and John. But  
<sup>42</sup> Jesus having called them to [him], saith to them, Ye know that those who are esteemed to rule over the nations exercise dominion over them, and their great men exercise  
<sup>43</sup> authority over them; but it is "

not thus among you; but whosoever would be great among you  
<sup>44</sup> shall be your minister: and whosoever would be first of you shall  
<sup>45</sup> be bondsman of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

<sup>46</sup> And they come to Jericho, and as he was going out from Jericho, and his disciples and a large crowd, the<sup>o</sup> son of Timæus, Bartimæus, the<sup>o</sup> blind [man], sat by  
<sup>47</sup> the wayside begging. And having heard that it was<sup>p</sup> Jesus the Nazarean, he began to cry out and to say, O Son of David, Jesus, have  
<sup>48</sup> mercy on me. And many rebuked him, that he should be silent; but he cried much more, Son of  
<sup>49</sup> David, have mercy on me. And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls  
<sup>50</sup> thee. And, throwing away his garment, he rose up<sup>q</sup> and came to  
<sup>51</sup> Jesus. And Jesus answering saith to him, What wilt thou that I should do to thee? And the blind [man] said to him, Rabboni, that  
<sup>52</sup> I may see. And Jesus said to him, Go, thy faith hath healed

<sup>j</sup> T. R. reads 'the third day.'  
<sup>k</sup> Or 'in thy glory we may sit: one on thy right hand, and one on thy left hand.' Or 'we may sit in thy glory,' &c.  
<sup>l</sup> T. R. reads 'and.'  
<sup>m</sup> Or perhaps 'to.' But then ἀλλά is taken for εἰ μή, and so Matt. xx. The emphasis is on ἐμὸν δοῦναι: wonderful perfectness and lowliness of the Lord! As to ἀλλά for εἰ μή, compare Mark ix. 8, and Matt. xvii. 8, and 2 Cor. ii. 5. The difference is that εἰ μή connects itself with the previous phrase. 'They saw no one but.' 'No one but' is one idea. With ἀλλά it

is complete without the second phrase, and ἀλλά comes in in contrast. 'They saw no man any more,' i. e., of those appearing in glory; 'but [they saw] Jesus alone.' So here: 'It is not mine to give.' That phrase is complete. 'But it is reserved for those for whom it is prepared.' It is for them, appropriated to them.  
<sup>n</sup> T. R. reads 'shall not be.'  
<sup>o</sup> T. R. omits 'the; and many read 'a blind beggar sat by the wayside.'  
<sup>p</sup> Literally 'is.'  
<sup>q</sup> Some read 'rose up hastily,' or 'startled up;' I suppose rightly.

thee. And he saw immediately, and followed him<sup>r</sup> in the way. (XI.) And when they draw near to<sup>s</sup> Jerusalem, to<sup>s</sup> Bethphage and Bethany, to<sup>t</sup> the mount of Olives, <sup>2</sup> he sends two of his disciples, and saith to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child]<sup>u</sup> of man has sat: loose <sup>3</sup> it and lead it [here]. And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he sends<sup>v</sup> it hither. <sup>4</sup> And they departed, and found a <sup>w</sup> colt bound to the door without at the crossway,<sup>x</sup> and they loose him. <sup>5</sup> And some of them who stood there said to them, What are ye doing, <sup>6</sup> loosing the colt? And they said to them as Jesus had commanded.<sup>y</sup> And they let them [do it.] <sup>7</sup> And they led the colt to Jesus. And they cast their clothes upon <sup>8</sup> it, and he sat on it; and many strewed their clothes on the way, and others cut down branches from the trees<sup>z</sup> and went on <sup>9</sup> strewing them on the way. And those going on before and those following cried out,<sup>a</sup> Hosanna! blessed [be] he that comes in [the] <sup>10</sup> Lord's<sup>b</sup> name. Blessed [be] the coming kingdom<sup>c</sup> of our father David. Hosanna in the highest!

<sup>11</sup> And he<sup>d</sup> entered into Jerusalem and into the temple;<sup>e</sup> and having looked round on all things, the hour being already now late, he went out to Bethany with the twelve. <sup>12</sup> And on the morrow, when they were gone out of Beth- <sup>13</sup> any, he hungered. And seeing from afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it <sup>14</sup> was not the time of figs. And<sup>f</sup> answering he said to it, Let no one eat fruit of thee any more for ever. And his disciples heard <sup>15</sup> [it]. And they come to Jerusalem, and<sup>g</sup> entering into the temple,<sup>e</sup> he began to cast out those who sold and who bought in the temple,<sup>e</sup> and he overthrew the tables of the moneychangers and <sup>16</sup> the seats of the dovesellers, and suffered not that any one should carry any package<sup>h</sup> through the <sup>17</sup> temple.<sup>e</sup> And he taught, saying to them, Is it not written, My house shall be called a house of prayer for all the nations? but *ye* have <sup>18</sup> made it a den of robbers. And the chief priests and the scribes<sup>i</sup> heard [it], and they sought how they might destroy him; for they feared him, because all the crowd

<sup>r</sup> T. R. reads 'Jesus.'

<sup>s</sup> εἰς, the point of approaching.

<sup>t</sup> πρὸς, the direction of the journey, that in the presence and view of which they were.

<sup>u</sup> Literally 'no one of men.'

<sup>v</sup> T. R. reads 'will send.'

<sup>w</sup> T. R. reads 'the,' adding τόν.

<sup>x</sup> A way leading round the house, not the main street.

<sup>y</sup> Many read 'said,' and very probably it is right.

<sup>z</sup> Many read 'and others branches, cutting them out of the fields.'

<sup>a</sup> T. R. adds 'saying.'

<sup>b</sup> 'Lord' here is Jehovah.

<sup>c</sup> T. R. adds 'in the name of the Lord.'

<sup>d</sup> T. R. reads 'Jesus.'

<sup>e</sup> ἱερὸν.

<sup>f</sup> T. R. adds 'Jesus.'

<sup>g</sup> T. R. adds 'Jesus.'

<sup>h</sup> Or 'vessel.'

<sup>i</sup> T. R. reads 'scribes and chief priests.'

were astonished at his doctrine.  
<sup>19</sup> And when it was evening he went  
<sup>20</sup> out without the city. And passing by early in the morning, they saw the fig-tree dried up from the  
<sup>21</sup> roots. And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which  
<sup>22</sup> thou cursedst is dried up. And Jesus answering saith to them,  
<sup>23</sup> Have faith in God. <sup>j</sup> Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall  
<sup>24</sup> come to pass<sup>k</sup> for him. For this reason I say to you, All things whatsoever ye pray for and beg,<sup>l</sup> believe that ye receive it, and it shall come to pass<sup>m</sup> to you. And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your  
<sup>26</sup> offences.<sup>n</sup> But if ye do not forgive, neither will your Father who is in the heavens forgive your  
<sup>27</sup> offences.<sup>n</sup> And they come again to Jerusalem. And as he walked about in the temple,<sup>o</sup> the chief priests and the scribes and the  
<sup>28</sup> elders come to him, and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou  
<sup>29</sup> shouldest do these things? And Jesus answering said to them, I also will ask you one thing, and answer me, and I will tell you by

what authority I do these things:  
<sup>30</sup> The baptism of John, was it of heaven or of men? answer me.  
<sup>31</sup> And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why then  
<sup>32</sup> did ye not believe him? but should we say, Of men— They feared the people; for all held of John that he was truly a prophet.  
<sup>33</sup> And they answering said to Jesus, We do not know. And Jesus answering saith to them, Neither do I tell you by what authority I do these things.

XII. And he began to say to them in parables, A man planted a vineyard, and set a fence about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country. And he sent a bondsman to the husbandmen at the season, that he might receive from the husbandmen of the fruit of the vineyard.  
<sup>3</sup> But they seized him, and beat him, and sent him away empty.  
<sup>4</sup> And again he sent to them another bondsman; and at him they threw stones, and struck him on the head, and sent him away with insult. And again he sent another, and him they slew; and many others, beating some and slaying  
<sup>6</sup> others. Having yet therefore one beloved son,<sup>p</sup> he sent also him to them the last, saying, They will reverence my son. But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be

<sup>j</sup> T. R. adds 'for.'

<sup>k</sup> Literally 'shall be.'

<sup>l</sup> αἰτεῖσθε.

<sup>m</sup> Literally 'shall be.'

<sup>n</sup> παραπτώματα.

<sup>o</sup> ἱερὸν.

<sup>p</sup> T. R. reads 'his beloved.'

<sup>8</sup> ours. And they seized him and slew him, and cast him out without <sup>9</sup> the vineyard. What therefore shall the master of the vineyard do? He will come and destroy the husbandmen, and give the <sup>10</sup> vineyard to others. Have ye not even read this scripture, The stone which they that builded rejected, this is become the corner <sup>11</sup> stone: this<sup>a</sup> is [the] Lord's doing, and it<sup>a</sup> is wonderful in our eyes? <sup>12</sup> And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of them. And they left him and went away.

<sup>13</sup> And they send to him certain of the Pharisees and of the Herodians, that they might catch him <sup>14</sup> in speaking. And they came, and say to him, Teacher, we know that thou art true, and carest for none; for thou regardest not the person of men, but teachest the way of God with truth: Is it law- <sup>15</sup> ful to give tribute to Cæsar or not? Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see [it]. <sup>16</sup> And they brought it. And he saith to them, Whose is this image and superscription? And they <sup>17</sup> said to him, Cæsar's. And Jesus answering said to them, Render the things of Cæsar to Cæsar, and the things of God to God. And they wondered at him.

<sup>18</sup> And Sadducees come to him,

that say there is no resurrection. And they asked him saying, <sup>19</sup> Teacher, Moses wrote to us that, if any one's brother die, and leave a wife behind, and leave no children, that his brother shall take his wife and raise up seed to his <sup>20</sup> brother. There were<sup>r</sup> seven brethren; and the first took a wife, and <sup>21</sup> dying did not leave seed; and the second took her and died, and neither did *he* leave seed; and the <sup>22</sup> third likewise. And the seven took her and did not leave seed. Last of all the woman also died. <sup>23</sup> In the resurrection,<sup>r</sup> when they shall rise [again], of which of them shall she be wife, for the seven <sup>24</sup> had her as wife? And Jesus answering said to them, Do not ye therefore err, not knowing the scriptures nor the power of God? <sup>25</sup> For when they rise from among [the] dead they neither marry nor are given in marriage, but are as<sup>t</sup> <sup>26</sup> angels who [are] in the heavens. But concerning the dead that they rise, have ye not read in the book of Moses, in the section of the bush, how God spoke to him saying, I am the God of Abraham, and the God of Isaac, and the God of <sup>27</sup> Jacob? He<sup>u</sup> is not the God of [the] dead, but of [the] living. <sup>28</sup> Ye therefore greatly err. And one of the scribes who had come up, and had heard them reasoning together, perceiving that he had answered them well, asked him, Which is [the] first commandment <sup>29</sup> of all? And Jesus answered him,

<sup>a</sup> 'This' and 'it' refer to 'corner stone' grammatically.

<sup>r</sup> T. R. adds 'therefore.'

<sup>t</sup> T. R. adds 'the.'

<sup>u</sup> Or 'God is not [God] of the dead, but God of the living,' according to T. R. which adds Θεός a second time.



[The] first commandment of all [is],  
 Hear, Israel: the Lord our God  
 30 is one Lord; and thou shalt love  
 the Lord thy God with all thy  
 heart, and with all thy soul, and  
 with all thy mind, and with all  
 thy strength. This is [the] first  
 31 commandment. And [a] second  
 like it [is] this: Thou shalt love thy  
 neighbour as thyself. There is not  
 another commandment greater  
 32 than these. And the scribe said  
 to him, Right, teacher; thou hast  
 spoken according to [the] truth.  
 For he<sup>v</sup> is one, and there is none  
 33 other besides him; and to love  
 him with all the heart, and with  
 all the understanding, and with  
 all the soul, and with all the  
 strength; and to love one's neigh-  
 bour as one's self, is more than all  
 the burnt offerings and sacrifices.  
 34 And Jesus, seeing that he had answered  
 intelligently, said to him,  
 Thou art not far from the king-  
 dom of God. And no one dared  
 35 question him any more. And Jesus  
 answering said [as he was] teach-  
 ing in the temple,<sup>w</sup> How do the  
 scribes say that the Christ is son  
 36 of David? for David himself said  
 [speaking] in the Holy Spirit, The  
 Lord said to my Lord, Sit on my  
 right hand until I put thine ene-  
 mies [as] footstool of thy feet.  
 37 David himself therefore calls him  
 Lord, and whence is he then his  
 son? And the mass of the people<sup>x</sup>  
 38 heard him gladly. And he said to  
 them in his doctrine, Beware of  
 the scribes, who like to walk  
 about in long robes, and saluta-

tions in the market places; and  
 [the] first seats in the synagogues,  
 and [the] first places at suppers;  
 40 who devour the houses of widows,  
 and as a pretext make much  
 prayer. These shall receive a  
 41 severer judgment. And Jesus,  
 having sat down opposite the  
 treasury, saw how the crowd was  
 casting money into the treasury;  
 42 and many rich cast in much. And  
 a poor widow came and cast in  
 two mites, which is a farthing.  
 43 And having called his disciples to  
 [him] he said<sup>v</sup> to them, Verily I  
 say unto you, This poor widow has  
 cast in more than all who have  
 44 cast into the treasury. For all  
 have cast in of that which they  
 had in abundance, but she of her  
 destitution has cast in all that she  
 had, the whole of her living.

XIII. And as he was going out of  
 the temple, one of his disciples  
 says to him, Teacher, see what  
 2 stones and what buildings! And  
 Jesus answering said to him, Seest  
 thou these great buildings? not a  
 stone shall be left upon a stone  
 which shall not be thrown down.  
 3 And as he sat on the mount of  
 Olives opposite the temple, Peter  
 and James and John and Andrew  
 4 asked him privately, Tell us, when  
 shall these things be, and what  
 the sign when all these things are  
 5 going to be fulfilled. And Jesus  
 answering them began to say,  
 Take heed lest any one mislead  
 6 you. For many shall come in my  
 name, saying, It is I, and shall  
 7 mislead many. But when ye shall

<sup>v</sup> T. R. reads 'God.'

<sup>w</sup> ἱερῶ.

<sup>x</sup> Literally 'the great crowd,' ὁ πᾶς

ὄχλος.

<sup>v</sup> T. R. reads 'says.'

hear of wars and rumours of wars, be not disturbed, for [this] must happen, but the end [is] not yet.  
<sup>8</sup> For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in [different] places, and there shall be famines and troubles: these things [are the] beginnings of throes. But ye take heed to yourselves, for they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten, and shall be brought before rulers and kings for my sake for a testimony to them; and the gospel must first be preached to all the nations. But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, nor prepare your discourse: but whatsoever shall be given you in that hour that speak; for ye are not the speakers, but the Holy Spirit.  
<sup>12</sup> But brother shall deliver up brother to death, and father child; and children shall rise up against their parents and cause<sup>z</sup> them to be put to death. And ye shall be hated of all on account of my name; but he that shall endure to the end, he shall be saved. But when ye see the abomination of desolation<sup>a</sup> standing where it should not, (he that reads let him consider<sup>b</sup> [it],) then let those in

<sup>15</sup> Judæa flee to the mountains, and he that is upon the housetop not come down into the house, nor enter [into it] to take away anything out of his house; and he that is in the field not return back to take his garment. But woe to them that are with child and to those that give suck in those days! and pray that it<sup>c</sup> may not be in winter; for those days shall be distress such as there has not been the like since [the] beginning of creation which God created until now, and never shall be; and if [the] Lord<sup>d</sup> had not cut short those days, no flesh should have been saved; but on account of the elect whom he has chosen, he has cut short those days. And then if any one say to you, Lo, here [is] the Christ, or lo, there, believe [it] not. For false Christs and false prophets will arise, and give signs and wonders to deceive, if possible, even the elect. But do ye take heed: behold, I have told you all things beforehand. But in those days, after that distress, the sun shall be darkened and the moon shall not give its light; and the stars of heaven shall be falling down,<sup>e</sup> and the powers which are in the heavens shall be shaken; and then shall they see the Son of man coming in clouds with great power and glory; and then shall

<sup>a</sup> Though *θαναρώω* means 'to kill,' yet not necessarily personally; but *ums leben bringen*, so, to bring it about judicially for instance; so I have put 'cause.'

<sup>a</sup> 'Desolation' is an active word, 'causing desolation,' 'desolating,' not an accomplished state. T.R. adds 'which is spoken of by Daniel the prophet.'

<sup>b</sup> Weigh with intelligence, so as to understand, 'perceive.' Comp. chap. viii.

17, 'perceive,' and Rom. i. 20.

<sup>c</sup> T.R. reads 'your flight.'

<sup>d</sup> *Κύριος*, without the article, for Jehovah.

<sup>e</sup> Or 'out of [their place]: *ἐκπίπτοντες*, a word used by Homer, *χειρὸς ἐκπίπτων*. Some detach *ἐκ* and put it before *τοῦ*. Vul. has *decidentes*. Ital. simply 'the stars of heaven shall fall.'

he send his angels and shall gather together his elect from the four winds, from end of earth to  
<sup>28</sup> end of heaven. But learn the parable from the fig-tree : when its branch already becomes tender and puts forth the leaves, ye know that the summer is nigh.  
<sup>29</sup> Thus also ye, when ye see these things happening, know that it is  
<sup>30</sup> nigh, at the doors. Verily I say unto you, This generation shall in no wise pass away till all these  
<sup>31</sup> things take place. The heaven and the earth shall pass away, but my words shall not pass away.  
<sup>32</sup> But of that day or<sup>f</sup> of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father only. Take heed, watch and pray, for ye do not  
<sup>34</sup> know when the time is : as a man going away out of the country, leaving his house and giving to his bondsmen the authority, and<sup>g</sup> to each one his work, and commanded the doorkeeper that he  
<sup>35</sup> should watch. Watch therefore, for ye do not know when the master of the house comes : evening, or midnight, or cockcrow, or  
<sup>36</sup> morning ; lest coming suddenly he  
<sup>37</sup> find you sleeping. But what I say to you, I say to all, Watch.

XIV. And the passover and the

[feast of] unleavened bread was after two days. And the chief priests and the scribes were seeking how they might get hold of him by  
<sup>2</sup> craft and kill him. For<sup>h</sup> they said, Not in the feast, lest perhaps<sup>i</sup> there  
<sup>3</sup> be a tumult of the people. And when he was in Bethany, in the house of Simon the leper, as he lay at meat, there came a woman having an alabaster flask of ointment of pure<sup>j</sup> nard, very costly ; and having broken the alabaster flask, poured it out on his head.  
<sup>4</sup> And there were some indignant in themselves and saying,<sup>k</sup> Why has this waste been made of the  
<sup>5</sup> ointment ? for this ointment<sup>l</sup> could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her. But Jesus said, Let  
<sup>6</sup> her alone ; why do ye trouble her ? she has wrought a good work as  
<sup>7</sup> to<sup>m</sup> me ; for ye have the poor at all times with you, and whenever ye would ye can do them good ; but me ye have not at all times.  
<sup>8</sup> What she could she has done. She has beforehand anointed my  
<sup>9</sup> body for the burial. And<sup>n</sup> verily I say unto you, Wheresoever this<sup>o</sup> gospel may be preached in the whole world, what this [woman] has done shall be also spoken of

<sup>f</sup> T. R. reads 'and.'

<sup>g</sup> Some leave out 'and.'

<sup>h</sup> Many read 'and they said.' 'For' refers to δόλω.

<sup>i</sup> μήποτε. See Matt. v. 25.

<sup>j</sup> Or perhaps 'liquid,' a word only found here and John xii. 3, evidently a known kind of nard. It is by no means impossible it may be a corruption of the Latin *spicata*, which was the best kind of nard ; hence the English translation doubtless, 'spikenard,' which is by no means to be

rejected. The Greek fathers were as much at a loss as moderns, and generally, as Theophylact, understood it to mean 'pure.' This would confirm its being a Latin word. It is not of very great consequence ; the sense is plain : that it was of the best and most precious kind.

<sup>k</sup> Some omit 'and saying.'

<sup>l</sup> T. R. omits 'ointment.'

<sup>m</sup> T. R. reads 'on me.'

<sup>n</sup> T. R. omits 'and.'

<sup>o</sup> Some omit 'this,' reading 'the gospel.'

for a memorial of her.

<sup>10</sup> And Judas<sup>p</sup> Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them; and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

<sup>12</sup> And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of water; follow him. And wher-  
<sup>14</sup> ever he enters, say to the master of the house, The teacher says, Where is my<sup>q</sup> guest-chamber that I may eat the passover with my  
<sup>15</sup> disciples? and he will shew you a large upper room furnished ready. There make ready for us.

<sup>16</sup> And his disciples went away and came into the city, and found as he had said to them; and they  
<sup>17</sup> made ready the passover. And when evening was come, he comes  
<sup>18</sup> with the twelve. And as they lay at [table] and were eating, Jesus said, Verily I say to you, One of you shall deliver me up;  
<sup>19</sup> he who is eating with me.\* And they began to be grieved, and to say to him, one by one, Is it I?  
<sup>20</sup> and another, Is it I? But he answered<sup>s</sup> and said to them, One of

the twelve, he<sup>t</sup> who dips with me  
<sup>21</sup> in the dish. The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up: it were good for him if that  
<sup>22</sup> man had not been born. And as they were eating, Jesus having taken bread, when he had blessed, brake [it], and gave [it] to them, and said, Take<sup>u</sup> [this]: this is my  
<sup>23</sup> body. And having taken the cup, when he had given thanks, he gave [it] to them, and they all  
<sup>24</sup> drank out of it. And he said to them, This is my blood, that of the new covenant, that shed for  
<sup>25</sup> many. Verily I say to you, I will no more drink at all of the fruit of the vine until that day when I drink it new<sup>v</sup> in the kingdom  
<sup>26</sup> of God. And having sung a hymn, they went out to the mount  
<sup>27</sup> of Olives. And Jesus saith to them, All ye shall be offended,<sup>w</sup> for it is written, I will smite the shepherd, and the sheep shall be  
<sup>28</sup> scattered abroad. But after I am risen, I will go before you into  
<sup>29</sup> Galilee. But Peter said to him, Even if all should be offended,<sup>w</sup>  
<sup>30</sup> yet not I. And Jesus saith to him, Verily I say to thee, that thou<sup>x</sup> to-day, in this night, before the cock shall crow twice, thou  
<sup>31</sup> shalt thrice deny me. But he said so much exceedingly the more, If I should have to die with thee, I will in no way deny thee. And likewise said they all too.

<sup>p</sup> T. R. adds 'the.'

<sup>q</sup> T. R. reads 'the.'

<sup>r</sup> Not to designate the person but the character, as adding to grief.

<sup>s</sup> Many leave out 'answered and.'

<sup>t</sup> Or 'one who.' See note to ver. 18.

<sup>u</sup> T. R. adds 'eat.'

<sup>v</sup> *καινόν*, not 'anew,' but in a new way, or of a new kind.

<sup>w</sup> Or 'find an occasion of stumbling.'

T. R. adds 'in me this night.'

<sup>x</sup> T. R. leaves out 'thou.'



## MARK XIV.

<sup>32</sup> And they come to a place whose name [is] Gethsemane, and he saith to his disciples, Sit here while I  
<sup>33</sup> shall pray. And he takes with him Peter and James and John, and he began to be amazed and  
<sup>34</sup> oppressed in spirit. And he saith to them, My soul is full of grief even unto death; abide here and  
<sup>35</sup> watch. And, going forward a little, he fell upon the earth; and he prayed that if it were possible the hour might pass away from  
<sup>36</sup> him. And he said, Abba, Father, all things are possible to thee; take away this cup from me; but not what I will, but what thou.  
<sup>37</sup> And he comes and finds them sleeping. And he saith to Peter, Simon, dost thou sleep? Hast thou not been able to watch one  
<sup>38</sup> hour? Watch and pray that ye enter not into temptation. The spirit indeed [is] willing, but the  
<sup>39</sup> flesh weak. And going away he prayed again, saying the same  
<sup>40</sup> thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him.  
<sup>41</sup> And he comes the third time and saith to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands  
<sup>42</sup> of sinners. Arise, let us be going; behold, he that delivers me is drawn nigh.  
<sup>43</sup> And immediately, as he was yet speaking, Judas comes up, being one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and

<sup>44</sup> the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; lay hold of him, and  
<sup>45</sup> lead him away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and  
<sup>46</sup> he covered him with kisses. And they laid their hands upon him,  
<sup>47</sup> and seized him: but one of those who stood by, having drawn his sword, struck the bondsman of the high priest, and took off his  
<sup>48</sup> ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and  
<sup>49</sup> sticks to take me? I was daily with you teaching in the temple, and ye did not seize me: but [it is] that the scriptures may be  
<sup>50</sup> fulfilled. And all left him and  
<sup>51</sup> fled. And a certain young man followed him with a linen cloth cast about his naked [body]; and  
<sup>52</sup> the young men seize him, but he, leaving the linen cloth behind [him], fled from them naked.  
<sup>53</sup> And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes.  
<sup>54</sup> And Peter followed him afar off, till [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light [of  
<sup>55</sup> the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did  
<sup>56</sup> not find [any]. For many bore false witness against him, and



their testimony did not agree.  
<sup>57</sup> And certain persons rose up and bore false testimony against him,  
<sup>58</sup> saying, *We heard him saying, I will destroy this temple<sup>z</sup> which is made with hands, and in the course of three days I will build another not made with hands.*  
<sup>59</sup> And neither thus did their testimony agree. And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the blessed? And Jesus said, I am [so]. And ye shall see the Son of man sitting at the right hand of power, and coming with  
<sup>63</sup> the clouds of heaven. And the high priest, having rent his clothes, says, What need have we any  
<sup>64</sup> more of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him  
<sup>65</sup> to be guilty of death. And some began to spit upon him, and cover up his face, and box him, and say to him, Prophecy; and the officers struck him with the palms of their hands.<sup>a</sup>  
<sup>66</sup> And Peter being below in the court of the palace, there comes

one of the maids of the high  
<sup>67</sup> priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the  
<sup>68</sup> Nazarene Jesus. But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and  
<sup>69</sup> a cock crew. And the maid seeing him, again began to say to those that stood by, This is [one]  
<sup>70</sup> of them. And he again denied. And again, after a little, those that stood by said to Peter, Of a truth thou art [one] of them, for  
<sup>71</sup> also thou art a Galilean.<sup>b</sup> But he began to curse and to swear, I know not this man of whom ye  
<sup>72</sup> speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before the cock crow twice, thou shalt deny me thrice; and when he thought<sup>c</sup> thereon he wept.

XV. And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered [him] up to  
<sup>2</sup> Pilate. And Pilate asked him, Thou art the King of the Jews? And he answered and said to him,  
<sup>3</sup> Thou sayest. And the chief priests  
<sup>4</sup> accused him urgently. And Pilate

<sup>z</sup> ναόν, the house itself.

<sup>a</sup> Many for ἐβαλλον read ἔλαβον, 'received him with buffets,' as both classes of MSS read, A &c. and B confirmed by κ. The Latin gives the sense merely. ἔλαβον is read even in one of Matthæi's, which he says generally agrees with the best codices and ν, which he puts in the very first class. Scrivener however treats it as a mistake. Griesbach and De Wette do not accept it. I notice it in this note, disposed to receive ἔλαβον which is certainly supported

by MSS. The sense is the same. Some of the doctors 'began to spit on him,' &c., and the attendant officers received him with these insults, a *novus gradus*, another step, as Bengel says, in the scene of his blessed humiliation. Both give a perfectly good sense. See quotations in Stud. und Krit. 138, 1843. According to Scrivener, Peschito, Vulg., It. have as T.R.

<sup>b</sup> T.R. adds 'and thy speech is like it.'

<sup>c</sup> A difficult word, but I think best translated thus.

asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee. But Jesus still answered nothing, so that Pilate marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged [of him].  
 7 Now there was the [person] named Barabbas bound with those who had made insurrection with [him], [and] that had committed murder in the insurrection. And the crowd crying out<sup>d</sup> began to beg [that he would do to them] as he had always done. But Pilate answered them, saying, Will ye that I release to you the King of the Jews? for he knew that the chief priests had delivered him up through envy. But the chief priests stirred up the crowd that he might rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do [to him] whom ye call King of the Jews? And they cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more<sup>e</sup> urgently, Crucify him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified. And the soldiers led him away into the court which is [called the] prætorium, and they

call together the whole band.<sup>f</sup>  
 17 And they clothe him with purple, and bind round on him a crown of thorns which they had plaited.  
 18 And they began to salute him,  
 19 Hail, King of the Jews! And they struck his head with a reed, and spat on him, and, bending the  
 20 knee, did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may crucify him. And they compel to come with him a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry  
 22 his cross. And they bring him to the place [called] Golgotha, which, being interpreted, is The  
 23 place of a skull. And they gave him [to drink<sup>g</sup>] wine medicated with myrrh; but he did not take  
 24 it. And having crucified him, they part<sup>h</sup> his clothes amongst [themselves], casting lots on them  
 25 what each one should take. And it was the third hour, and they  
 26 crucified him. And the superscription of what he was accused of was written up, "The King of  
 27 the Jews." And with him they crucify two robbers, one on his right hand, and one on his left.  
 28 [And the scripture was fulfilled which says, And he was reckoned  
 29 with the lawless.<sup>i</sup>] And they that passed by outraged him, shaking

<sup>d</sup> Some read 'coming up,' ἀναβὰς, for ἀναβοήσας.

<sup>e</sup> T. R. 'much more.'

<sup>f</sup> σπείρα, the third part of a manipulus.

<sup>g</sup> 'To drink' is doubtful.

<sup>h</sup> T. R. 'parted.'

<sup>i</sup> Both classes of MSS,  $\kappa$  and A, and

many of Matthæi leave this out. It, Vul., and Syr. have it, not Cant. That is, all the Versions have it and some Uncials; all the chief Uncials leave it out. It is in Luke at any rate, and those who reject it suppose it first put in margin. Hence I leave it in the text with this notice.

their heads, and saying, Aha, thou that destroyest the temple<sup>j</sup> and<sup>30</sup> buildest it in three days, save thyself, and descend from the<sup>31</sup> cross. In like manner<sup>k</sup> the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save. Let the Christ, the King of Israel, come down now from the cross, that we may see and may believe. And they that were crucified with him reproached him.

<sup>33</sup> And when the sixth hour was come, there came darkness over the whole land<sup>l</sup> until the ninth<sup>34</sup> hour; and at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of those who stood there, when they heard [it], said, Behold, he calls for<sup>35</sup> Elias. And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him<sup>36</sup> down. And Jesus, having uttered<sup>37</sup> a loud cry, expired. And the veil of the temple<sup>m</sup> was rent in two<sup>38</sup> from the top to the bottom. And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of<sup>39</sup> God. And there were women also looking on from afar off, among whom was both Mary of Magdala, and Mary the [mother] of James

the less and of Joses, and Salome; <sup>41</sup> who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.

<sup>42</sup> And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath, <sup>43</sup> Joseph of Arimathæa, an honourable counsellor, who also himself was awaiting the kingdom of God, coming,<sup>n</sup> emboldened himself and went in to Pilate and begged the <sup>44</sup> body of Jesus. And Pilate wondered if he were already dead; and having called the centurion, he inquired of him if he had long <sup>45</sup> died. And when he knew from the centurion, he granted the body <sup>46</sup> to Joseph. And having bought fine linen, and having taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the <sup>47</sup> sepulchre. And Mary of Magdala and Mary [mother] of Joses saw where he was put.

XVI. And the sabbath being now past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they might come and embalm him. <sup>2</sup> And very early on the first day of the week they come to the sepulchre, the sun having risen. And they said to one another, Who shall roll us away the stone out of <sup>3</sup> the door of the sepulchre? And when they looked, they see that the stone has been rolled away: <sup>4</sup> for it was very great. And enter-

<sup>j</sup> *vaós*, house, properly speaking.

<sup>k</sup> T. R. reads 'and, or' but, in like manner also.'

<sup>l</sup> Or 'earth.'

<sup>m</sup> *vaós*, the house.

<sup>n</sup> T. R. reads 'came.'

ing into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they <sup>6</sup> were amazed<sup>o</sup> and alarmed; but he says to them, Be not alarmed.<sup>o</sup> Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where <sup>7</sup> they had put him. But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to <sup>8</sup> you. And they went out,<sup>p</sup> and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

<sup>9</sup> Now when he had risen very early, the first day of the week, he appeared first to Mary of Magdala, out of whom he had cast <sup>10</sup> seven demons. *She* went and told it to those that had been with him, who were grieving and weeping. <sup>11</sup> And when these heard that he was alive and had been seen of her, <sup>12</sup> they disbelieved [it]. And after these things he was manifested to two of them in another form as they walked, going into the coun-

<sup>13</sup> try; and *they* went and told it to the rest; neither did they believe <sup>14</sup> them. Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and hardness of heart, because they had not believed those who had seen him <sup>15</sup> risen. And he said to them, Go into all the world, and preach the glad tidings to all the creation. <sup>16</sup> He that believes and is baptized shall be saved, and he that disbelieves shall be condemned. <sup>17</sup> And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; <sup>18</sup> they shall take up serpents; and if they should drink any deadly thing, it shall not injure them; they shall lay hands upon the infirm, and they shall be well. <sup>19</sup> The Lord<sup>q</sup> therefore, after he had spoken to them, was taken up into heaven, and sat at the <sup>20</sup> right hand of God. And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it].<sup>r</sup>

<sup>o</sup> There is only one word in Greek, which embraces, I think, the complex idea expressed by the two in English, ἐκθαμβέω. I have only repeated the latter the second time it is used, as sufficiently

recalling the idea.

<sup>p</sup> T. R. adds 'quickly.'

<sup>q</sup> Many copies add 'Jesus.'

<sup>r</sup> T. R. adds 'Amen.'

## GOSPEL ACCORDING TO L U K E .

FORASMUCH as many have undertaken to draw up a relation concerning the matters fully believed <sup>2</sup> among us, as those who from the beginning were eye-witnesses of

and attendants on the Word have <sup>3</sup> delivered them to us, it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with



method, most excellent Theophilus, that thou mightest know the certainty of those things in which thou hast been instructed.

There was in the days of Herod, the king of Judæa, a certain priest, by name Zacharias, of the course of Abia, and his wife, of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren, and they were both advanced in years.<sup>a</sup> And it came to pass, as he fulfilled his priestly service before God in the order of his course, it fell to him by lot, according to the custom of the priestly service, to enter into the temple<sup>b</sup> of the Lord to burn incense. And all the multitude of the people were praying without at the hour of incense. And an angel of [the] Lord appeared to him, standing on the right of the altar of incense. And Zacharias was troubled, seeing [him], and fear fell upon him. But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth

shall bear thee a son, and thou shalt call his name John. And he shall be to thee joy<sup>c</sup> and rejoicing, and many shall rejoice at his birth.

For he shall be great before [the]<sup>d</sup> Lord, and he shall drink no wine nor strong drink; and he shall be filled with [the] Holy Ghost even<sup>e</sup> from his mother's womb. And many of the sons of Israel shall he turn to [the]<sup>f</sup> Lord their God.

And *he* shall go before him in [the] spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to<sup>g</sup> [the] thoughts of just [men], to make ready for [the]<sup>h</sup> Lord a prepared people. And Zacharias said to the angel, How shall I know this, for I am an old man, and my wife advanced in<sup>i</sup> years? And the angel answering, said to him, I am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings to thee;<sup>j</sup> and behold, thou shalt be silent and not able to speak till the day in which these things shall take place, because thou hast not believed my words, the which<sup>k</sup> shall be fulfilled in their time. And the people were awaiting Zacharias, and they

a name.

<sup>g</sup> ἐν: but 'through' would suppose other men, whereas it is here characteristic merely of their own new path.

<sup>h</sup> Literally 'in her days.'

<sup>i</sup> Or 'to bring the glad tidings of these things to thee.'

<sup>j</sup> οὐτις, 'which are such as shall be;' character, not merely a relative pronoun. I have imitated an expression of the Authorized Version used elsewhere, by adding the article, which, though somewhat antiquated, gives in a measure the idea of character, and will serve to distinguish generally ὅστις from ὅς.

<sup>a</sup> Literally 'in their days.'

<sup>b</sup> ναός.

<sup>c</sup> Or 'thou shalt have joy and rejoicing.'

<sup>d</sup> The MSS and editors vacillate greatly as to the article before Κυρίου. In very many cases it is left out because Κύριος is a name, being used by the LXX for Jehovah, and so in the New Testament. My impression is that it is so here. Cod. Sin. has not the article. Latin affords no help. Vat. has τοῦ. In English we must have the article.

<sup>e</sup> The ἐκ, which gives a date, precludes Meyer's idea: ἐτι ἐν would have been 'already in,' he being still there.

<sup>f</sup> Here without article; for Jehovah as



wondered at his delaying in the  
<sup>22</sup> temple.<sup>k</sup> But when he came out  
 he could not speak to them, and  
 they recognized that he had seen  
 a vision in the temple.<sup>k</sup> And *he*  
 was making signs to them, and  
<sup>23</sup> continued dumb. And it came to  
 pass, when the days of his service  
 were completed, he departed to his  
 house.

<sup>24</sup> Now after these days, Elizabeth  
 his wife conceived, and hid herself  
<sup>25</sup> five months, saying, Thus has the<sup>l</sup>  
 Lord done to me in [these] days  
 in which he has looked upon [me]  
 to take away my reproach among  
 men.

<sup>26</sup> But in the sixth month, the  
 angel Gabriel was sent of God to  
 a city of Galilee, of which [the]  
<sup>27</sup> name [was] Nazareth, to a virgin  
 espoused to a man whose name  
 was Joseph, of the house of David;  
 and the virgin's name [was] Mary.  
<sup>28</sup> And the angel came in to her, and  
 said, Hail, [thou] favoured [one]!  
 the Lord [is] with thee: blessed  
<sup>29</sup> [art] thou amongst women. But  
 she, seeing [the angel], was trou-  
 bled at his word, and reasoned in  
 her mind what<sup>m</sup> this salutation  
<sup>30</sup> might be. And the angel said to  
 her, Fear not, Mary, for thou hast  
<sup>31</sup> found favour with God; and be-  
 hold, thou shalt conceive in the  
 womb and bear a son, and thou  
<sup>32</sup> shalt call his name Jesus. *He<sup>n</sup>*  
 shall be great, and shall be called

Son of [the] Highest;<sup>o</sup> and [the]<sup>p</sup>  
 Lord God shall give him the throne  
<sup>33</sup> of David his father; and he shall  
 reign over the house of Jacob for  
 the ages,<sup>q</sup> and of his kingdom  
<sup>34</sup> there shall not be an end. But  
 Mary said to the angel, How shall  
 this be, since I know not a man?  
<sup>35</sup> And the angel answering said to  
 her, [The] Holy Spirit shall come  
 upon thee, and power of [the]  
 Highest overshadow thee, where-  
 fore the holy thing also which  
 shall be born shall be called Son  
<sup>36</sup> of God. And behold, Elizabeth,  
 thy kinswoman, she also has con-  
 ceived a son in her old age, and  
 this is the sixth month to her  
<sup>37</sup> [that was] called barren: for no-  
 thing shall be impossible with  
<sup>38</sup> God. And Mary said, Behold the  
 bondsmaid of [the] Lord,<sup>r</sup> be it to  
 me according to thy word. And  
 the angel departed from her.

<sup>39</sup> And Mary, rising up in those  
 days, went into the hill country  
 with haste, to a city of Judah,  
<sup>40</sup> and entered into the house of  
 Zacharias, and saluted Elizabeth.  
<sup>41</sup> And it came to pass, as Elizabeth  
 heard the salutation of Mary, the  
 babe leaped in her womb; and  
 Elizabeth was filled with [the]  
<sup>42</sup> Holy Spirit, and cried out with a  
 loud voice, and said, Blessed [art]  
 thou amongst women, and blessed  
<sup>43</sup> the fruit of thy womb. And  
 whence [is] this to me, that the

<sup>k</sup> ναός.

<sup>l</sup> Here is the same question as in ver. 15. In any case, here it is clearly Jehovah. In ver. 16, 17 we have confessedly Κύριος as a name. Jehovah.

<sup>m</sup> ποταμός, 'of what nature or character': what the aim or meaning of it was.

<sup>n</sup> οὗτος.

<sup>o</sup> 'Highest' is really a name. I notice therefore the absence of 'the.' It is ὁ ὕψιστος.

<sup>p</sup> Κύριος, without article, for Jehovah, Jehovah Elohim.

<sup>q</sup> Or 'for ever;' but it is plural: εἰς τοὺς αἰῶνας.

<sup>r</sup> For Jehovah.

mother of my Lord should come  
 44 to me? For behold, as the voice  
 of thy salutation sounded<sup>s</sup> in my  
 ears, the babe leaped with joy in  
 45 my womb; and blessed [is] she that  
 has believed, for there shall be a  
 fulfilment of the things spoken to  
 46 her from [the] Lord.<sup>t</sup> And Mary  
 said, My soul magnifies the Lord,  
 47 and my spirit has rejoiced in God  
 48 my Saviour. For he has looked  
 upon the low estate of his bonds-  
 maid; for behold, from henceforth  
 all generations shall count me  
 49 blessed. For the mighty [One]  
 has done to me great things, and  
 50 holy [is] his name; and his mercy  
 [is] to generations of generations<sup>u</sup>  
 51 to them that fear him. He has  
 wrought strength with his arm;  
 he has scattered haughty [ones]  
 52 in the thought of their heart. He  
 has put down rulers from thrones  
 53 and exalted the lowly. He has  
 filled the hungry with good things,  
 and sent away the rich empty.  
 54 He has helped Israel his servant,  
 55 in order to remember mercy, as he  
 spake to our fathers, to Abraham  
 56 and to his seed for ever. And  
 Mary abode with her about three  
 months, and returned to her house.  
 57 But the time was fulfilled for  
 Elizabeth that she should bring  
 forth, and she gave birth to a son.  
 58 And her neighbours and kinsfolk  
 heard that [the] Lord had magni-  
 fied his mercy with her, and they  
 59 rejoiced with her. And it came

to pass on the eighth day they  
 came to circumcise the child, and  
 they called it after the name of  
 60 his father, Zacharias. And his  
 mother answering said, No; but  
 61 he shall be called John. And they  
 said to her, There is no one among  
 thy kinsfolk who is called by this  
 62 name. And they made signs to  
 his father as to what he might  
 63 wish it to be called. And having  
 asked for a writing-table, he wrote,  
 saying, John is his name. And  
 64 they all wondered. And his mouth  
 was opened immediately, and his  
 tongue, and he spake, blessing  
 65 God. And fear came upon all who  
 dwelt round about them; and in  
 the whole hill country of Judæa  
 all these things were the subject  
 66 of conversation. And all who  
 heard them laid them up in their  
 heart, saying, What then will  
 this child be? And [the] 'Lord's  
 67 hand was with him. And Zacha-  
 rias his father was filled with  
 [the] Holy Spirit, and prophesied,  
 68 saying, Blessed be [the] Lord<sup>w</sup>  
 the God of Israel, because he has  
 visited and wrought redemption  
 69 for his people, and raised up a  
 horn of deliverance for us in the  
 70 house of David his servant; as  
 he spoke by [the] mouth of his  
 holy prophets, who have been  
 71 since the world began; deliver-  
 ance from our enemies and out of  
 72 the hand of all who hate us; to  
 fulfil<sup>x</sup> mercy with our fathers and

<sup>s</sup> Literally 'took place.'

<sup>t</sup> See note to verse 32.

<sup>u</sup> Or generation and generation. It is  
 against A, &c.; but 'generation and  
 generation' is more according to the literal  
 Hebrew; γενεὰς γενεῶν, more conformed  
 to modern speech. The sense is one.

γενεὰς γενεῶν is found however in Hebrew,  
 but not commonly.

<sup>w</sup> Here again 'Jehovah.'

<sup>x</sup> ποιῆσαι, 'to work, or accomplish.'  
 what the fathers had, lived on as promised  
 mercy by faith. 'Your father Abraham  
 saw my day and was glad.'

<sup>73</sup> remember his holy covenant, [the] oath which he swore to Abraham  
<sup>74</sup> our father, to give us, that, saved out of the hand of our enemies, we should serve him without fear  
<sup>75</sup> in piety and righteousness before him all our days.<sup>x</sup> And thou, child, shalt be called [the] prophet of [the] Highest; for thou shalt go before the face of [the] Lord<sup>y</sup>  
<sup>77</sup> to prepare his ways; to give knowledge of deliverance<sup>z</sup> to his people  
<sup>78</sup> by [the] remission of their sins on account of the bowels of mercy of our God; wherein the dayspring  
<sup>79</sup> from on high has visited us, to shine upon them [who were] sitting in darkness and in [the] shadow of death, to guide our feet in<sup>a</sup> [the]  
<sup>80</sup> way of peace. And the child grew and was strengthened in spirit; and he was in the deserts until the day of his shewing to Israel.

II. But it came to pass in those days that a decree went out from Cæsar Augustus, that a census should be made of all the habit-  
<sup>2</sup> able world. The census itself first took place when Cyrenius had the  
<sup>3</sup> government of Syria. And all went to be inscribed in the census'  
<sup>4</sup> roll, each to his own city: and Joseph also went up from Galilee out of the city Nazareth to Judæa, to David's city,<sup>b</sup> the which is called Bethlehem, because he was of the house and family of David,

<sup>5</sup> to be inscribed in the census' roll with Mary, who was affianced to him [as his] wife, she being great  
<sup>6</sup> with child. And it came to pass, while they were there, the days of her giving birth [to her child] were  
<sup>7</sup> fulfilled, and she brought forth her first-born son and wrapped him up in swaddling clothes and laid him in the manger, because there was no room for them in the inn.

<sup>8</sup> And there were shepherds in that country abiding without, and keeping watch by night over their  
<sup>9</sup> flock, and lo, an angel of [the] Lord<sup>c</sup> was there by<sup>d</sup> them, and [the] glory of [the] Lord<sup>c</sup> shone around them, and they feared  
<sup>10</sup> [with] great fear. And the angel said to them, Fear not, for behold, I announce to you glad tidings of  
<sup>11</sup> great joy, which shall be to all the people; for to-day a Saviour has been born to you in David's city,  
<sup>12</sup> who is Christ [the] Lord. And this is the sign to you: Ye shall find the babe wrapped in swaddling clothes, and lying in a<sup>e</sup>  
<sup>13</sup> manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and  
<sup>14</sup> saying, Glory to God in the highest, and on earth peace, good  
<sup>15</sup> pleasure<sup>f</sup> in men. And it came to pass, as the angels departed from them into heaven, that the<sup>g</sup> shepherds said to one another,

<sup>x</sup> T. R. reads 'all the days of our life.'

<sup>y</sup> See note to ver. 68.

<sup>z</sup> Or 'salvation.' Same word as in ver. 69. 'Saved' in ver. 74 is a different word: there the same who delivers us from the wrath to come, 1 Thess. i. 10.

<sup>a</sup> Or 'into.'

<sup>b</sup> Or 'a city of David.'

<sup>c</sup> Κυρίον, without article, for Jehovah.

<sup>d</sup> ἐπ' αὐτοῖς: stood all at once by them.

<sup>e</sup> T. R. has 'the.'

<sup>f</sup> Or 'delight.'

<sup>g</sup> ἀνθρώπων is frequently used in Luke where it is absolutely unnecessary in English. Literally, 'and the men the shepherds.' καί is very frequently used in Luke in the sense of 'that,' as here, ἐγένετο καί. It may be a Hebraism; it offers no difficulty. It is sometimes found without ἐγένετο, but where the sense is

## LUKE II.

Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass which the Lord has made known  
 16 to us. And they came with haste and found both Mary and Joseph, and the babe lying in the manger;  
 17 and having seen [it] they made known about the country the thing which had been said to them concerning this child. And all who heard [it] wondered at the things said to them by the  
 18 shepherds. But Mary kept all these things [in her mind], pondering [them] in her heart. And the shepherds returned glorifying and praising God for all things which they heard and saw as it had been said to them.

21 And when eight days were fulfilled for circumcising him,<sup>e</sup> his name<sup>f</sup> was called Jesus, which was the name given by the angel before he had been conceived  
 22 in the womb. And when the days were fulfilled for their<sup>g</sup> purifying according to the law of Moses, they brought him to Jerusalem to present [him] to the  
 23 Lord (as it is written in the law of [the] Lord:<sup>h</sup> Every male that opens the womb shall be called  
 24 holy to the Lord), and to offer a sacrifice according to what is said in the law of [the] Lord:<sup>h</sup> A pair of turtle doves, or two young  
 25 pigeons. And behold, there was

a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting [the] consolation of Israel, and [the] Holy  
 20 Spirit was upon him. And it was divinely communicated to him by the Holy Spirit that he should not see death before he should  
 27 see [the]<sup>h</sup> Lord's Christ. And he came in the Spirit into the temple, and as the parents brought in the child Jesus that they might do for him according to the custom of the law, he<sup>i</sup> received him into his arms and blessed God,  
 29 and said, Lord,<sup>k</sup> now thou lettest thy bondsman go, according to thy word, in peace, for mine eyes  
 31 have seen thy salvation, which thou hast prepared before the face of all people; a light for revelation of [the] Gentiles and [the]  
 33 glory of thy people Israel. And Joseph<sup>l</sup> and his mother wondered at all the things which were said concerning him. And Simeon  
 34 blessed them, and said to Mary his mother, Lo, this [child] is for the fall and rising up of many in Israel, and for a sign spoken  
 35 against; (and a sword shall go through thine own soul;) so that the thoughts may be revealed  
 36 from many hearts. And there was a prophetess, Anna, daughter of Phannuel, of [the] tribe of Asher, who was far advanced in<sup>m</sup> years, having lived with her husband

the same. See ver. 15, 21; and I think ver. 28, but there it may be 'and he also.'

<sup>e</sup> T. R. reads 'the child.'

<sup>f</sup> See note on ver. 15 as to use of καί.

<sup>g</sup> Erasmus 1st, 2nd, 3rd, ed., Steph. 1550, Mill, Wetstein, have all 'their.' Compl., Beza, Elz., 'her.' A. V. has followed the three latter. The reading cannot

be considered doubtful.

<sup>h</sup> Without article, as the name of Jehovah.

<sup>i</sup> Or 'he also.' See note to ver. 15.

<sup>k</sup> δέσποτα.

<sup>l</sup> Many read 'his father,' perhaps rightly.

<sup>m</sup> Literally 'many days.'



<sup>37</sup> seven years from her virginity, and herself a widow "up to eighty-four years; who did not depart from the temple,"<sup>o</sup> serving night and day with fastings and prayers,  
<sup>38</sup> and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jerusalem. And when they had completed all things according to the law of [the] Lord,<sup>p</sup> they returned to Galilee to their own city Nazareth. And the child grew strong,<sup>q</sup> filled with wisdom, and God's grace was upon him.

<sup>41</sup> And his parents went yearly to Jerusalem at the feast of the passover. And when he was twelve years old, and they had gone to Jerusalem according to the custom of the feast, and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents<sup>r</sup> knew not of it; but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances: and not having found him they returned to Jerusalem seeking him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them  
<sup>47</sup> questions. And all who heard him were astonished at his understanding and answers. And when

they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have  
<sup>40</sup> sought thee distressed. And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied]  
<sup>50</sup> in my Father's business? And they<sup>s</sup> understood not the thing  
<sup>51</sup> that he said to them. And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart.  
<sup>52</sup> And Jesus advanced in wisdom and stature, and in favour with God and men.

III. Now in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituræa and the region of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, [the] word of God came upon John, the son of Zacharias, in the  
<sup>3</sup> wilderness. And he came into all the district round the Jordan, preaching [the] baptism of repentance for [the] remission of  
<sup>4</sup> sins; as it is written in [the] book of [the] words<sup>t</sup> of Esaias the prophet: "Voice of one crying in the wilderness: Prepare ye the way of [the] Lord,<sup>p</sup> make straight his  
<sup>5</sup> paths. Every gorge shall be filled up, and every mountain and

<sup>o</sup> T. R. reads 'about:' ὥς for ἕως. I am not quite convinced of the change being right; however the best authorities and editors so read.

<sup>p</sup> ἱεροῦ.

<sup>p</sup> Without article: Jehovah.

<sup>q</sup> T. R. adds 'in spirit.'

<sup>r</sup> T. R. has 'Joseph and his mother.'

<sup>s</sup> αὐτοί.

<sup>t</sup> λόγων, something more than 'words.'

<sup>u</sup> T. R. adds 'saying.'



hill shall be brought low, and the crooked places shall become a straight [path], and the rough places smooth ways, and all flesh shall see the salvation of God.  
<sup>7</sup> He said therefore to the crowds which went out to be baptized by him, Offspring of vipers, who has warned you to flee from the coming wrath? Bring forth therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you, that God can, out of these stones, raise up children to Abraham. And already also the axe is applied<sup>u</sup> to the root of the trees: every tree therefore not bringing forth good fruit is hewn down and cast into the fire.  
<sup>10</sup> And the crowds asked him, saying, What should<sup>v</sup> we do then?  
<sup>11</sup> He answered, and says to them, He that has two vests let him give to him that has none; and he that has food let him do likewise.  
<sup>12</sup> And tax-gatherers came also to be baptized, and they said to him, Teacher, what should<sup>v</sup> we do?  
<sup>13</sup> And he said to them, Take no more money than what is appointed to you. And persons engaged in military service also asked him, saying, And we, what should<sup>v</sup> we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.  
<sup>15</sup> But as the people were in expectation, and all were reasoning in their hearts concerning John,

whether *he* might be the Christ,  
<sup>16</sup> John answered all, saying, I baptize you with water, but the mightier than I is coming, the band of whose sandals I am not fit to unloose, *he* shall baptize you with<sup>w</sup> [the] Holy Spirit and fire; whose winnowing fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Exhorting<sup>x</sup> then many other things also, he announced [his] glad tidings to the people; but Herod the tetrarch being reproved by him as to Herodias, the wife of his brother,<sup>y</sup> and as to all the wicked things which Herod had done, added this also to all [the rest], that he shut up John in prison.

<sup>21</sup> And it came to pass, all the people having been baptized, and Jesus having been baptized and praying, that the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven,<sup>z</sup> Thou art my beloved Son, in thee I have found my delight.  
<sup>23</sup> And Jesus himself was beginning to be about thirty years old, being, as was supposed, son of Joseph,  
<sup>24</sup> of Eli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naoum,  
<sup>26</sup> of Esli, of Naggai, of Maath, of Mattathias, of Semei, of Joseph,  
<sup>27</sup> of Juda, of Joannes, of Resa, of

correct English, but intelligible, and I think conveys best the sense. The *ἐρεπα* shews there were other subjects.

<sup>y</sup> T. R. adds 'Philip.'

<sup>z</sup> T. R. adds 'saying.'

<sup>u</sup> See note to Matt. iii. 10.

<sup>v</sup> T. R. reads 'shall.'

<sup>w</sup> *ἐν*, 'in the power of,' be it external or simply the nature and character of, but always including the latter.

<sup>x</sup> 'Exhorting many things' is not quite

Zorababel, of Salathiel, of Neri,  
<sup>28</sup> of Melchi, of Addi, of Cosam, of  
<sup>29</sup> Elmodam, of Er, of Joses, of Elie-  
 zer, of Joreim, of Matthat, of  
<sup>30</sup> Levi, of Simeon, of Juda, of  
<sup>31</sup> Joseph, of Jonan, of Eliakim, of  
 Meleas, of Menna, of Mattatha,  
<sup>32</sup> of Nathan, of David, of Jesse, of  
 Obed, of Booz, of Salmon, of Na-  
<sup>33</sup> asson, of Aminadab, of Aram, of  
<sup>34</sup> Esrom, of Phares, of Juda, of Ja-  
 cob, of Isaac, of Abraham, of Terah,  
<sup>35</sup> of Nachor, of Seruch, of Ragau, of  
<sup>36</sup> Phalek, of Eber, of Sala, of Cainan,  
 of Arphaxad, of Sem, of Noe, of  
<sup>37</sup> Lamech, of Methusela, of Enoch,  
<sup>38</sup> of Jared, of Maleleel, of Caïnan, of  
 Enos, of Seth, of Adam, of God.

IV. But Jesus, full of [the] Holy  
 Spirit, returned from the Jordan,  
 and was led by<sup>y</sup> the Spirit in<sup>z</sup> the  
<sup>2</sup> wilderness forty days, tempted of  
 the devil; and in those days he did  
 not eat anything, and when they  
<sup>3</sup> were finished,<sup>a</sup> he hungered. And  
 the devil said to him, If thou be Son  
 of God, speak to this stone that  
<sup>4</sup> it become bread. And Jesus an-  
 swered to him saying, It is written,  
 Man shall not live by bread alone,  
<sup>5</sup> but by every word of God. And  
 the devil, leading him up into a  
 high mountain, shewed him all  
 the kingdoms of the habitable  
<sup>6</sup> [world] in a moment of time. And  
 the devil said to him, I will give  
 thee all this power, and their  
 glory; for it is given up to me, and  
 to whomsoever I will I give it.  
<sup>7</sup> If therefore thou wilt do homage

before me, all<sup>b</sup> [of it] shall be  
<sup>8</sup> thine. And Jesus answering him  
 said,<sup>c</sup> It is written, Thou shalt do  
 homage to [the] Lord<sup>d</sup> thy God,  
 and him only shalt thou serve.  
<sup>9</sup> And he led him to Jerusalem, and  
 set him on the edge of the temple,  
 and said to him, If thou be<sup>e</sup> Son  
 of God, cast thyself down hence;  
<sup>10</sup> for it is written, He shall give  
 charge to his angels concerning  
<sup>11</sup> thee to keep thee; and in [their]  
 hands shall they bear thee up,  
 lest in any wise thou strike thy  
<sup>12</sup> foot against a stone. And Jesus  
 answering said to him, It is said,  
 Thou shalt not tempt [the]<sup>d</sup> Lord  
<sup>13</sup> thy God. And the devil, having  
 completed every temptation, de-  
 parted from him for a time.<sup>f</sup>

<sup>14</sup> And Jesus returned in the power  
 of the Spirit to Galilee; and a  
 rumour went out into the whole  
 surrounding country about him;  
<sup>15</sup> and he taught in their synagogues,  
<sup>16</sup> being glorified of all. And he  
 came to Nazareth, where he was  
 brought up; and he entered, ac-  
 cording to his custom, into the  
 synagogue on the sabbath day,  
<sup>17</sup> and stood up to read. And [the]  
 book of the prophet Esaias was  
 given to him, and having unrolled  
 the book he found the place where  
<sup>18</sup> it was written, [The] Spirit of  
 [the] Lord<sup>d</sup> is upon me, because  
 he has anointed me to preach glad  
 tidings to [the] poor; he has sent  
 me to<sup>g</sup> preach to captives deliver-  
 ance, to the blind sight, to send

<sup>y</sup> ἐν. See note to chap. iii. 16.

<sup>z</sup> T. R. reads 'into.'

<sup>a</sup> T. R. adds 'afterwards.'

<sup>b</sup> T. R. reads 'all things.'

<sup>c</sup> T. R. adds 'Get thee behind me, Satan, for.'

<sup>d</sup> Κύριος, as the name Jehovah.

<sup>e</sup> T. R. adds 'the.'

<sup>f</sup> ἄχρι καιροῦ, 'till [another] season.'  
 See Acts xiii. 11.

<sup>g</sup> T. R. adds 'heal the broken in heart, to.'

<sup>19</sup> forth [the] crushed delivered, to preach [the] acceptable year of  
<sup>20</sup> [the] Lord.<sup>g</sup> And having rolled up the book, when he had delivered it to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him.  
<sup>21</sup> And he began to say to them, To-day this scripture is fulfilled in your ears. And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is  
<sup>23</sup> not this the son of Joseph? And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard has taken place in Capernaum do here also in thine own  
<sup>24</sup> country. And he said, Verily I say to you, that no prophet is acceptable in his [own] country.  
<sup>25</sup> But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine  
<sup>26</sup> came upon all the land, and to none of them was Elias sent but to Sarepta of Sidonia,<sup>h</sup> to a woman [that was] a widow. And  
<sup>27</sup> there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed  
<sup>28</sup> but Naaman the Syrian. And they were all filled with rage in the synagogue, hearing these  
<sup>29</sup> things; and rising up they cast him out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might<sup>i</sup> throw him

<sup>30</sup> down the precipice; but he, passing through the midst of them,  
<sup>31</sup> went his way, and descended to Capernaum, a city of Galilee, and taught them on the sabbaths.  
<sup>32</sup> And they were astonished at his doctrine, for his word was with authority.  
<sup>33</sup> And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a  
<sup>34</sup> loud voice, saying, Eh! <sup>j</sup> what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art,  
<sup>35</sup> the Holy [One] of God. And Jesus rebuked him, saying, Hold thy peace, and come out from<sup>k</sup> him. And the demon, having  
<sup>36</sup> thrown him down into the midst, came out from<sup>k</sup> him without doing him any injury. And astonishment  
<sup>37</sup> came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean spirits, and they come out.  
<sup>38</sup> And a rumour went out into every place of the country round concerning him. And rising up out of the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they asked him  
<sup>39</sup> for her. And standing over her, he rebuked the fever, and it left her; and forthwith standing up  
<sup>40</sup> she served them. And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every

<sup>g</sup> See note to verse 12.

<sup>h</sup> T. R. reads 'of Sidon.'

<sup>i</sup> T. R. reads 'in order to.'

<sup>j</sup> See note to Mark i. 24.

<sup>k</sup> T. R. reads 'of,' ἐξ instead of ἀπ'.

<sup>41</sup> one of them he healed them; and demons also went out from many, crying out and saying, Thou art<sup>1</sup> the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.

<sup>42</sup> And when it was day he went out, and went into a desert place, and the crowds sought after<sup>m</sup> him, and came up to him, and [would have] kept him back that he <sup>43</sup> should not go from them. But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have<sup>n</sup> been <sup>44</sup> sent forth. And he was preaching in the synagogues of Galilee.

V. And it came to pass, as the crowd pressed on him to hear the word of God, that<sup>o</sup> he was standing by the lake of Gennesaret: and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets. And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out <sup>4</sup> of the ship. But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let <sup>5</sup> down your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will <sup>6</sup> let down the net. And having

done this, they enclosed a great multitude of fishes, and their net <sup>7</sup> broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships so that they were sinking. But Simon Peter seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful <sup>9</sup> man, Lord. For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had <sup>10</sup> taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt <sup>11</sup> be taking men. And having run the ships on shore, leaving all they followed him.

<sup>12</sup> And it came to pass as he was in one of the cities, that<sup>p</sup> behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him, saying, Lord, if thou wilt thou art able to <sup>13</sup> cleanse me. And stretching forth his hand he touched him, saying, I will; be thou clean: and immediately the leprosy departed from <sup>14</sup> him. And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report <sup>15</sup> concerning him was spread abroad still more, and great crowds came together to hear and to be healed<sup>q</sup>

<sup>1</sup> T. R. adds 'the Christ.' s, It., Vul. confirm the omission.

<sup>m</sup> T. R. omits 'after.'

<sup>n</sup> T. R. reads 'am I.'

<sup>o</sup> καί, used as 'that,' as is common in

Luke. One might almost say, 'he was standing also.'

<sup>p</sup> καί, used for 'that.'

<sup>q</sup> T. R. adds 'by him.'



<sup>16</sup> from their infirmities. And he withdrew<sup>r</sup> himself, and was about in the desert [places] and praying.

<sup>17</sup> And it came to pass on one of the days, that<sup>s</sup> he was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and [out of] Jerusalem; and [the] Lord's<sup>t</sup> power was [there] to heal them; <sup>18</sup> and lo, men bringing upon a couch a man who was paralyzed; and they sought to bring him in, and <sup>19</sup> put him before him. And not finding what<sup>u</sup> way to bring him in, on account of the crowd, going up on the house [top] they let him down through the tiles, with his little couch, into the midst before Jesus.

<sup>20</sup> And seeing their faith, he said,<sup>v</sup> Man, thy sins are forgiven thee. <sup>21</sup> And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But <sup>22</sup> Jesus, knowing their reasonings, answering said to them, Why <sup>23</sup> reason ye in your hearts? which is easier to say, Thy sins are forgiven thee; or to say, Rise up and <sup>24</sup> walk? But that ye may know that the Son of man has power on the earth to forgive sins, he said to the paralyzed man, I say to thee, Arise, and take up thy little <sup>25</sup> couch and go to thine house. And immediately standing up before

them, having taken up that whereon he was laid, he departed to his <sup>26</sup> house glorifying God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

<sup>27</sup> And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising <sup>28</sup> up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with <sup>29</sup> them. And their scribes and the Pharisees murmured at his disciples, saying, Why do ye eat and drink with the<sup>w</sup> tax-gatherers and <sup>30</sup> sinners? And Jesus answering said to them, They that are in sound health have no need of a physician, but those that are ill. <sup>31</sup> I am not come to call righteous persons, but sinful ones to repentance. And they said to him, <sup>32</sup> Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? <sup>33</sup> And he said to them, Can ye make the sons of the bridechamber fast when the bridegroom is with them? <sup>34</sup> But days will come when also the bridegroom will have been taken away from them, then shall they <sup>35</sup> fast in those days. He spoke also a parable to them: No one puts a

<sup>r</sup> Literally 'and (or but, δέ) he was withdrawing himself in the desert and praying.' He was at that time waiting, occupied with prayer.

<sup>s</sup> καί. It might be said, 'he was teach-

ing also.'

<sup>t</sup> Κύριος, 'Jehovah.'

<sup>u</sup> T. R. reads 'by what.'

<sup>v</sup> T. R. adds 'to him.'

<sup>w</sup> T. R. omits 'the.'



piece of a new garment upon an old garment, otherwise he will both rend<sup>x</sup> the new, and the piece which is from the new will<sup>y</sup> not suit with<sup>37</sup> the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and the wine is poured out, and the<sup>38</sup> skins are destroyed; but new wine is to be put into new skins, and<sup>39</sup> both are preserved. And no one having drunk old wine straightway wishes for new, for he says, The old is better.

VI. And it came to pass on the second first sabbath, that he went through<sup>z</sup> cornfields, and his disciples were plucking the ears and eating [them], rubbing [them] in<sup>2</sup> their hands. But some of the Pharisees said to them, Why do ye what is not lawful to do on the<sup>3</sup> sabbath? And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those<sup>4</sup> who were with him, how he entered into the house of God and took the show bread and ate, and gave to those also who were with him, which it is not lawful that [any]<sup>5</sup> eat, unless the priests alone? And he said to them, The Son of man<sup>6</sup> is Lord of the sabbath also. And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was there a man, and his right hand<sup>7</sup> was withered. And the scribes and the Pharisees were watching<sup>a</sup> if

he would heal on the sabbath, that they might find something<sup>8</sup> of which to accuse him. But *he* knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he<sup>9</sup> stood [there]. Jesus therefore said to them, I will ask you<sup>b</sup> if it is lawful on the sabbath to do good or to do evil? to save life or<sup>10</sup> to destroy [it]? And having looked around on them all, he said to him,<sup>c</sup> Stretch out thy hand. And he did so, and his hand was restor-<sup>11</sup> ed<sup>d</sup> as the other. But they were filled with madness, and spoke together among themselves what they should do to Jesus.

<sup>12</sup> And it came to pass in those days that he went out into the mountain to pray, and he spent<sup>13</sup> the night in prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom also he<sup>14</sup> named apostles:<sup>e</sup> Simon, to whom also he gave the name of Peter, and Andrew his brother; James and John, Philip and Bartholo-<sup>15</sup> mew; Matthew and Thomas; James [the son] of Alphæus, and Simon who [was] called Zealot;<sup>16</sup> Judas [brother] of James, and Judas Iscariote, who was also<sup>17</sup> [his] betrayer. And, descending with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judæa and Jeru-

<sup>x</sup> T. R. reads 'rends.'

<sup>y</sup> T. R. reads 'does.'

<sup>z</sup> T. R. adds 'the.'

<sup>a</sup> T. R. adds 'him.'

<sup>b</sup> Some read 'something, Is it.' Some,

'ask you, What is.'

<sup>c</sup> T. R. reads 'the man.'

<sup>d</sup> T. R. reads 'whole as.'

<sup>e</sup> There is no closing verb to this sentence in Greek.

sa-lem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; <sup>18</sup> and those that were beset by unclean spirits, and they were healed. <sup>19</sup> And all the crowd sought to touch him, for power went out from him and healed all. And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of <sup>21</sup> God. Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall <sup>22</sup> laugh. Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked for <sup>23</sup> the Son of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers act towards the <sup>24</sup> prophets. But woe to you rich, for ye have received your consolation. <sup>25</sup> Woe to you that are filled, for ye shall hunger. Woe to you who laugh now, for ye shall mourn <sup>26</sup> and weep. Woe,<sup>f</sup> when all men speak well of you, for after this manner did their fathers to the <sup>27</sup> false prophets. But to you that hear, I say, Love your enemies; do good to those that hate you; <sup>28</sup> bless those that curse you; <sup>g</sup> pray for those who use you despitefully. To him that smites thee on the cheek, offer to him also the other; and from him that would take away thy garment, forbid

<sup>30</sup> not thy vest also. <sup>h</sup>To every one that asks thee, give; and from him that takes away what is thine, <sup>31</sup> ask it not back; and as ye wish that men should do to you, ye also <sup>32</sup> do to them in like manner. And if ye love those that love you, what thank is it to you? for even sinners <sup>33</sup> love those that love them. And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same. <sup>34</sup> And if ye lend to those from whom ye hope to receive, what thank is it to you? for even sinners lend to sinners that they <sup>35</sup> may receive the like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the]<sup>h</sup> Highest; for *he* is good to the <sup>36</sup> unthankful and wicked. Be ye therefore merciful, even as your <sup>37</sup> Father also is merciful. And judge not, and ye shall not<sup>i</sup> be judged; condemn not, and ye shall not<sup>i</sup> be condemned. Remit, and it shall be remitted to you. <sup>38</sup> Give, and it shall be given to you, good measure, pressed down, and shaken together, and running over, shall be given<sup>k</sup> into your bosom: for with the same measure with which ye mete it shall be measured to you again. And he spoke also<sup>l</sup> a parable to them: Can a blind [man] lead a blind [man]? shall not both fall into the ditch? <sup>40</sup> The disciple is not above his master, but every one that is per-

<sup>f</sup> T. R. adds 'to you.'

<sup>g</sup> T. R. adds 'and.'

<sup>h</sup> T. R. adds 'the.'

<sup>i</sup> A strong negative, οὐ μή, hard to put in English: 'in no wise.'

<sup>k</sup> This is an example of Luke's use of the third person active with a passive sense, or impersonal statement of the fact. Literally 'shall they give.'

<sup>l</sup> T. R. omits 'also.'

<sup>41</sup> fected shall be as his master. But why seest thou the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own eye? or how canst thou say to thy brother, Brother, allow [me], I will take out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye <sup>43</sup> of thy brother. For there is no good tree which produces corrupt fruit, nor a corrupt tree which <sup>44</sup> produces good fruit; for every tree is known by its own fruit, for figs are not gathered from thorns,<sup>m</sup> nor grapes vintaged from a bramble. The good man, out of the good treasure of his heart, brings forth good; and the wicked man, out of the wicked,<sup>n</sup> brings forth [what is] wicked; for out of the abundance of the heart his <sup>46</sup> mouth speaks. And why call ye me, Lord, Lord, and do not the <sup>47</sup> things that I say? Every one that comes to me, and hears my words, and does them, I will shew <sup>48</sup> you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it was founded on <sup>40</sup> the rock. And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it

fell, and the breach of that house was great.

VII. And when he had completed all his words in the hearing of the people, he entered into Capernaum. And a certain centurion's <sup>2</sup> bondsman who was dear to him <sup>3</sup> was ill and about to die; and having heard of Jesus he sent to him elders of the Jews, begging him that he might come and save <sup>4</sup> his bondsman. But they being come to Jesus besought him diligently, saying, He is worthy to whom thou shouldst<sup>p</sup> grant this, <sup>5</sup> for he loves our nation and himself has built the synagogue for <sup>6</sup> us. And Jesus went with them; but already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldst come under my <sup>7</sup> roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my <sup>8</sup> servant shall be healed. For I also am a man placed under authority, having under myself soldiers, and I say to this, Go, and he goes; and to another, Come, and he comes; and to my servant, Do <sup>9</sup> this, and he does it. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so <sup>10</sup> great faith. And they who had been sent returning to the house found the servant who was ill, in good health.

<sup>11</sup> And it came to pass after-

<sup>m</sup> See note to verse 38.

<sup>n</sup> T. R. repeats 'treasure of his heart.'

<sup>o</sup> Or 'cure'

<sup>p</sup> T. B. reads 'he should.'

wards he went into a city called Nain, and many of his disciples and a great crowd went with <sup>12</sup> him. And as he drew near to the gate of the city, <sup>1</sup> behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her. <sup>13</sup> And the Lord seeing her, was moved with compassion for her, <sup>14</sup> and said to her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Awake up. <sup>15</sup> And the dead sat up and began to speak, and he gave him <sup>16</sup> to his mother; and fear seized on all, and they glorified God, saying, A great prophet has been raised <sup>r</sup> up amongst us; and, God has <sup>17</sup> visited his people. And this report went out in all Judæa concerning him, and in all the surrounding country. <sup>18</sup> And the disciples of John brought him word concerning all <sup>19</sup> these things: and John, having called two of his disciples, sent to Jesus, saying, Art *thou* he that is coming, or do we <sup>20</sup> await another? But the men being come to him said, John the Baptist has sent us to thee saying, Art *thou* he that is coming, <sup>21</sup> or do we await another? In that <sup>s</sup> hour he healed many of diseases and plagues and evil spirits, and to many blind he <sup>22</sup> granted sight. And Jesus answering said to them, Go, bring

back word to John of what ye have seen and heard; that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, <sup>23</sup> poor are evangelized, and blessed is whosoever shall not be offended <sup>24</sup> in me. And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold? a reed <sup>25</sup> shaken by wind? but what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts <sup>26</sup> of kings. But what went ye out to see? a prophet? Yea, I say to you, and [what is] more excellent <sup>27</sup> than a prophet. This is he concerning whom it is written, Behold I <sup>t</sup> send my messenger before thy face, who shall prepare thy <sup>28</sup> way before thee; for I say unto you, Among them that are born of women a greater prophet is no one than John the Baptist; but he that is least <sup>u</sup> in the kingdom <sup>29</sup> of God is greater than he. (And all the people who heard it, and the tax-gatherers, justified God, having been baptized with the <sup>30</sup> baptism of John; but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptized by <sup>31</sup> him.) <sup>v</sup> To whom therefore shall I liken the men of this generation, <sup>32</sup> and to whom are they like? They are like children sitting in the market-place, and calling one to

<sup>a</sup> καί, for 'that,' but necessarily left out in English

<sup>r</sup> T. R. reads 'is risen.'

<sup>s</sup> T. R. reads 'the same.'

<sup>t</sup> T. R. reads 'I;' that is, has ἐγώ.

<sup>u</sup> μικρότερος. a comparative.

<sup>v</sup> T. R. reads 'and the Lord said.'



another and saying, We have piped to you and ye have not danced, we have mourned to you  
<sup>33</sup> and ye have not wept. For John the Baptist has come neither eating bread nor drinking wine, and  
<sup>34</sup> ye say, He has a demon. The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend  
<sup>35</sup> of tax-gatherers and sinners; and wisdom has been justified of all  
<sup>36</sup> her children. But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee  
<sup>37</sup> he took his place at table; and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an  
<sup>38</sup> alabaster box of myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed [them] with  
<sup>39</sup> the myrrh. And the Pharisee who had invited him seeing it, spake with himself, saying, This [person] if he were a prophet would have known who and what the woman is who touches him,  
<sup>40</sup> for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it].  
<sup>41</sup> There were two debtors of a certain creditor; one owed five hundred denaria and the other fifty;  
<sup>42</sup> but as they had nothing to pay, he forgave both of them [their debt]: say, which of them there-

<sup>43</sup> fore will love him most? And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast  
<sup>44</sup> rightly judged: and turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water for my feet, but she has washed my feet with tears, and has wiped them with her hair.  
<sup>45</sup> Thou gavest me not a kiss, but she from the time I came in has  
<sup>46</sup> not ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my  
<sup>47</sup> feet with myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves  
<sup>48</sup> little. And he said to her, Thy  
<sup>49</sup> sins are forgiven. And they that were with [them] at table began to say within themselves, Who is  
<sup>50</sup> this who forgives also sins? And he said to the woman, Thy faith has saved thee; go in peace.

VIII. And it came to pass afterwards that<sup>w</sup> he went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve with  
<sup>2</sup> him, and certain women who had been healed of wicked spirits and infirmities, Mary who [was] called Magdalene,<sup>x</sup> from whom  
<sup>3</sup> seven devils had gone out; and Joanna, wife of Chuza, Herod's steward; and Susanna, and many others, who ministered to him of  
<sup>4</sup> their substance. And a great crowd coming together, and those

<sup>v</sup> T. R. reads 'the hair of her head.'

<sup>w</sup> καί.

<sup>x</sup> Or 'of Magdala.'



who were coming to him out of each city, he spoke by parable. The sower went out to sow his seed; and as he sowed, some fell by the way, and it was trodden under foot, and the fowls of the air devoured it up; and other fell upon the rock, and having sprung up, it was dried up because it had not moisture; and other fell in the midst of the thorns, and the thorns having sprung up with [it] choked it; and other fell into<sup>x</sup> the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him hear. And his disciples asked him saying, What may this parable be? And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing they may not understand. But the parable is this, The seed is the word of God. But those by the wayside are those who hear: then comes the devil and takes away the word from their hearts that they may not believe and be saved. But those upon the rock, those who when they hear receive the word with joy, and these have no root, who believe for a time, and in time of trial fall away. But that that fell where<sup>y</sup> the thorns were, these are they who having heard, go away, and are choked under cares and riches and pleasures of life,<sup>z</sup> and bring no fruit to perfection. But that in<sup>x</sup> the good

ground, these are they who, in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lamp-stand that they who enter in may see the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

And his mother and his brethren came to him, and could not get to him because of the crowd. And it was reported to him, saying, Thy mother and thy brethren stand without wishing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it].

And it came to pass on one of those days, that<sup>a</sup> he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore. And as they sailed, he fell asleep, and a sudden squall of wind came down on the lake, and they were filled [with water], and were in danger; and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water, and they ceased, and there was a calm.

<sup>x</sup> T. R. reads 'upon.'

<sup>y</sup> Or 'into the thorns.'

<sup>z</sup> βίου, life as such in this world.

<sup>a</sup> καί, for 'that.'

# LUKE VIII.

<sup>25</sup> And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

<sup>26</sup> And they arrived in the country of the Gadarenes, which is over <sup>27</sup> against Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the <sup>28</sup> tombs. But seeing Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, Son of the Most High God? I beseech thee, torment me not.

<sup>29</sup> For he had commanded the unclean spirit to go out from the man. For very often it had seized him; and he had been bound, kept with chains and fetters, and breaking the chains he was driven by the demon into the deserts.

<sup>30</sup> And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had <sup>31</sup> entered into him. And they besought him that he would not command them to go away into <sup>32</sup> the bottomless pit. And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into those; and he <sup>33</sup> suffered them. And the demons, going out from the man, entered

into the swine, and the herd rushed down the precipice into the <sup>34</sup> lake, and were choked. But they that fed [them], seeing what had happened, fled, and <sup>b</sup>reported [it] to the city and to the country.

<sup>35</sup> And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting clothed, and of sane mind, at the feet of Jesus. And they were <sup>36</sup> afraid. And they also who had seen it reported to them how the possessed man had been healed.

<sup>37</sup> And all the multitude of the surrounding country of the Gadarenes asked him to depart from them, for they were possessed with great fear; and he, going <sup>38</sup> up into the ship, returned. But the man out of whom the demons had gone besought him that he might be with him. But he <sup>c</sup>sent <sup>39</sup> him away, saying, Return to thine house and relate what things God has done to thee. And he went away through the whole city publishing all the things Jesus had done for him.

<sup>40</sup> And it came to pass when Jesus returned, the crowd received him gladly, <sup>d</sup> for they were all <sup>41</sup> expecting him. And lo, a man came whose name was Jairus, and he [was] a ruler of the synagogue, and falling at the feet of Jesus besought him to come <sup>42</sup> to his house, because he had an only daughter, about twelve years old, and she <sup>e</sup> was dying.

<sup>b</sup> T. R. adds 'departing.'

<sup>c</sup> T. R. reads 'Jesus.'

<sup>d</sup> ἀπεδέξατο, 'received with welcome.' See Acts xv. 4. In 2 Mac. iii. 9, φιλοφρό-

νος is added. It is only used by Luke: Acts ii. 41; xv. 4; xviii. 27; xxiv. 3; xxviii. 30.

<sup>e</sup> αὐτῇ.

And as he went the crowds  
<sup>43</sup> thronged him. And a woman who  
 had a flux of blood since twelve  
 years, who, having spent all her  
 living on physicians, could not be  
<sup>44</sup> cured by any one, coming up be-  
 hind, touched the hem of his  
 garment, and immediately her  
<sup>45</sup> flux of blood stopped. And  
 Jesus said, Who has touched me?  
 But all denying, Peter and those  
 with him said, Master, the crowds  
 close thee in and press upon thee,  
 and sayest thou, Who has touch-  
<sup>46</sup> ed me? And Jesus said, Some  
 one has touched me, for *I* have  
 known that power has gone out  
<sup>47</sup> from me. And the woman, seeing  
 that she was not hid, came trem-  
 bling, and falling down before  
 him declared <sup>f</sup> before all the people  
 for what cause she had touched  
 him, and how she was immedi-  
<sup>48</sup> ately healed. And he said to  
 her, Be of good courage, daugh-  
 ter; thy faith has healed thee:  
<sup>49</sup> go in peace. While he was yet  
 speaking, comes some one from  
 the ruler of the synagogue, saying  
 to him, Thy daughter is dead; do  
<sup>50</sup> not trouble the teacher. But  
 Jesus hearing it, answered him,  
 saying, Fear not: only believe,  
<sup>51</sup> and she shall be made well. And  
 when he came to the house he  
 suffered no one to go in but Peter  
 and John and James <sup>g</sup> and the fa-  
 ther of the child and the mother.  
<sup>52</sup> And all were weeping and lament-  
 ing her. But he said, Do not weep,  
 for <sup>h</sup> she is not dead, but sleeps.

<sup>53</sup> And they laughed at him, know-  
<sup>54</sup> ing that she was dead. But he,  
 casting them all out and taking  
 hold of her hand, cried, saying,  
<sup>55</sup> Child, arise. And her spirit re-  
 turned, and immediately she rose  
 up; and he commanded [some-  
 thing] to eat to be given to her.  
<sup>56</sup> And her parents were amazed;  
 but he enjoined them to tell no  
 one what had happened.

IX. And having called together his  
 twelve disciples he gave them  
 power and authority over all de-  
<sup>2</sup> mons and to heal diseases, and  
 sent them to proclaim the king-  
 dom of God and to heal the sick.  
<sup>3</sup> And he said to them, Take no-  
 thing for the way, neither staff,<sup>i</sup>  
 nor scrip, nor bread, nor money;  
<sup>4</sup> nor to have two vests apiece. And  
 into whatsoever house ye enter,  
 there abide and thence go forth.  
<sup>5</sup> And as many as may not receive  
 you, going forth from that city,  
 shake off even the dust from your  
 feet for a witness against them.  
<sup>6</sup> And going forth, they passed  
 through the villages, announcing  
 the glad tidings and healing every-  
<sup>7</sup> where. And Herod the tetrarch  
 heard of all the things which were  
 done by him, and was in perplexity  
 because it was said by some that  
 John was risen from among [the]  
<sup>8</sup> dead, and by some that Elias had  
 appeared, and by others that one<sup>j</sup>  
 of the old prophets had risen  
<sup>9</sup> again. And Herod said, John *I*  
 have beheaded, but who is this of  
 whom I hear such things? and he

<sup>f</sup> T. R. adds 'to him.'

<sup>g</sup> T. R. reads 'Peter and James and John.'

<sup>h</sup> T. R. omits γάρ, 'for.'

<sup>i</sup> T. R. reads 'staves.'

<sup>j</sup> Literally 'a prophet, one of the old [ones].'

sought to see him.

- <sup>10</sup> And the apostles having returned related to him whatsoever they had done. And he took them and withdrew apart into a desert place of a city called Bethsaida. But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing.
- <sup>12</sup> But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go<sup>k</sup> into the villages around and into the fields, and lodge and find victuals, for here we are in a desert place. And he said to them, Give *ye* them to eat. And they said, We have not more than five loaves and two fishes, unless *we* should go and buy food for all this people; for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. And they did so, and made them all sit down. And taking the five loaves and the two fishes, looking up to heaven he blessed them, and brake and gave to the disciples to set before the crowd. And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve large baskets.<sup>l</sup>
- <sup>18</sup> And it came to pass as he was

- praying alone, his disciples were with him, and he asked them, saying, Whom do the crowds say that I am? But they answering said, John the Baptist; but others, Elias; and others, that one of the old prophets has risen again. And he said to them, But ye, whom do ye say that I am? And Peter answering said, The Christ of God. But, earnestly charging them, he enjoined [them] to say this to no man, saying,
- <sup>22</sup> The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be raised up. And he said to them all, If any one will come after me, let him deny himself and take up his cross daily and follow me; for whosoever shall desire to save his life shall lose<sup>m</sup> it, but whosoever shall lose his life for my sake he shall save it. For what shall a man profit if he shall have gained the whole world and have destroyed, or come under the penalty of the loss of himself? For whosoever shall have been ashamed of me and of my words, of him will the Son of man be ashamed when he shall come in his glory, and [in that] of the Father, and of the holy angels. But I say unto you of a truth, there are some of those

<sup>k</sup> T. R. reads 'go away.'

<sup>l</sup> Or possibly 'twelve large baskets of fragments.' Meyer and Alford rest on the absence of τῶν; but this I think a mistake. The article would make κλασμάτων, 'that out of which some remained.' So it seems to be in the quotation from Sophocles. I am aware Matthew has τῶν, but he has τὸ περισσεῖον. The mass of fragments was there before his mind, and

τῶν comes regularly after τὸ. But here τὸ περισσεῖον αὐτοῖς is complete, and κλασμάτων comes in to characterize the surplus. After all it is a question of style.

<sup>m</sup> I am not satisfied with 'lose' here, but it must be assimilated to what immediately follows. It is the same as 'destroyed' in verse 25. It means both 'lose' and 'destroy.'



standing here who shall not<sup>n</sup> taste death until they shall have seen the kingdom of God. And it came to pass after these words, about eight days, that<sup>o</sup> taking Peter and John and James he went up into<sup>p</sup> a mountain to pray. And as he prayed the fashion of his countenance became different and his raiment white [and] effulgent. And lo, two men talked with him, who<sup>a</sup> were Moses and Elias, who, appearing in glory, spoke of his departure which he was about to accomplish in Jerusalem. But Peter and those with him were oppressed with sleep: but having fully awoken up they saw his glory, and the two men who stood with him. And it came to pass as they departed from him, Peter said to Jesus, Master,<sup>r</sup> it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said. But as he was saying these things, there came a cloud and overshadowed them, and they feared as they<sup>s</sup> entered into the cloud: and there was<sup>t</sup> a voice out of the cloud, saying, This is my beloved Son: hear him. And as the voice was<sup>u</sup> [heard] Jesus was found alone: and they kept silence, and related to no one in those days any of the things they had seen.

And it came to pass on the fol-

<sup>n</sup> οὐ μὴ, a strong negative: 'in no wise,' 'not at all.'

<sup>o</sup> καί. See note on chapter v. 1.

<sup>p</sup> As to a mountain, see note on Matt. iv. 21.

<sup>a</sup> οἵτινες: the force in English is found in 'who indeed,' or 'who were no other than.'

<sup>r</sup> ἐπιστάτα: not 'teacher.'

lowing day, when they came down from the mountain, a great crowd met him. And lo, a man from the crowd cried out, saying, Teacher, I beseech thee look upon my son, for he is my only child: and behold, a spirit takes him, and suddenly he cries out, and it tears him with foaming, and with difficulty departs from him after crushing him. And I besought thy disciples that they might cast him out, and they could not. And Jesus answering said, O unbelieving and perverted generation, how long<sup>v</sup> shall I be with you and suffer you? Bring hither thy son. But as he was yet coming the demon tore him and dragged him all together. And Jesus rebuked the unclean spirit and healed the child, and gave him back to his father. And all were astonished at the glorious greatness of God. And as all wondered at all the things which Jesus did,<sup>w</sup> he said to his disciples, Do ye let these words sink into your ears. For the Son of man is about to be delivered into men's hands. But they understood not this saying, and it was hid from them that they should not perceive it. And they feared to ask him concerning this saying. And a reasoning came in amongst them, who should be [the] greatest of them. And Jesus seeing the reasoning of their heart, having

<sup>s</sup> T. R. with many codices reads 'those,' ἐκείνους. I have put 'they,' with s, B, C, L, as it seems a change to refer it to Moses and Elias.

<sup>t</sup> ἐγένετο, took place.

<sup>u</sup> ἐν τῷ γενέσθαι.

<sup>v</sup> Literally 'until when.'

<sup>w</sup> T. R. reads 'had done.'



taken a little child set it by him,  
<sup>48</sup> and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least  
<sup>49</sup> among you all, *he is*<sup>x</sup> great. And John answering said, Master, we saw some one casting out<sup>y</sup> demons in thy name, and we forbad<sup>z</sup> him because he follows not with us.  
<sup>50</sup> And Jesus said to him, Forbid<sup>a</sup> him not, for he that is not against you<sup>b</sup> is for you.<sup>c</sup>

<sup>51</sup> And it came to pass when the days of his receiving up were fulfilled, that<sup>d</sup> he stedfastly set his  
<sup>52</sup> face to go to Jerusalem. And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him.  
<sup>53</sup> And they did not receive him, because his face was [turned as]  
<sup>54</sup> going to Jerusalem. And his disciples James and John seeing it, said, Lord, wilt thou that we speak [that] fire come down from heaven and consume them, as also  
<sup>55</sup> Elias did? But turning he rebuked them [and said, Ye know  
<sup>56</sup> not of what spirit ye are.<sup>e</sup>] And  
<sup>57</sup> they went to another village. And it came to pass as they went in the way one said to him, I will follow thee wherever thou goest,  
<sup>58</sup> Lord. And Jesus said to him, The foxes have holes and the birds

of the heaven roosting places, but the Son of man has not where he  
<sup>59</sup> may lay his head. And he said to another, Follow me. But he said, Lord, suffer me to go first  
<sup>60</sup> and bury my father. But Jesus said to him, Suffer the dead to bury their dead, but do thou<sup>g</sup> go and announce the kingdom of  
<sup>61</sup> God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at  
<sup>62</sup> my house. But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

X. Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he was about himself to  
<sup>2</sup> come. He said therefore to them, The harvest indeed [is] great, but the workmen few. Supplicate therefore the Lord of the harvest that he may send out workmen  
<sup>3</sup> into his harvest. Go: behold I send you forth as lambs in the  
<sup>4</sup> midst of wolves. Carry neither purse nor scrip nor sandal, and  
<sup>5</sup> salute no one on the way. And into whatsoever house ye enter,  
<sup>6</sup> first say, Peace to this house. And if<sup>f</sup> a son of peace be there, your peace shall rest upon it; but if not, it shall turn back to you  
<sup>7</sup> again. And in the same house abide, eating and drinking such

<sup>a</sup> T. R. reads 'shall be.'

<sup>y</sup> T. R. reads 'the.'

<sup>z</sup> Or 'hindered,' 'prohibited.'

<sup>a</sup> Or 'hinder,' 'prohibit.'

<sup>b</sup> T. R. reads 'against us is for us.'

<sup>c</sup>  $\kappa$  has now  $\eta\mu\omega\nu$  the second time, but it has been tampered with; It. and Vul. have *vos vobis*.

<sup>d</sup>  $\kappa\alpha\iota$  for 'that.'

<sup>e</sup> The words from 'and said' to 'ye are' are, to say the least, very doubtful. T. R. adds besides, 'For the Son of man has not come to destroy men's lives, but to save them.'

<sup>f</sup> T. R. adds 'indeed,' and for 'a' has 'the.'

things as they have; for the workman is worthy of his hire. Remove  
<sup>8</sup> not from house to house. And into whatsoever city ye may enter and they receive you, eat what is  
<sup>9</sup> set before you, and heal the sick in it, and say to them, The kingdom of God is come nigh to you.  
<sup>10</sup> But into whatever city ye may have entered<sup>g</sup> and they do not receive you, go out into its streets  
<sup>11</sup> and say, Even the dust out of your city which cleaves to us on the feet<sup>h</sup> do we shake off against you; but know this that the king-  
<sup>12</sup> dom of God is come nigh.<sup>i</sup> I say to you, that it shall be more tolerable for Sodom in that day than  
<sup>13</sup> for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they would have repented long ago, sitting in  
<sup>14</sup> sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment than for  
<sup>15</sup> you. And thou Capernaum, who art lifted up to heaven, shalt be  
<sup>16</sup> brought down to hades. He that hears you hears me, and he that rejects you rejects me, and he that rejects me rejects him that sent  
<sup>17</sup> me. And the seventy returned with joy, saying, Lord, even the demons are subject to us through  
<sup>18</sup> thy name. And he said to them, I beheld Satan as lightning fall-  
<sup>19</sup> ing out of heaven. Behold, I give

you the power of treading upon serpents and scorpions and over all the power of the enemy, and nothing shall in any wise injure  
<sup>20</sup> you. Yet in this rejoice not that the spirits are subjected to you, but rejoice<sup>k</sup> that your names are  
<sup>21</sup> written in the heavens. In the same hour Jesus rejoiced in spirit and said, I give thee thanks, Father, Lord of the heaven and of the earth, that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus was  
<sup>22</sup> it well-pleasing in thy sight. All things are delivered to me of my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to  
<sup>23</sup> reveal [him]. And having turned to his disciples privately he said, Blessed are the eyes which see the  
<sup>24</sup> things that ye see. For I say to you, that many prophets and kings have desired to see what ye see, and did not see [it]; and to hear what ye hear, and did not hear [it].  
<sup>25</sup> And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what  
<sup>26</sup> shall I inherit life eternal? And he said to him, What is written in  
<sup>27</sup> the law? how readest thou? But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and

<sup>g</sup> T. R. reads 'may enter.'

<sup>h</sup> Or 'our feet.'

<sup>i</sup> T. R. adds 'to you.'

<sup>j</sup> T. R. adds 'but'

<sup>k</sup> T. R. adds 'rather.'

<sup>l</sup> Tisch. and Alford introduce here 'and turning to his disciples he said.' So Meyer and De Wette. But they are mistaken as

to Elzv. and B.  $\kappa$ , B. Vul. It., except Colb., rejectit. Eras. (1) and Beza rejectit. Steph. has it with A, C. Syr. Pesch., Compl., D, L, have not got it, nor Zacyn. Griesb. rejects it. As these editors had not  $\kappa$  and are mistaken as to B, I have left it out with T. R. and added this note.

with all thine understanding; and  
<sup>28</sup> thy neighbour as thyself. And  
 he said to him, Thou hast answered  
 right: this do and thou shalt  
<sup>29</sup> live. But he, desirous of justifying<sup>1</sup>  
 himself, said to Jesus, And  
<sup>30</sup> who is my neighbour? And Jesus  
 replying said, A certain man descended  
 from Jerusalem to Jericho and fell into  
 [the hands of] robbers, who also, having  
 stripped him and inflicted wounds, went  
 away, leaving him in a half dead  
<sup>31</sup> state. And a certain priest happened to go  
 down that way, and seeing him, passed on  
 the  
<sup>32</sup> opposite side; and in like manner also a  
 Levite, being at the spot, came and looked  
 [at him] and passed on on the opposite  
<sup>33</sup> side. But a certain Samaritan journeying  
 came to him, and seeing [him],<sup>m</sup> was moved  
 with compassion, and came up [to him]  
<sup>34</sup> and bound up his wounds, pouring in oil  
 and wine; and having put him on his own  
 beast, took him to the inn and took care of  
<sup>35</sup> him. And on the morrow as he left, taking  
 out two denaria he gave them to the innkeeper,  
 and said to him, Take care of him, and  
 whatever thou shalt expend more, I will  
 render to thee on my  
<sup>36</sup> coming back. Which<sup>n</sup> of these three  
 seems to thee to have been neighbour of  
 him who fell into  
<sup>37</sup> the hands of the robbers? And

he said, He that shewed him mercy. And Jesus<sup>o</sup> said to him, Go and do thou likewise.

<sup>38</sup> And it came to pass as they went that<sup>p</sup> he entered into a certain village; and a certain woman, Martha by name, received him into her house. And she had a sister called Mary, who also having sat down at the feet of Jesus was listening to his  
<sup>40</sup> word. Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me.  
<sup>41</sup> But Jesus answering said to her, Martha, Martha, thou art careful and troubled about many things;  
<sup>42</sup> but there is need of one, and Mary has chosen the good part, which shall not be taken from her.

XI. And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his  
<sup>2</sup> disciples. And he said to them, When ye pray, say, <sup>r</sup> Father,<sup>s</sup> thy name be hallowed; thy kingdom  
<sup>3</sup> come; <sup>t</sup> give us our needed bread  
<sup>4</sup> for each day; and remit us our sins, for we also remit to every one indebted to us; and lead us  
<sup>5</sup> not into temptation.<sup>u</sup> And he said to them, Who among you shall have

<sup>1</sup> These aorists are difficult to express in English: it is the difference of having himself in that condition, and putting himself into it. T. R. gives the sense of 'getting justified;' the reading of most editors gives the sense of having got into that state; he wanted to make the case out that he was so, not that he was obtaining it. T. R. reads δικάζουσιν.

<sup>m</sup> T. R. has αὐτόν in text.

<sup>n</sup> T. R. adds οὖν, now.

<sup>o</sup> T. R. reads 'Jesus therefore.'

<sup>p</sup> καί.

<sup>r</sup> T. R. adds 'our.'

<sup>s</sup> T. R. adds 'who is in the heavens.'

<sup>t</sup> T. R. adds 'thy will be done as in heaven also on the earth.'

<sup>u</sup> T. R. adds 'but deliver us from evil.'

a friend, and shall go to him at midnight and say to him, Friend,  
<sup>6</sup> let me have three loaves, since a friend of mine on a journey is come to me and I have nothing to  
<sup>7</sup> set before him; and he within answering, should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give  
<sup>8</sup> [it] thee?—I say to you, Although<sup>v</sup> he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate,<sup>w</sup> he will rise and give  
<sup>9</sup> him as many as he wants. And I say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened  
<sup>10</sup> to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be  
<sup>11</sup> opened. But of whom of you who is a father shall a son ask bread, and [the father] give him a stone? or also a fish, and instead of a  
<sup>12</sup> fish shall give him a serpent? or if also he shall ask an egg, shall  
<sup>13</sup> give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of<sup>x</sup> heaven give [the] Holy Spirit to them that ask him?  
<sup>14</sup> And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spake. And the  
<sup>15</sup> crowds wondered. But some from among them said, Through Beelzebub they prince of the demons

<sup>16</sup> casts he out demons. And others tempting [him] sought from him a  
<sup>17</sup> sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house set against a house  
<sup>18</sup> falls; and if also Satan is divided against himself, how shall his kingdom stand? Because ye say that I cast out demons through  
<sup>19</sup> Beelzebub. But if I through Beelzebub cast out demons, your sons—through whom do *they* cast them out? Therefore they shall be  
<sup>20</sup> your judges. But if by the finger of God I cast out demons, then the kingdom of God is come upon  
<sup>21</sup> you. When the strong [man] armed keeps his own house,<sup>z</sup> his  
<sup>22</sup> goods are in peace; but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he will divide the spoil [he has taken] from him.  
<sup>23</sup> He that is not with me is against me, and he that gathers not  
<sup>24</sup> with me scatters. When the unclean spirit is gone out of a man, he goes through dry places seeking rest, and not finding [any] he says, I will return to my house  
<sup>25</sup> whence I came out. And having come, he finds it swept and a-  
<sup>26</sup> dorned. Then he goes his way and takes seven other spirits worse than himself, and entering in they dwell there; and the last state of that man is worse than the first.  
<sup>27</sup> And it came to pass as he spake

<sup>v</sup> Or 'even though,' 'even if:' εἰ καί.

<sup>w</sup> δὲ γὰρ. 'Yet' is feeble. So Luke xviii. 5; 1 Cor. ix. 2, ἀλλὰ γὰρ, 'at least,' 'at any rate.'

<sup>x</sup> Or 'shall your Father, who from heaven will give.'

<sup>y</sup> T. R. omits 'the,' τῷ.

<sup>z</sup> Or 'court.'



these things, a certain woman, lifting up her voice out of the crowd, said to him, Blessed is the womb that has borne thee, and the paps which thou hast sucked.  
<sup>28</sup> But he<sup>a</sup> said, Yea rather, blessed are they who hear the word of  
<sup>29</sup> God and keep [it].<sup>b</sup> But as the crowds thronged together, he began to say, This generation is a wicked generation;<sup>c</sup> it seeks a sign, and a sign shall not be given to it  
<sup>30</sup> but the sign of Jonas.<sup>d</sup> For as Jonas was a sign to the Ninevites, thus shall also the Son of man be  
<sup>31</sup> to this generation. A queen of the south shall rise up in the judgment with the men of this generation and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon: and behold, more than  
<sup>32</sup> Solomon is here. Men of Nineveh shall stand up in the judgment with this generation and shall condemn it, because they repented at the preaching of Jonas: and behold, more than Jonas is here.  
<sup>33</sup> But no one having lit a lamp sets it in secret, nor under the corn-measure, but on the lamp-stand, that they who enter in may  
<sup>34</sup> see the light. The light of the body is thine<sup>e</sup> eye: when<sup>f</sup> thine eye is simple, thy whole body also is light; but when it is evil, thy  
<sup>35</sup> body also is dark. See therefore that the light that is in thee be  
<sup>36</sup> not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light

as when the lamp lights thee with its brightness.

<sup>37</sup> But as he spoke a certain Pharisee asked him that he would dine with him; and entering in he  
<sup>38</sup> placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed  
<sup>39</sup> before dinner. But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and  
<sup>40</sup> wickedness. Fools, has not he who has made the outside made  
<sup>41</sup> the inside also? But rather give alms of what ye have, and behold,  
<sup>42</sup> all things are clean to you. But woe unto you, Pharisees, for ye tithe the mint and the rue and every herb, and pass by the judgment and the love of God. These things ought ye to have done, and those not to  
<sup>43</sup> leave undone. Woe unto you, Pharisees, for ye love the first seats in the synagogues and salutations in market-places. Woe  
<sup>44</sup> unto you,<sup>g</sup> for ye are as the sepulchres which appear not, and the men walking over them do not  
<sup>45</sup> know it. And one of the doctors of the law answering says to him, Teacher, in saying these things  
<sup>46</sup> thou insultest us also. And he said, To you also, woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with  
<sup>47</sup> one of your fingers. Woe unto you, for ye build the sepulchres of the prophets, but your fathers

<sup>a</sup> αὐτός.

<sup>b</sup> T. R. has 'it' in text.

<sup>c</sup> T. R. reads 'this generation is wicked.'

<sup>d</sup> T. R. adds 'the prophet,' with good authorities.

<sup>e</sup> T. R. reads 'the.'

<sup>f</sup> T. R. adds 'therefore.'

<sup>g</sup> T. R. adds 'scribes and Pharisees, hypocrites.'



<sup>48</sup> killed them. Ye bear witness then and consent to the works of your fathers; for *they* killed them, <sup>49</sup> and *ye* build their sepulchres. For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out <sup>50</sup> by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of <sup>51</sup> this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, It shall be required of <sup>52</sup> this generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered. <sup>53</sup> And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many <sup>54</sup> things; watching him,<sup>h</sup> to catch something out of his mouth.

XII. In those [times] the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first,<sup>i</sup> Beware of the leaven of the Pharisees, which is <sup>2</sup> hypocrisy: but there is nothing covered up which shall not be revealed, nor secret that shall not <sup>3</sup> be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye

have spoken in the ear in chambers shall be proclaimed upon the <sup>4</sup> housetops. But I say to you, my friends, Fear not those who kill the body and after this have no <sup>5</sup> more that they can do. But I will shew you whom ye shall fear: Fear *him* who after he has killed has authority to cast into hell. <sup>6</sup> Yea, I say to you, Fear him. Are not five sparrows sold for two assaria? and one of them is not <sup>7</sup> forgotten before God. But even the hairs of your head are all numbered. Fear not therefore, ye are better than many sparrows. <sup>8</sup> But I say to you, Whosoever shall confess me before men, the Son of man will confess him also <sup>9</sup> before the angels of God; but he that shall have denied me before men shall be denied before the <sup>10</sup> angels of God; and whoever shall say a word against the Son of man it shall be forgiven him, but to him that speaks injuriously against the Holy Spirit it shall not <sup>11</sup> be forgiven. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall an- <sup>12</sup> swer, or what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said. <sup>13</sup> And a person said to him out of the crowd, Teacher, speak to my brother to divide the in- <sup>14</sup> heritance with me. But he said to him, Man, who established me [as] a judge or a divider over you? <sup>15</sup> And he said to them, Take heed

<sup>h</sup> T. R. adds 'and seeking;' and 'that they might accuse him.'

<sup>i</sup> Some join *πρῶτον* with 'beware,' as Meyer, De Wette: 'first of all beware:'

but needlessly, I think. It was the first thing on his heart to tell them. Not as Bengel, 'first to the disciples, and then, verse 54, to the multitude.'

and keep yourselves from all<sup>j</sup> covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spake a parable to them, saying, The land of a certain rich man brought forth abundantly. And he reasoned within himself, saying, What shall I do? for I have not [a place] where I shall lay up my fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, and be merry. But God said to him, Fool, this night thy<sup>k</sup> soul shall be required of thee; and whose shall be what thou hast prepared? Thus is he who lays up treasure for himself, and is not rich towards God.

And he said to his disciples, For this cause I say unto you, Be not careful for<sup>l</sup> life what ye shall eat, nor for your body what ye shall put on. The life is more than meat and the body than raiment. Consider the ravens, that<sup>m</sup> they sow not, nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds? But which of you by being careful can add to his stature one cubit? If therefore ye cannot [do] even

what is least, why are ye careful about the rest? Consider the lilies how they grow; they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much more you, O ye of little faith? And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety; for all these things do the nations of the world seek after, and your Father knows that ye have need of these things; but seek his kingdom, and all these things shall be added to you. Fear not, little<sup>n</sup> flock, for it has been the good pleasure of your Father to give you the kingdom. Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy. For where your treasure is, there also will your heart be. Let your loins be girded about, and lights burning; and ye like men who wait their own lord whenever he may leave<sup>o</sup> the wedding, that when he comes and knocks they may open to him immediately. Blessed are those servants whom the lord [on] coming shall find watching. Verily I say unto you, that he will gird himself

<sup>j</sup> T. R. omits 'all.'

<sup>k</sup> This is a plain proof of the use of the third person active in Luke for the mere existence of the fact, or the passive.

<sup>l</sup> T. R. reads 'your life.'

<sup>m</sup> Or 'for they.'

<sup>n</sup> There is an emphatic article here im-

possible to translate into English: '[You who are] the little flock.' It is the character Christ gives to them as attached to him in the midst of the world.

<sup>o</sup> Or 'return from.' T. R. reads 'when-ever he shall leave,' ἀναλύσει; for ἀναλύσῃ in text.

and make them recline at table, and coming up will serve them.  
<sup>38</sup> And if he come in the second watch, and come in the third watch, and find them thus, blessed  
<sup>39</sup> are those servants. But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through.  
<sup>40</sup> And ye therefore, be ye ready, for in the hour in which ye do not think [it] the Son of man comes.  
<sup>41</sup> And Peter said to him, Lord, sayest thou this parable to us or  
<sup>42</sup> also to all? And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season?  
<sup>43</sup> Blessed is that servant whom his lord [on] coming shall find doing  
<sup>44</sup> thus. Verily I say to you, that he will set him over all that he  
<sup>45</sup> has. But if that servant should say in his heart, My lord delays to come, and begin to beat the menservants and the maidservants, and to eat and to drink and to  
<sup>46</sup> be drunken, the lord of that servant shall come in a day which he does not expect, and in an hour which he does not know, and shall cut him in two, and appoint him his part with the unbelievers.  
<sup>47</sup> But that servant who knew his own lord's will and had not prepared [himself], nor done his will, shall be beaten with many

<sup>48</sup> [stripes]; but he who knew it not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given much shall be required from him; and to whom men have committed much, they  
<sup>49</sup> will ask from him the more. I have come to cast a fire on the earth; and what will I if already  
<sup>50</sup> it has been kindled? But I have a baptism to be baptized with, and how am I straitened until it shall  
<sup>51</sup> have been accomplished. Think ye that I have come to give peace in the earth? Nay, I say to you,  
<sup>52</sup> but rather division; for from henceforth there shall be five in one house divided; three shall be divided against two, and two a-  
<sup>53</sup> gainst three. Father<sup>p</sup> against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her  
<sup>54</sup> mother-in-law. And he said also to the crowds, When ye see a<sup>q</sup> cloud rising out of the west, straightway ye say, A shower is coming; and so it happens. And when [ye see] the south wind blow, ye say, There will be heat;  
<sup>55</sup> and it happens. Hypocrites, ye know how to judge of the appearance of the earth and of the heaven, how [is it then that] ye do  
<sup>56</sup> not discern this time? And why even of yourselves judge ye not  
<sup>57</sup> what is right? For<sup>r</sup> as thou go-

<sup>p</sup> T. R. connects 'shall be divided,' in singular, with 'father.' s, B, D, &c., It., Vul. as in text. It is noticeable that from 'father' to 'mother' the noun is in the dative: 'mother-in-law' to 'mother-in-law' it is an accusative; is it because of the

nearer relationship of the former?

<sup>q</sup> T. R. reads 'the cloud.'

<sup>r</sup> The 'for' here is the practical conclusion the Lord draws as to the need of Israel's reconciling itself with God. 'Hearing what I say, that is what you

est with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest<sup>s</sup> he drag thee away to the judge, and the judge shall<sup>t</sup> deliver thee to the officer, and the officer cast thee<sup>59</sup> into prison. I say unto thee, Thou shalt in no wise come out thence until thou hast repaid the very last mite.

XIII. At the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices. And Jesus answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things? No, I say to you, but if ye repent not, ye shall<sup>4</sup> all perish in the same manner. Or those eighteen on whom the tower in Siloam fell and killed them, think ye that *they* were debtors beyond all the<sup>u</sup> men who dwell in Jerusalem? No, I say to you, but if ye repent not ye shall all<sup>6</sup> perish in like manner. And he spake this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any].<sup>7</sup> And he said to the vinedresser, Behold, these three years I come seeking fruit on this fig-tree and find none: cut it down, why does it also render the ground useless? <sup>8</sup> But he answering said to him, Sir, let it alone for this year also, until I shall dig about it and put dung, <sup>9</sup> and if it shall bear fruit— but if

not, after that thou shalt cut it down.

<sup>10</sup> And he was teaching in one of the synagogues on the sabbath. And lo, there was a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift her head up. And Jesus seeing her, called to [her], and said to her, Woman, thou art loosed from<sup>13</sup> thine infirmity. And he laid his hands upon her, and immediately she was made straight, and<sup>14</sup> glorified God. But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and not on the sabbath day. The Lord therefore answered him and said, Hypocrites! <sup>15</sup> does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away<sup>16</sup> water [it]? And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, these eighteen years, ought she not to be loosed from this bond on the<sup>17</sup> sabbath day? And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

<sup>18</sup> And he said, To what is the kingdom of God like? and to what<sup>19</sup> shall I liken it? It is like a grain of mustard-seed which a man took

have to do.' Meyer takes *ὥς* as 'since;' but it appears to me forced.

<sup>s</sup> μήποτε. See Matt. v. 25.

<sup>t</sup> T. R. reads 'deliver,' not 'shall de-

liver.'

<sup>u</sup> T. R. omits 'the.'

<sup>v</sup> T. R. reads 'hypocrite.'



and cast into his garden; and it grew and became a great tree, and the fowls of heaven lodged in its branches. And again he said, To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

And he went through one city and village after another, teaching, and journeying to Jerusalem. And one said to him, Sir, [are] such as are to be saved<sup>w</sup> few in number? But he said unto them, Strive with earnestness to enter in through the narrow door,<sup>x</sup> for many, I say to you, will seek to enter in and will not be able. From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord,<sup>y</sup> open to us; and he answering shall say to you, I know you not whence ye are: then shall ye begin to say, We have eaten in thy presence and drunken, and thou hast taught in our streets: and he shall say, I tell you, I do not know you whence ye are; depart from me, all [ye] workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out. And they shall come from east and west, and from north and south,

and shall be at table in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

The same day certain Pharisees came, saying to him, Get out and go hence, for Herod is desirous to kill thee. And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third [day] I am perfected; but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, the killer of the prophets and stoner of those that are sent unto her, how often would I have gathered thy children together, as a bird her brood under her wings, and ye would not. Behold, your house is left unto you;<sup>z</sup> and<sup>a</sup> I say unto you, that ye shall not<sup>b</sup> see me until it come that ye say, Blessed [is] he that comes in the name of [the]<sup>c</sup> Lord.

XIV. And it came to pass, as he went into [the] house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that<sup>d</sup> they were watching him. And behold, there was a certain dropsical [man] before him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath? But they were silent. And taking him he healed him and let him go. And answering he said

<sup>w</sup> Spared in the judgment of the nation by Messiah, so as to enter into the kingdom: the remnant.

<sup>x</sup> T. R. reads 'gate.'

<sup>y</sup> T. R. adds a second 'Lord.'

<sup>z</sup> T. R. adds 'desolate.'

<sup>a</sup> T. R. reads 'verily I say.'

<sup>b</sup> οὐ μὴ.

<sup>c</sup> That is, Jehovah.

<sup>d</sup> καί, 'that.'



to them, Of which of you shall an ass<sup>b</sup> or ox fall into a well, that he does not straightway pull him up on the sabbath day? And they were not able to answer him to these things.

7 And he spoke a parable to those that were invited, remarking how they chose out the first places, 8 saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thee be 9 invited by him, and he who invited thee and him come and say to thee, Give place to this man, and then thou begin with shame 10 to take the lowest place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher. Then shalt thou have honour before all<sup>c</sup> that are lying [at table] with 11 thee; for every one that has exalted himself shall be abased, and he that abases himself shall be exalted.

12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest, it may be, they also should invite thee in return, and a recompense 13 be made thee; but when thou makest a feast, call poor, crippled, 14 lame, blind, and thou shalt be

blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.

15 And one of those that were lying [at table] with [them] hearing these things, said to him, Blessed [is] he who shall eat bread in the 16 kingdom of God. And he said to him, A certain man made a great 17 supper and invited many. And he sent his bondsman at the hour of supper to say to those who were invited, Come, for already all things are ready. And 18 all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray 19 thee hold me for excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused. And another said, I have 20 married a wife, and on this account I cannot come. And the<sup>d</sup> 21 bondsman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondsman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled 22 and lame and blind. And the bondsman said, Sir, it is done as thou hast commanded, and there 23 is still room. And his lord said to the bondsman, Go out into the ways and fences<sup>e</sup> and compel to come in, that my house may be

<sup>b</sup> Many read 'son' for 'ass;' but as *κ.* It., and Vul. read 'ass,' I have changed nothing. Griesb., has marked *ὄνος* with *ω*, i.e., the change not sufficiently though largely warranted. De Wette calls 'son' faulty, but decides nothing further.

<sup>c</sup> T. R. omits 'all.'

<sup>d</sup> T. R. reads 'that.'

<sup>e</sup> Meyer is wrong in saying it does not mean 'enclosures;' but 'fences' is better here perhaps.

<sup>24</sup> filled; for I say to you, that not one of those men who were invited shall taste of my supper.

<sup>25</sup> And great crowds went with him; and, turning round, he said <sup>26</sup> to them, If any man come to me and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he cannot be my disciple; and whoever <sup>27</sup> does not carry his cross and come after me cannot be my disciple.

<sup>28</sup> For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is needed] to complete <sup>29</sup> it; in order that, having laid the foundation of it, and not being able to finish it, all who see it do not begin to mock at him,

<sup>30</sup> saying, This man began to build and was not able to finish? Or, what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with <sup>31</sup> ten thousand to meet him coming against him with twenty thousand; <sup>32</sup> and if not, while he is yet far off, having sent an embassy, he asks

<sup>33</sup> for terms of peace? Thus then every one of you who forsakes not all that is his own cannot be <sup>34</sup> my disciple. Salt then [is] good, but if the salt also has become savourless, wherewith shall it be <sup>35</sup> seasoned? It is proper neither for land nor for dung; it is cast out.<sup>i</sup> He that has ears to hear,

let him hear.

XV. And all the tax-gatherers and the sinners were coming<sup>j</sup> near to <sup>2</sup> him to hear him; and the Pharisees and the scribes murmured, saying, This [man] receives sinners and eats with them. And he <sup>3</sup> spake to them this parable, saying, What man of you having a <sup>4</sup> hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, <sup>5</sup> until he find it? and having found it, he lays it upon his own <sup>6</sup> shoulders, rejoicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep. <sup>7</sup> I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for <sup>8</sup> ninety and nine righteous who have no need of repentance. Or, what woman having ten drachmas, if she lose one drachma, does not <sup>9</sup> light a candle and sweep the house and seek carefully till she find it? <sup>10</sup> and having found it, she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. Thus, I say unto you, there is joy<sup>l</sup> before the angels of God for one repenting sinner. <sup>11</sup> And he said, A certain man had <sup>12</sup> two sons; and the younger of them said to the father, Father, give to me the share of the pro-

<sup>i</sup> ἵνα μὴ ποτε.

<sup>g</sup> τὰ πρὸς.

<sup>h</sup> Some copies omit 'then.'

<sup>i</sup> See note to chap. xvi. 4 for proofs of this construction in Luke.

<sup>j</sup> Literally 'drawing near;' but this presents the idea of their doing it only at this time, whereas it is usual.

<sup>k</sup> οἱ τιναί.

<sup>l</sup> γίνεται, 'takes place.'

perty that falls [to me]. And he divided to them what he was possessed of.<sup>1</sup> And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his property, living in debauchery. But when he had spent all, there arose a violent famine throughout that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he longed to fill his belly with the husks<sup>m</sup> which the swine were eating; and no man gave to him. And coming to himself, he said, How many hired servants of my father's abound in bread, and I perish here<sup>n</sup> by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; <sup>o</sup> I am no longer worthy to be called thy son: make me as one of thy hired servants. And he rose up and went to his own father. But while he was a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him, Father, I have sinned against heaven and before thee: <sup>p</sup> I am no longer worthy to be called thy son. But the father said to his bondsmen, Bring out the best robe and clothe him in

[it], and put a ring on his hand and sandals on his feet; and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and has come to life,<sup>p</sup> was lost and has been found. And they began to make merry. And his elder son was in the field; and as, coming [up], he drew nigh to the house he heard music and dancing. And having called one of the servants, he inquired what these things might be. And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well. But he became angry and would not go in. And<sup>r</sup> his father went out and besought him. But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed thy commandment; and to me hast thou never given a kid that I might make merry with my friends; but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the fatted calf. But he said to him, Child, thou art ever with me, and all that is mine is thine. It was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

XVI. And he said also to his disciples, There was a certain rich man who had a steward, and he was accused to him as wasting

<sup>1</sup> τὸν βίον, 'what they had to live on.'

<sup>m</sup> The word translated 'husks' is a food called St. John's bread; it was eaten by animals and sometimes by destitute persons.

<sup>n</sup> T. R. omits 'here.'

<sup>o</sup> T. R. reads 'and.'

<sup>p</sup> T. R. adds 'and.'

<sup>r</sup> T. R. reads 'therefore,' not 'and.'

## LUKE XVI.

<sup>2</sup> his goods. And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou<sup>3</sup> canst be no longer steward. And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may be received into their houses.<sup>4</sup> And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to my lord? <sup>5</sup> And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quickly <sup>6</sup> and write fifty. Then he said to another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says to him, Take thy writing and <sup>7</sup> write eighty. And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more prudent than the sons of light. And <sup>8</sup> I say to you, Make to yourselves friends with the mammon of unrighteousness, that when ye fail ye may be received<sup>9</sup> into the <sup>10</sup> eternal dwellings. He that is faithful in the least is faithful <sup>11</sup> also in much; and he that is unrighteous in the least is unrighteous also in much. If therefore ye have not been faithful in the unrighteous mammon, who shall <sup>12</sup> entrust to you the true? and if

ye have not been faithful in that which is another's, who shall give <sup>13</sup> to you your own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon. <sup>14</sup> And the Pharisees also, who were covetous, heard all these things, <sup>15</sup> and mocked him. And he said to them, Ye are they who justify themselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination before God. <sup>16</sup> The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one <sup>17</sup> forces his way into it. It is easier that the heaven and the earth should pass away than that one <sup>18</sup> tittle of the law should fail. Every one who puts away his wife and marries another commits adultery. And every one that marries one put away from a husband commits adultery. <sup>19</sup> There was a rich man, and he was clothed in purple and fine linen, making good cheer in splendour every day. And there was a <sup>20</sup> poor man, by name Lazarus, who was laid at his gateway full of <sup>21</sup> sores, and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also coming licked his sores. <sup>22</sup> And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man

\* See chap. vi. 38, 44; xii. 20; xiv. 34; compare xxi. 16.



<sup>23</sup> also died, and was buried. And in hades lifting up his eyes, being in torments, he sees Abraham afar off and Lazarus in his bosom. <sup>24</sup> And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. But Abraham said, Child, recollect that *thou* hast fully received <sup>a</sup> thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, <sup>v</sup> and thou art in suffering. And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they [who are where you are] pass thence to us. <sup>27</sup> And he said, I beseech thee then, father, that thou wouldest send him to the house of my father, <sup>28</sup> for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of torment. But <sup>w</sup> Abraham says to him, They have Moses and the prophets: let them hear them. But he said, Nay, father Abraham, but if one from the dead should go to them, they <sup>31</sup> will repent. And he said to him, If they hear not Moses and the prophets, not even if one rise from the dead will they be persuaded.

XVII. And he said to his<sup>x</sup> disciples, It cannot be but that offences<sup>y</sup> come, but woe [to him] <sup>2</sup> by whom they come! It would be [more] profitable for him if a millstone were hung about his neck and he cast into the sea, than that he should be a snare <sup>3</sup> to<sup>z</sup> one of these little ones. Take heed to yourselves: <sup>a</sup> if thy brother should sin, <sup>b</sup> rebuke him; and if he should repent, forgive him. <sup>4</sup> And if he should sin against thee seven times in the day, and seven times<sup>c</sup> should return to thee, saying, I repent, thou shalt forgive him. <sup>5</sup> And the apostles said to the <sup>6</sup> Lord, Give more faith to us. But the Lord said, If ye have<sup>d</sup> faith as a grain of mustard-seed, ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have <sup>7</sup> obeyed you. But which of you [is there] who, having a bondsman ploughing or shepherdling, when he comes in out of the field, will say, <sup>e</sup> Come and lie down immediately [to table]? But will he <sup>8</sup> not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that *thou* shalt <sup>9</sup> eat and drink? Is he thankful to the<sup>f</sup> bondsman because he has done what was ordered? <sup>g</sup> I judge

<sup>a</sup> ἀπέλαβες : the word means 'to receive all,' 'the sum of what we have to get.'

<sup>v</sup> T. R. omits 'here.'

<sup>w</sup> T. R. omits 'but.'

<sup>x</sup> T. R. omits 'his.'

<sup>y</sup> σκανδαλίση, σκάνδαλον, σκανδαλίζη. The word is often used. It means 'the part of a fall-trap that makes the trap fall when touched.' It is difficult to get a good and known English word.

<sup>z</sup> σκανδαλίση. See note to verse 1.

<sup>a</sup> T. R. adds 'and.'

<sup>b</sup> T. R. adds 'against thee.'

<sup>c</sup> T. R. adds 'in the day.'

<sup>d</sup> T. R. reads 'if ye had.'

<sup>e</sup> Or 'will immediately say to him, Come and,' &c.

<sup>f</sup> T. R. reads 'that.'

<sup>g</sup> T. R. adds 'him.'



<sup>10</sup> not. Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondsmen,<sup>h</sup> we have done what it was our duty to do.

<sup>11</sup> And it came to pass as he was going up to Jerusalem, that<sup>i</sup> he passed through the midst of Samaria and Galilee. And as he entered into a certain village ten leprous men met him, who stood <sup>12</sup> afar off. And they lifted up [their] voice, saying, Jesus, Master, have <sup>13</sup> compassion on us. And seeing [them] he said to them, Go shew yourselves to the priests. And it came to pass as they were going <sup>14</sup> they were cleansed. And one of them, seeing that he was cured, turned back, glorifying God with <sup>15</sup> a loud voice, and fell on [his] face at his feet giving him thanks: <sup>16</sup> and he<sup>j</sup> was a Samaritan. And Jesus answering said, Were not the ten cleansed? but the nine, <sup>17</sup> where [are they]? There have not been found to return and give glory to God save this stranger. <sup>18</sup> And he said to him, Rise up and go thy way: thy faith has made thee well.

<sup>19</sup> And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observation; nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the <sup>20</sup> midst of you. And he said to the disciples, Days are coming<sup>k</sup> when ye shall desire to see one of the

days of the Son of man, and shall <sup>21</sup> not see [it]. And they will say to you, Lo here, or, Lo there; <sup>22</sup> go not, nor follow [them]. For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus<sup>l</sup> shall the Son of man be <sup>23</sup> in his day. But first he must suffer many things and be rejected <sup>24</sup> of this generation. And as it took place in the days of Noe thus also shall it be in the days <sup>25</sup> of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and de- <sup>26</sup> stroyed all [of them]. And in like manner as took place in the days of Lot; they ate, they drank, they bought, they sold, they plant- <sup>27</sup> ed, they builded; but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all [of <sup>28</sup> them]. After this [manner] shall it be in the day that the Son of <sup>29</sup> man is revealed. In that day he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him like- <sup>30</sup> wise not return back. Remember <sup>31</sup> the wife of Lot. Whoever shall seek to save his life shall lose it, and whoever shall lose it shall <sup>32</sup> preserve it. I say to you, In that night there shall be two [men] upon one bed; the one shall be seized and the other shall be let <sup>33</sup> go. Two [women] shall be grind-

<sup>h</sup> T. R. adds 'for.'

<sup>i</sup> Literally 'and;' used often, as we have seen, for 'that' in Luke.

<sup>j</sup> αὐτός.

<sup>k</sup> Or 'will come.'

<sup>l</sup> T. R. adds 'also.'

ing together; the one shall be seized and the other shall be let go. [Two [men] shall be in the field; the one shall be seized and the other let go.<sup>k</sup>] And answering they say to him, Where, Lord? And he said to them, Where the body [is], there the eagles will be gathered together. (XVIII.) And he spake also a parable to them to the purport that they<sup>l</sup> should always pray and not faint, saying, There was a<sup>m</sup> judge in a<sup>m</sup> city, not fearing God and not respecting man: and there was a<sup>n</sup> widow in that city, and she came to him, saying, Avenge me of mine adverse party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me. And the Lord said, Hear what the unjust judge says. And shall not God<sup>o</sup> at all avenge his elect, who cry to him day and night, and he bears<sup>p</sup> long as to them? I say unto you that he will avenge them speedily. But when the Son of man comes shall he indeed find faith on the earth?

<sup>9</sup> And he spoke also to some, who

trusted in themselves that they were righteous and made nothing of all the rest [of men], this parable: Two men went up into the temple<sup>q</sup> to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee standing, prayed thus to himself, 'God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week, I tithe everything I gain. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner. I say unto you, This man went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

And they brought to him also infants that he might touch them, but the disciples when they saw it rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall not at all enter

<sup>k</sup> Scholz alone admits this verse on the ground of homœoteleuton, i.e., omission from the other verse ending the same. All good MSS, save the peculiar one called D, omit it, and almost all editors, even Matthæi; but as De Wette and Scrivener suppose it may be genuine, and it is in many versions (not in all MSS of Italic), I leave it as a question of criticism. It affects no question, and is at any rate in Matthew. <sup>n</sup> has not it, but it is put in by the first corrector. Stephens omits it; Beza and Elzevir editions insert it.

<sup>l</sup> T R. omits 'they,' *αὐτοὺς*.

<sup>m</sup> Literally 'a certain judge in a certain city.'

<sup>n</sup> T. R. reads 'a certain widow.'

<sup>o</sup> Or 'would not.' T. R. reads with A, *ἐκ., ποιήσει.* *κ.*, B, Tisch., Lach., Meyer, De Wette, A, *ποιήσῃ*; but 'shall' gives the force at any rate. Griesb. and Scholz change nothing.

<sup>p</sup> T. R. reads 'although bearing.'

<sup>q</sup> *ιερόν.*

<sup>r</sup> *ὁ Θεός*, as verse 13; but there 'O' is necessary.

# LUKE XVIII.

18 therein. And ~~a~~ certain ruler asked him, saying, Good teacher, having done what, shall I inherit  
19 eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God.  
20 Thou knowest the commandments: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness; Honour thy father and  
21 thy mother. And he said, All these things have I kept from my youth.  
22 And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,<sup>s</sup> and come, follow me.  
23 But when he heard this he became very sorrowful, for he was  
24 very rich. But when Jesus saw that he became very sorrowful, he said, How difficultly shall those  
25 who have riches enter into the kingdom of God; for it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.  
26 And those who heard it said, And  
27 who can be saved? But he said, The things that are impossible with men are possible with God.  
28 And Peter said, Behold, *we* have left all and have followed thee.  
29 And he said to them, Verily I say to you, There is none who has left home,<sup>t</sup> or parents, or brethren, or wife, or children, for the kingdom  
30 of God's sake, who shall not receive manifold more at this time, and in the coming age life eternal.

31 And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets of the Son of man shall be accomplished; for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit  
32 upon. And when they have scourged [him] they will put him to death; and on the third day he  
33 will rise again. And they<sup>u</sup> understood nothing of these things. And this word was hidden from them, and they did not know what was said.  
35 And it came to pass, when he came into the neighbourhood of Jericho, a certain blind man sat  
36 by the way side begging. And when he heard the crowd passing, he asked what might this be.  
37 And they told him that Jesus the  
38 Nazarean was passing by. And he called out, saying, Jesus, Son of David, have compassion on me.  
39 And those who were going before rebuked him that he might be silent, but he cried out so much the more, Son of David, have  
40 compassion on me. And Jesus stood still, and commanded him to be led to him. And when he  
41 drew nigh he asked him, saying, What wilt thou that I shall do to thee? And he said, Lord, that I  
42 may see. And Jesus said to him, See: thy faith hath healed<sup>v</sup> thee.  
43 And immediately he saw, and followed him, glorifying God. And all the people when they saw it gave praise to God.

<sup>s</sup> T. R. reads 'in heaven.'

<sup>t</sup> Or 'house.'

<sup>u</sup> αὐτοί.

<sup>v</sup> It is the same word in Greek as 'saved.'

XIX. And he entered and passed  
<sup>2</sup> through Jericho. And behold, there was a man by name called Zacchæus, and he was chief tax-gatherer, and he<sup>w</sup> was rich. And he sought to see Jesus who he was: and he could not for the crowd, for he was little in stature.  
<sup>4</sup> And running on before, he got up into a sycamore that he might see him, for he was going to pass  
<sup>5</sup> that<sup>x</sup> [way]. And when he came up to the place, Jesus looked up and saw him, and said to him, Zacchæus, make haste and come down, for to-day I must remain  
<sup>6</sup> in thy house. And he made haste and came down, and received  
<sup>7</sup> him with joy. And all murmured when they saw [it], saying, He has turned in to lodge with a sinful  
<sup>8</sup> man. But Zacchæus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return him fourfold.  
<sup>9</sup> And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of  
<sup>10</sup> Abraham; for the Son of man has come to seek and to save that which is lost.  
<sup>11</sup> But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to

<sup>12</sup> be immediately manifested. He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and  
<sup>13</sup> return. And having called his own ten bondsmen, he gave to them ten minas, and said to them,  
<sup>14</sup> Trade while I am coming.<sup>y</sup> But his citizens hated him, and sent an embassy after him, saying, We will not that this [man] should  
<sup>15</sup> reign over us. And it came to pass on his arrival back again, having received the kingdom, that<sup>z</sup> he desired these bondsmen to whom he gave the money to be called to him, in order that he might know what every one had  
<sup>16</sup> gained by trading.<sup>a</sup> And the first came up, saying, [My] Lord, thy mina has produced ten minas.  
<sup>17</sup> And he said to him, Well [done], thou good bondsman; because thou hast been faithful in that which is least, be thou in authority over ten cities. And the  
<sup>18</sup> second came, saying, [My] Lord, thy mina has made five minas.  
<sup>19</sup> And he said also to this one, And  
<sup>20</sup> thou, be over five cities. And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel.  
<sup>21</sup> For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not  
<sup>22</sup> sowed. <sup>b</sup> He says to him, Out of

<sup>w</sup> οὗτος, 'this [man];' we should say 'the man.'

<sup>x</sup> T. R. adds &: the sense is the same.

<sup>y</sup> The same sense as 'till I come': he was to go and return (ver. 12); while he was away and not yet come they were to trade.

<sup>z</sup> See chap. xvii. 11.

<sup>a</sup> Some object to say 'gained by trading,' but I think they have not noticed the force of the connection of *τί* and *διεπραγματεύσατο*; nor that the later use of *πραγματεύω* itself is 'making money by trading.'

<sup>b</sup> T. R. adds 'and.'



thy mouth will I judge thee, wicked bondsman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping  
<sup>23</sup> what I have not sowed. And why didst thou not give my money to [the]<sup>c</sup> bank; and I should have received it, at my coming, with  
<sup>24</sup> interest? And he said to those that stood by, Take from him the mina and give [it] to him who has  
<sup>25</sup> ten minas. And they said to him,  
<sup>26</sup> Lord, he has ten minas. For I say unto you, that to every one that has shall be given; but from him that has not, even what he has shall be taken from him.  
<sup>27</sup> Moreover those mine enemies, who would not [have] me to reign over them,<sup>d</sup> bring them here and slay [them] before me.  
<sup>28</sup> And having said these things, he went on before, going up to  
<sup>29</sup> Jerusalem. And it came to pass as he drew near to Bethphage and Bethany, towards the mountain called [the mount] of Olives, he  
<sup>30</sup> sent two of his disciples, saying, Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man ever sat at any time: loose it and lead it  
<sup>31</sup> here. And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord  
<sup>32</sup> has need of it. And they that were sent, having gone their way, found as he had said to them.  
<sup>33</sup> And as they were loosing the colt, its masters said to them, Why

<sup>34</sup> loose ye the colt? And they said, Because<sup>e</sup> the Lord has need of it:  
<sup>35</sup> and they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it].  
<sup>36</sup> And as he went they strewed their clothes in the way.  
<sup>37</sup> And as he already drew near, at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had  
<sup>38</sup> seen, saying, Blessed the king that comes in the name of [the] Lord:<sup>f</sup> peace in heaven, and glory  
<sup>39</sup> in the highest. And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disci-  
<sup>40</sup> ples. And he answering said to them, I say unto you, If these shall be silent, the stones will cry  
<sup>41</sup> out. And as he drew near, see-  
<sup>42</sup> ing the city he wept over it, saying, If thou hadst known, even thou, even at least in this thy day, the things that are for thy peace: but now they are hid from  
<sup>43</sup> thine eyes; for days shall come upon thee, that<sup>g</sup> thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every  
<sup>44</sup> side, and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone, because thou knewest not the season of thy visitation.  
<sup>45</sup> And entering into the temple,<sup>h</sup> he began to cast out those that

<sup>c</sup> T. R. has τήν, 'the.'

<sup>d</sup> Compare ver. 14, where the expressions are the same, but the change of tense requires in English the form given to the sentence here.

<sup>e</sup> T. R. omits 'because.'

<sup>f</sup> For Jehovah.

<sup>g</sup> καί used as we have often seen it; or 'days shall come upon thee; and thine enemies.'

<sup>h</sup> ἱερὸν.



<sup>46</sup> sold and bought in it, saying to them, It is written, My house is a house of prayer, but *ye* have made it a den of robbers.

<sup>47</sup> And he was teaching day by day in the temple; <sup>g</sup> and the chief priests and the scribes and the chief of the people sought to destroy him, and did not find what they could do, for all the people hung on him to hear.

XX. And it came to pass on one of the <sup>h</sup> days, as he was teaching the people in the temple, <sup>g</sup> and announcing the glad tidings, the chief priests and the scribes with <sup>2</sup> the elders came up, and spoke to him, saying, Tell us by what right thou doest these things, or who is it who has given thee this right? <sup>3</sup> And he answering said to them, I also will ask you something, and <sup>4</sup> tell me, The baptism of John, was it from heaven or from men? <sup>5</sup> And they reasoned among themselves, saying, If we should say From heaven, he will say, Why <sup>6</sup> have ye not believed him? but if we should say, From men, the whole people will stone us, for they are persuaded that John is a prophet. <sup>7</sup> And they answered, they did not <sup>8</sup> know whence. And Jesus said to them, Neither do I tell you by what right I do these things.

<sup>9</sup> And he began to speak to the people this parable: A <sup>i</sup> man planted a vineyard and let it out to husbandmen, and left the <sup>10</sup> country for a long time. And in the season he sent to the husbandmen a bondsman, that they

might give to him of the fruit of the vineyard; but the husbandmen, after having beaten him, sent <sup>11</sup> [him] away empty. And again he sent another bondsman; but they, after having beaten him also, and cast insult upon him, <sup>12</sup> sent [him] away empty. And again he sent a third; and they, having wounded him also, cast <sup>13</sup> [him] out. And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see him they will <sup>14</sup> respect [him]. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; <sup>k</sup> let us kill him that the inheritance may become <sup>15</sup> ours. And after having cast him out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to them? <sup>16</sup> He will come and will destroy those husbandmen, and will give the vineyard to others. And when they heard it, they said, <sup>17</sup> May it never be! But he looking at them said, What is this then that is written, The stone which the builders had rejected, this has become the head of the corner? <sup>18</sup> Every one falling on that stone shall be broken, but on whomsoever it shall fall it shall grind <sup>19</sup> him to powder. And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for they knew that he had spoken this parable against themselves.

<sup>20</sup> And having watched [him], they

<sup>g</sup> ἱερὸν.

<sup>h</sup> T. R. reads 'those'; 'the days' refer to chap. xix. 47.

<sup>i</sup> T. R. adds 'then.'

<sup>j</sup> T. R. adds τῆς, 'certain.'

<sup>k</sup> T. R. adds 'come.'

sent out suborned persons, pretending to be just men, that they might take hold of him in [his] language,<sup>1</sup> so that they might<sup>m</sup> deliver him up to the power and<sup>21</sup> authority of the governor. And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest in<sup>22</sup> truth the way of God: Is it lawful for us to give tribute to Cæsar, or not? But perceiving their deceit he said to them, Why do ye tempt me? Shew me a denarius. Whose image and title has it?<sup>24</sup> And answering they said, Cæsar's.<sup>25</sup> And he said to them, Render therefore what is Cæsar's to Cæsar, and what is God's to God.<sup>26</sup> And they were not able to take hold of him in his expressions before the people, and, wondering at his answer, they were silent.<sup>27</sup> And some of the Sadducees, who deny that there is any resurrection, coming up [to him], asked him, saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he die childless, his brother shall take the wife and raise up seed to his<sup>29</sup> brother. There were then seven brethren; and the first, having<sup>30</sup> taken a wife, died childless; and the second [took the woman, and<sup>31</sup> he died childless;]<sup>n</sup> and the third took her; and in like manner also the seven<sup>o</sup> left no children and<sup>32</sup> died; and last of all the woman

<sup>33</sup> also died. In the resurrection therefore of which of them does she become wife, for the seven<sup>34</sup> had her as wife? And Jesus<sup>p</sup> said to them, The sons of this world<sup>q</sup> marry and are given in<sup>35</sup> marriage, but they who are counted worthy to have part in that world,<sup>q</sup> and the resurrection from among [the] dead, neither marry<sup>36</sup> nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the<sup>37</sup> resurrection. But that the dead rise, even Moses shewed in the [section on the] bush, when he called [the] Lord<sup>r</sup> the God of Abraham and the God of Isaac<sup>38</sup> and the God of Jacob; but he is not God of [the] dead but of [the]<sup>39</sup> living; for for him all live. And some of the scribes answering said, Teacher, thou hast well spoken.<sup>40</sup> And they did not dare any more to ask him anything.<sup>41</sup> And he said to them, How do they say that the Christ is<sup>42</sup> David's son, and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my<sup>43</sup> right hand until I put thine enemies [as] footstool of thy feet?<sup>44</sup> David therefore calls him Lord,<sup>45</sup> and how is he his son? And, as all the people were listening, he<sup>46</sup> said to his disciples, Beware of the scribes, who like to walk in long robes, and who love salutations in the market-places, and

<sup>1</sup> I think verse 26 proves the referring of ἐπιλαμβάνεσθαι to the scribes—as Meyer and Alford after him—a mistake.

<sup>m</sup> T. R. reads 'in order to.' See chap. iv. 29.

<sup>n</sup> The reading is confused here.  $\alpha$ , B,

L, leave out the words in brackets.

<sup>o</sup> T. R. adds 'and.'

<sup>p</sup> T. R. adds 'answering.'

<sup>q</sup> Or 'age.'

<sup>r</sup> Κύριος without article, for Jehovah.

first places in the synagogues, and  
<sup>47</sup> first seats in feasts; who devour  
the houses of widows, and for a  
show make long prayers. These  
shall receive more abundant judgment.<sup>s</sup>

XXI. And he looked up and saw  
the rich casting their gifts into  
<sup>2</sup> the treasury, but he saw also a  
certain poor widow casting there-  
<sup>3</sup> in two mites. And he said, Verily  
I say unto you, that this poor  
widow has cast in more than all;  
<sup>4</sup> for all these out of their abund-  
ance have cast into the gifts [of  
God]; but she out of her need  
has cast in all the living which  
she had.

<sup>5</sup> And as some spoke of the temple,  
that it was adorned with goodly  
stones and consecrated offerings,  
<sup>6</sup> he said, [As to] these things  
which ye are beholding, days are  
coming in which there shall not  
be left stone upon stone which  
<sup>7</sup> shall not be thrown down. And  
they asked him, saying, Teacher,  
when then shall these things  
be? and what [is] the sign when  
these things are going to take  
<sup>8</sup> place? And he said, See that ye  
be not led astray, for many shall  
come in my name, saying, I am  
[he]; and the time is drawn nigh.  
Go ye not therefore after them.  
<sup>9</sup> And when ye shall hear of wars

and tumults, be not terrified, for  
these things must first take place,  
but the end is not immediately.  
<sup>10</sup> Then he said to them, Nation  
shall rise against nation, and  
<sup>11</sup> kingdom against kingdom; there  
shall be both great earthquakes in  
different places, and famines and  
pestilences; and there shall be  
fearful sights and great signs  
<sup>12</sup> from heaven. But before all these  
things they shall lay their hands  
upon you and persecute you, de-  
livering up to synagogues and  
prisons, bringing you before kings  
and governors on account of my  
<sup>13</sup> name; but it shall turn out to  
<sup>14</sup> you for a testimony. Settle there-  
fore in your hearts not to medi-  
tate beforehand [your] defence,  
<sup>15</sup> for I will give you a mouth and  
wisdom which all your opposers  
shall not be able to reply to or  
<sup>16</sup> resist. But ye will be delivered  
up even by parents and brethren  
and relations and friends, and  
they shall kill [some] from among  
<sup>17</sup> you, and ye will be hated of all  
<sup>18</sup> for my name's sake. And a hair  
of your head shall in no wise  
<sup>19</sup> perish. By your patient endur-  
ance gain your souls.\* But when  
ye see Jerusalem encompassed  
with armies, then know that its  
<sup>21</sup> desolation is drawn nigh. Then  
let those who are in Judæa flee to

\* κρίμα, the sentence passed on the thing charged as guilt, even the charge itself as ground of judgment; not the fact of condemnation.

<sup>t</sup> T. R. reads 'n.r.'

<sup>u</sup> οὐ μή.

<sup>v</sup> Or 'possess your souls.' In the first sense, that of the text, it is the same as Matt. xxiv. 13; Luke xvii. 33; Matt. xvi. 25; Luke ix. 24, &c.; compare Mark xiii. 13. For the second, κράναι certainly

means 'possess,' as κτήνοες, Acts iv. 34: see 1 Thess. iv. 4, which does not mean, evidently, 'obtain a wife,' as alleged. Compare Matt. x. 9; Luke xviii. 12. There is the idea in the word of 'having by getting.' Kypke's interpretation, 'preserving our lives,' seems out of place. The idea is, 'they would have Messiah's deliverance,' and it is so worded as to leave a better one to the killed, though some would win life here below.

the mountains, and they who are in the midst of it depart out, and they that are in the country not  
<sup>22</sup> enter into it; for these are days of avenging, that all the things that are written may be accom-  
<sup>23</sup> plished. But woe to them that are with child and to them that give suck in those days, for there shall be great distress upon the land and wrath upon<sup>w</sup> this people.  
<sup>24</sup> And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity at the roar of the sea and rolling  
<sup>26</sup> waves,<sup>x</sup> men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall  
<sup>27</sup> be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.  
<sup>28</sup> But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh. And he spake a parable to them: Behold the fig-  
<sup>30</sup> tree and all the trees; when they already sprout ye know of your ownelves, [on] looking [at them,] that already the summer is near.  
<sup>31</sup> So also ye, when ye see these things take place, know that the  
<sup>32</sup> kingdom of God is near. Verily I say to you, that this generation shall in no wise pass away until

<sup>33</sup> all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away.  
<sup>34</sup> But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon  
<sup>35</sup> you suddenly, unawares; for as a snare shall it come upon all them that dwell upon the face of the  
<sup>36</sup> whole earth. Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.  
<sup>37</sup> And by day he was teaching in the temple,<sup>y</sup> and by night, going out, he remained abroad on the mountain called [the mount] of  
<sup>38</sup> Olives, and all the people came early in the morning to him in the temple<sup>y</sup> to hear him.

XXII. Now the feast of unleavened bread, which [is] called the  
<sup>2</sup> passover, drew nigh, and the chief priests and the scribes sought how they might kill him,  
<sup>3</sup> for they feared the people. And Satan entered into Judas, who was called Iscariote, being of the  
<sup>4</sup> number of the twelve. And he went away and spoke with the chief priests and<sup>z</sup> captains as to how he should deliver him up to  
<sup>5</sup> them. And they were rejoiced, and agreed to give him money.  
<sup>6</sup> And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.  
<sup>7</sup> And the day of unleavened

<sup>w</sup> T. R. reads ἐν, 'among.'

<sup>x</sup> T. R. reads 'in perplexity, sea and rolling waves roaring.'

<sup>y</sup> ἱερὸν.

<sup>z</sup> T. R. adds 'the.'

bread came, in which the passover  
<sup>8</sup> was to be killed. And he sent Peter and John, saying, Go and prepare the passover for us, that  
<sup>9</sup> we may eat [it]. But they said to him, Where wilt thou that we  
<sup>10</sup> prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes  
<sup>11</sup> in; and ye shall say to the master of the house, The teacher says to thee, Where is the guestchamber where I shall eat the passover with my disciples? And *he*<sup>a</sup> will shew you a large upper room furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.

<sup>14</sup> And when the hour was come, he placed himself at table, and the [twelve]<sup>b</sup> apostles with him.  
<sup>15</sup> And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God.  
<sup>17</sup> And having received a cup, when he had given thanks, he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of  
<sup>19</sup> God come. And having taken a loaf, when he had given thanks, he broke it, and gave it to them, saying, This is my body which is given for you: this do in remem-

<sup>20</sup> brance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in my blood, which is poured  
<sup>21</sup> out for you. Moreover, behold, the hand of him that delivers me  
<sup>22</sup> up [is] with me on the table; and the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up.  
<sup>23</sup> And they<sup>c</sup> began to question together among themselves who then it could be of them who was  
<sup>24</sup> about to do this. There was also a strife among them which of them should be held to be the  
<sup>25</sup> greatest. And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called bene-  
<sup>26</sup> factors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the  
<sup>27</sup> leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But *I* am in the midst of you as the one that  
<sup>28</sup> serves. But *ye* are they who have persevered with me in my temptations. And *I* appoint unto you, as my Father has appointed unto  
<sup>30</sup> me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.  
<sup>31</sup> And the Lord said, Simon, Simon, behold, Satan has demanded to have you,<sup>d</sup> to sift [you] as wheat; but *I* have besought for thee that thy faith fail not; and thou, when

<sup>a</sup> ἐκεῖνος, 'that' man.

<sup>b</sup> 'Twelve' is doubtful.

<sup>c</sup> αὐτοί.

<sup>d</sup> In mid. voice this is the force of

ἐξαίρωμαι. It is not here, I think, as Alford says, 'and get you,' though so used sometimes. The idea is, 'a request to be given up into a person's hands.'



once thou hast returned back,  
<sup>33</sup> confirm thy brethren. And he said to him, Lord, with thee I am ready to go both to prison and to  
<sup>34</sup> death. And he said, I tell thee, Peter, the cock shall not<sup>e</sup> crow to-day before that thou shalt thrice deny that thou knowest me.  
<sup>35</sup> And he said to them, When I sent you without purse and scrip and sandals, did ye lack anything?  
<sup>36</sup> And they said, Nothing. He said therefore to them, But now he that has a purse let take him [it], in like manner also a scrip, and he that has none let him sell his  
<sup>37</sup> garment and buy a sword; for I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among [the] lawless: for also the things concerning me have an end. And they said, Lord, behold here are two swords. And he said to them, It is enough.

<sup>39</sup> And going forth he went according to his custom to the mount of Olives, and the<sup>f</sup> disciples also followed him. And when he was at the place he said to them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's throw, and having knelt down he prayed,  
<sup>42</sup> saying, Father, if thou wilt remove this cup from me:—but then,<sup>g</sup> not my will, but thine be done.  
<sup>43</sup> And an angel appeared to him from heaven strengthening him.  
<sup>44</sup> And being in conflict he prayed more intently. And his sweat became as great drops of blood,

<sup>45</sup> falling down upon the earth. And rising up from his<sup>h</sup> prayer, coming to the<sup>f</sup> disciples, he found them sleeping from grief. And he said to them, Why sleep ye? rise up and pray that ye enter not into temptation. As he was yet speaking, lo, a crowd, and he that was called Judas, one of the twelve, went on before them, and drew near to Jesus to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss?

<sup>49</sup> And they who were around him, seeing what was going to follow, said to him, Lord, shall we smite  
<sup>50</sup> with [the] sword? And a certain one from among them smote the bondsman of the high priest and  
<sup>51</sup> took off his right ear. And Jesus answering said, Suffer thus far; and having touched his ear, he  
<sup>52</sup> healed him. And Jesus said to the chief priests and captains of the temple<sup>i</sup> and elders, who were come against him, Have ye come out as against a robber, with  
<sup>53</sup> swords and sticks? When I was day by day with you in the temple<sup>i</sup> ye did not stretch out your hands against me; but this is your hour and the power of darkness.

<sup>54</sup> And having laid hold on him, they led him [away], and they led [him] into the house of the high priest. And Peter followed  
<sup>55</sup> afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat  
<sup>56</sup> among them. And a certain maid, having seen him sitting by the

<sup>e</sup> οὐ μὴ, a strong negative.

<sup>f</sup> T. R. reads 'his.'

<sup>g</sup> πλὴν.

<sup>h</sup> τῆς.

<sup>i</sup> ἱερὸν.

light, and having fixed her eyes upon him, said, And this [man] <sup>57</sup> was with him. But he denied him, saying, Woman, I do not know <sup>58</sup> him. And after a short time another seeing him said, And *thou* art of them. But Peter said, <sup>59</sup> Man, I am not. And after the lapse of about one hour another stoutly maintained it, saying, In truth this man also was with him; for also he is a Galilean. <sup>60</sup> And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, <sup>61</sup> [the]<sup>i</sup> cock crew. And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him, Before [the]<sup>i</sup> cock shall crow thou <sup>62</sup> shalt deny me thrice. And Peter going forth without, wept bitterly. <sup>63</sup> And the men who held him <sup>64</sup> mocked him, beating [him]; and covering him up, <sup>k</sup> asked him, saying, Prophecy, who is it that has <sup>65</sup> struck thee? And they said many other injurious things to him. <sup>66</sup> And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him <sup>67</sup> into their own council, saying, If thou art the Christ, tell us? And he said to them, If I tell you, ye <sup>68</sup> will not at all believe; and if I should<sup>l</sup> ask [you], ye would not answer me at all, nor let me go;<sup>m</sup> <sup>69</sup> but<sup>n</sup> henceforth shall the Son of

man be sitting on the right hand <sup>70</sup> of the power of God. And they all said, *Thou* then art the Son of God? And he said to them, <sup>71</sup> Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth? (XXIII.) And the whole multitude of them, rising up, led him to Pilate.

<sup>2</sup> And they began to accuse him, saying, We have found this [man] perverting our<sup>o</sup> nation, and forbidding to give tribute to Cæsar, saying, that he <sup>3</sup> himself is Christ, a king. And Pilate demanded of him, saying, *Thou* art the king of the Jews? And he answering him said, Thou <sup>4</sup> sayest. And Pilate said to the chief priests and the crowds, I <sup>5</sup> find no guilt in this man. But they insisted, saying, He stirs up the people, teaching throughout all Judæa, beginning from Galilee <sup>6</sup> even on to here. But Pilate, having heard Galilee [named], demanded if the man were a <sup>7</sup> Galilean; and having learned that he was of Herod's jurisdiction, remitted him<sup>p</sup> to Herod, who himself also was at Jerusalem in those <sup>8</sup> days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see some sign done <sup>9</sup> by him; and he questioned him

<sup>i</sup> T. R. has 'the' in text.

<sup>j</sup> T. R. reads 'Jesus.'

<sup>k</sup> T. R. adds 'smote his face and.'

<sup>l</sup> T. R. adds 'also.'

<sup>m</sup> 'Nor let me go' is left out by most editors. Vul. It., Syr. P. have the words.

<sup>n</sup> T. R. omits 'but.'

<sup>o</sup> T. R. reads 'the nation.'

<sup>p</sup> "Remitted, ἀναπέμπειν, is the technical word," says Grotius, "for sending him to his proper jurisdiction:" ἀναπ. in verse 11, however, is 'sent back,' perhaps not without allusion to jurisdiction, as they were in strife about it.

in many words, but he answered  
<sup>10</sup> him nothing. And the chief priests  
 and the scribes accused him vio-  
<sup>11</sup> lently. And Herod with his troops  
 having set him at nought and  
 mocked him, having put a splen-  
<sup>12</sup> did robe upon him, sent him back  
 to Pilate. And Pilate and Herod  
 became friends with one another  
 the same day, for they had been  
 at enmity before between them-  
 selves.

<sup>13</sup> And Pilate, having called to-  
 gether the chief priests and the  
<sup>14</sup> rulers and the people, said to  
 them, Ye have brought to me this  
 man as turning away the people  
 [to rebellion], and behold, I, hav-  
 ing examined him before you, have  
 found nothing criminal in this man  
 as to the things of which ye  
<sup>15</sup> accuse him, nor Herod neither,  
 for I remitted you to him, and  
 behold, nothing worthy of death  
<sup>16</sup> is done by him.<sup>a</sup> Having chas-  
 tised him therefore, I will release  
<sup>17</sup> him. (Now he was obliged to re-  
 lease one for them at [the] feast.<sup>r</sup>)  
<sup>18</sup> But they cried out in a mass, say-  
 ing, Away with this [man] and  
<sup>19</sup> release Barabbas for us; who was  
 one who, for a certain tumult  
 which had taken place in the city  
 and [for] murder, had been cast  
<sup>20</sup> into prison. Pilate therefore, de-  
 siring to release Jesus, again ad-  
<sup>21</sup> dressed them. But they cried out  
 in reply, saying, Crucify, crucify  
<sup>22</sup> him. And he said the third time  
 to them, What evil then has this  
 [man] done? I have found no

cause of death in him: I will  
 chastise him therefore and release  
<sup>23</sup> him. But they were urgent with  
 loud voices, begging that he might  
 be crucified. And their voices  
 and those of the chief priests pre-  
<sup>24</sup> vailed. And Pilate adjudged that  
 what they begged should take  
<sup>25</sup> place. And he released<sup>s</sup> him who,  
 for tumult and murder, had been  
 cast into prison, whom they begged  
 for, and Jesus he delivered up to  
 their will.

<sup>26</sup> And as they led him away, they  
 laid hold on a certain Simon, a  
 Cyrenian, coming from the fields,  
 and put the cross upon him to  
<sup>27</sup> bear it behind Jesus. And a  
 great multitude of the people,  
 and of women who<sup>t</sup> wailed and la-  
<sup>28</sup> mented him, followed him. And  
 Jesus turning round to them<sup>u</sup>  
 said, Daughters of Jerusalem, do  
 not weep over me, but weep over  
<sup>29</sup> yourselves and your children;  
 for behold, days are coming in  
 which they will say, Blessed [are]  
 the barren, and wombs that have  
 not borne, and breasts that have  
<sup>30</sup> not given suck. Then shall they  
 begin to say to the mountains,  
 Fall upon us; and to the hills,  
<sup>31</sup> Cover us; for if these things are  
 done<sup>v</sup> in the green tree, what  
<sup>32</sup> shall take place in the dry? Now  
 two others also, malefactors, were  
 led with him to be put to death.  
<sup>33</sup> And when they came to the place  
 called Skull, there they crucified  
 him, and the malefactors, one on  
<sup>34</sup> the right and one on the left. And

<sup>a</sup> See Kypke *in loco*.

<sup>r</sup> The genuineness of ver 17 is doubted  
 by many. <sup>s</sup> has it, and Syr., and some  
 old Latin copies.

<sup>s</sup> T. R. adds 'unto them.'

<sup>t</sup> T. R. adds 'also.'

<sup>u</sup> Or 'turning round said to them.'

<sup>v</sup> See notes to chap. xii. 20; xvi. 4.

Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they cast lots. And the people stood beholding, and the rulers also with them sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. And the soldiers also made game of him, coming up and offering him vinegar, and saying, If *thou* be the king of the Jews, save thyself. And there was also an inscription written over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews.

Now one of the malefactors who had been hung spoke insultingly to him, Art not *thou* the Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment? and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss. And he said to Jesus, Remember me, Lord, when thou comest in thy kingdom. And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

And it was about the sixth hour, and there came darkness over the whole land<sup>w</sup> until the ninth hour. And the sun was darkened, and the veil of the temple rent in the midst. And Jesus, having cried with a loud voice, said, Father,

into thy hands I<sup>x</sup> commit my spirit. And having said this, he expired. Now the centurion, seeing what took place, glorified God, saying, In very deed this man was just. And all the crowds who had come together to that sight, having seen the things that took place, returned, beating [their]<sup>y</sup> breasts. And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.

And behold, a man named Joseph, who was a counsellor, a good man and a just, (this [man] had not assented to their counsel and deed,) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God—he having gone to Pilate begged the body of Jesus; and having taken it down, rolled it in fine linen and placed him<sup>z</sup> in a tomb hewn in the rock, where no one had ever been laid. And it was the preparation day, and the sabbath twilight was coming on. And women<sup>a</sup> who<sup>b</sup> had come along with him out of Galilee having followed, saw the sepulchre and how his body was placed. And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment. (XXIV.) But on the morrow of the sabbath, very early indeed in the morning, they came to the tomb, bringing the aromatic spices which they had prepared.<sup>c</sup> And they found the

<sup>v</sup> T. R. reads 'saying, If thou art,' instead of 'art not thou.'

<sup>w</sup> Or 'earth.'

<sup>x</sup> T. R. reads 'I will commit.'

<sup>y</sup> T. R. has 'their' in text.

<sup>z</sup> T. R. reads 'it.'

<sup>a</sup> T. R. adds 'also.'

<sup>b</sup> αἰτίαι.

<sup>c</sup> T. R. adds 'and some others with them.'

stone rolled away from the sepul-  
<sup>3</sup> chre. And entering in they found  
not the body of the Lord Jesus.  
<sup>4</sup> And it came to pass as they  
were in perplexity about it, that,<sup>d</sup>  
behold two men suddenly stood  
<sup>5</sup> by them in shining raiment. And,  
as they were filled with fear and  
bowed their faces to the ground,  
they said to them, Why seek ye  
the living one among the dead?  
<sup>6</sup> He is not here, but is risen: re-  
member how he spoke to you,  
<sup>7</sup> being yet in Galilee, saying, The  
Son of man must be delivered up  
into the hands of sinners,<sup>e</sup> and be  
crucified, and rise the third day.  
<sup>8</sup> And they remembered his words;  
<sup>9</sup> and, returning from the sepulchre,  
related all these things to the  
<sup>10</sup> eleven and to all the rest. Now  
it was Mary of Magdala, and  
Joanna, and Mary [the mother]  
of James, and the others with  
them, who told these things to  
<sup>11</sup> the apostles. And their words  
appeared in their eyes as an idle  
tale, and they disbelieved them.  
<sup>12</sup> But Peter rising up, ran to the  
sepulchre, and stooping down he  
sees the linen clothes lying [there]  
alone, and went away home,<sup>f</sup> won-  
dering at what had happened.  
<sup>13</sup> And behold, two of them were  
going on the same day to a village  
distant sixty stadia from Jerusa-  
<sup>14</sup> lem, called Emmaüs; and they  
conversed with one another about  
all these things which had taken  
<sup>15</sup> place. And it came to pass, as  
they conversed and reasoned, that<sup>d</sup>  
Jesus himself drawing nigh went

<sup>16</sup> with them; but their eyes were  
<sup>17</sup> holden so as not to know him. And  
he said to them, What discourses  
are these which pass between you  
<sup>18</sup> as ye walk, and are downcast? And  
one of them, named Cleopas, an-  
swering said to him, Thou sojourn-  
est alone in Jerusalem, and dost  
not know what has taken place in  
<sup>19</sup> it in these days? And he said to  
them, What things? And they  
said to him, The things concern-  
ing Jesus the Nazarean, who was  
a prophet mighty in deed and  
word before God and all the  
<sup>20</sup> people; and how the chief priests  
and our rulers delivered him up  
to [the] judgment<sup>g</sup> of death and  
<sup>21</sup> crucified him. But *we* had hoped  
that he was<sup>h</sup> [the one] who is  
about to redeem Israel. But then,  
besides all these things, it is now,  
to-day, the third day since these  
<sup>22</sup> things took place. And withal,  
certain women from amongst us  
astonished us, having been very  
<sup>23</sup> early at the sepulchre, and, not  
having found his body, came, say-  
ing that they also had seen a  
vision of angels, who say that he  
<sup>24</sup> is living. And some of those  
with us went to the sepulchre,  
and found it so as the women also  
had said, but him they saw not.  
<sup>25</sup> And he said to them, O senseless  
and slow of heart to believe in all  
that the prophets have spoken.  
<sup>26</sup> Ought not the Christ to have suf-  
fered these things and to enter  
<sup>27</sup> into his glory? And having begun  
from Moses and from all the pro-  
phets, he interpreted to them in

<sup>d</sup> καί.

<sup>e</sup> ἀνθρώπων ἁμαρτωλῶν.

<sup>f</sup> πρὸς ἐαυτόν: see Kypke *in loco*.

<sup>g</sup> See note to chap. xx. 47.

<sup>h</sup> Literally 'is.'



all the scriptures the things concerning himself. And they drew near to the village where they were going, and *he* made as though he would go farther. And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them. And it came to pass as he was at table with them, having taken the bread, he blessed, and having broken it, gave<sup>b</sup> it to them. And their eyes were opened, and they recognized him. And *he* disappeared from them. And they said to one another, Was not our heart burning in us as he spoke to us on the way, and as he opened the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them, gathered together, saying, The Lord is indeed risen and has appeared to Simon. And they related what [had happened] on the way, and how he was made known to them in the breaking of bread.<sup>i</sup> As they were saying these things, he<sup>j</sup> himself stood in their midst, and saith to them, Peace[be] with you. But they, being confounded and being frightened, supposed they beheld a spirit. And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not

flesh and bones as ye see me having. And having said this, he shewed them [his] hands and [his] feet. But while they yet did not believe for joy and were wondering, he said to them, Have ye anything here to eat? And they gave<sup>k</sup> him part of a broiled fish and of a honeycomb; and he took it<sup>l</sup> and ate before them. And he said to them, These[are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. Then he opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations, beginning at Jerusalem. And *ye* are witnesses of these things. And behold, *I* send the promise of my Father upon you; but do ye remain in the city<sup>m</sup> till ye be clothed with power from on high. And he led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven. And they, having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.<sup>n</sup>

<sup>b</sup> ἐπιδίδωμι, with the sense of 'giving it into their hands,' as a letter. He took the housefather's place, and blessed and gave it to them.

<sup>i</sup> Or 'the loaf.'

<sup>j</sup> αὐτός. T. R. reads 'Jesus,' for 'he.'

<sup>l</sup> Ἰησοῦς αὐτός.

<sup>k</sup> Again ἐπιδίδωμι.

<sup>l</sup> Or 'took it before them and ate.'

<sup>m</sup> T. R. adds 'of Jerusalem.'

<sup>n</sup> T. R. adds 'Amen.'

# GOSPEL ACCORDING TO

## JOHN.\*

IN the beginning was the Word, and the Word was with God, and the Word was God. He<sup>a</sup> was in the beginning with God. All things received being through him, and without him not one [thing] received being which has received being.

In him was life, and the life was the light<sup>b</sup> of men. And the light appears in darkness, and the darkness apprehended it not.

There was a man sent from God, his name John. He<sup>c</sup> came for witness, that he might witness concerning the light, that all might believe through him. He<sup>d</sup> was not the light, but that he might witness concerning the light. The true light was that which, coming into the world, lightens<sup>e</sup> every man. He was in the world, and the world had [its] being through

him, and the world knew him not.

He came to his own,<sup>f</sup> and his own<sup>g</sup> received him not; but as many as received him, to them gave he [the] right to be<sup>h</sup> children of God, to those that believe on his name; who have been born, not of blood nor of flesh's will nor of man's will, but of God.

And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth; (John bears witness of him, and has cried, saying, This is he of whom I said, He that comes after me is preferred before me, for he was before me;) for<sup>i</sup> of his fulness we<sup>j</sup> all have received, and grace upon grace. For the law was given by Moses: grace and truth subsists<sup>j</sup> through Jesus Christ.

\* It is well to remark that the introduction of the personal pronoun is so universal in John, that it is impossible always to give it an emphatic sense. I have noted its presence by this mark \* so that each can judge for himself when the emphasis is not marked in the translation.

The same spirit of emphasis causes the very frequent use of *ἐκεῖνος*. Its sense is 'that,' contrasted with 'this,' hence is emphatic; as 'that man,' in English, sometimes having the sense of such a one as that. There is a long but not very deep or acute article of A. Buttman on its use in this Gospel, in Stud. u. Krit., 1860.

The use of *ἵνα* for *ὅτι* is another peculiarity of John.

<sup>a</sup> *οὗτος*. It is emphatic.

<sup>b</sup> This latter is a reciprocal proposition, i.e., where the expressions are equivalent.

<sup>c</sup> *οὗτος*.

<sup>d</sup> *ἐκεῖνος*.

<sup>e</sup> Or 'is light to every man.' Not 'enlighteneth,' but 'sheds its light upon.'

Not, I judge, 'every man coming, in spite of the ancients. 'Comer into the world' is a Rabbinical expression for man, but this refers to the incarnation, as verse 10 shews. The fathers' view of it was Platonism, which John refutes in every point. The introduction of *ἄνθρωπον* makes the citing the Rabbinical expression as an argument for the interpretation, 'every one coming into the world,' a mistake. For the Rabbis use 'comers into the world' as equivalent to 'man.'

<sup>f</sup> *εἰς τὰ ἴδια*, 'what was his own,' but used by John in the most general way for 'persons.'

<sup>g</sup> *οἱ ἴδιοι*.

<sup>h</sup> *γενέσθαι*: to take that place.

<sup>i</sup> T. R. reads 'and,' with several authorities.

<sup>j</sup> 'Have come,' that which not having actually been in being before (i.e., in the world) now begins to be so, *ἐγένετο*. So the Word 'was,' but everything '*ἐγένετο*.' The world *ἐγένετο* through him. He *ἐγένετο* flesh.

18 No one has seen God at any time; the only-begotten Son, who is in<sup>m</sup> the bosom of the Father, *he* hath  
 19 declared him. And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him,  
 20 Thou, who art thou? And he acknowledged and denied not, and acknowledged, I am not the Christ.  
 21 And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet?  
 22 And he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest  
 23 thou of thyself? He said, I [am] [the] voice of one crying in the wilderness,<sup>n</sup> Make straight the path of [the] Lord,<sup>o</sup> as said Esaias the  
 24 prophet. And they were sent  
 25 from among<sup>p</sup> the Pharisees. And they asked him and said to him, Why baptizest thou then, if thou art not the Christ, nor Elias, nor  
 26 the prophet? John answered them saying, I baptize with water.<sup>q</sup> In the midst of you stands<sup>r</sup> whom ye  
 27 do not know, he<sup>s</sup> who comes after me, the string of whose sandal I  
 28 am not worthy to unloose. These things took place in Bethany,<sup>t</sup> across the Jordan, where John was baptizing.  
 29 On the morrow he<sup>u</sup> sees Jesus

coming to him, and says, Behold the Lamb of God, who takes away  
 30 the sin of the world. He it is of whom I<sup>v</sup> said, A man comes after me who takes a place before me,  
 31 because he *was* before me; and I<sup>v</sup> did not know him; but that he might be manifested to Israel, therefore have I<sup>v</sup> come baptizing  
 32 with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him. And  
 33 I<sup>v</sup> knew him not; but he who sent me to baptize with water, *he*<sup>w</sup> said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptizes with  
 34 [the] Holy Spirit. And I<sup>v</sup> have seen and borne witness that this is the Son of God.  
 35 Again, on the morrow, there stood John and two of his disci-  
 36 ples. And, looking at Jesus as he walked, he says, Behold the Lamb  
 37 of God. And the two disciples heard him speaking, and followed  
 38 Jesus. But Jesus having turned, and seeing them following, saith to them, What seek ye? And  
 39 *they* said to him, Rabbi, (which, being interpreted, signifies Teach-  
 er,) where abidest thou? He saith to them, Come and see. They went therefore,<sup>x</sup> and saw where he abode;<sup>y</sup> and they abode with

<sup>m</sup> εἰς, not ἐν.

<sup>n</sup> The Masoretic Hebrew connects 'in the wilderness' with what follows. The LXX does not.

<sup>o</sup> 'Lord' has no article here, which is irregular in Greek, but I do not doubt it is in place of the name Jehovah, as we have seen already in previous gospels.

<sup>p</sup> T. R. reads 'those who were sent.'

<sup>q</sup> T. R. reads, with several copies and It., 'But in the midst of you stands [one]

whom ye know not. He is the one who comes after me who is preferred before me,' &c.

<sup>r</sup> ἔστηκεν: has taken his place and stands.

<sup>s</sup> αὐτός.

<sup>t</sup> T. R. reads 'Bethabara.'

<sup>u</sup> T. R. reads 'John.'

<sup>w</sup> ἐκεῖνος.

<sup>x</sup> T. R. omits 'therefore.'

<sup>y</sup> Literally 'abides.'

him that day. <sup>z</sup>It was about the  
<sup>40</sup>tenth hour. Andrew, the brother  
of Simon Peter, was one of the  
two who heard [this] from John  
<sup>41</sup>and followed him. He first finds  
his own brother Simon, and says  
to him, We have found the Mes-  
sias (which interpreted is <sup>a</sup> Christ).  
<sup>42</sup>And he led him to Jesus. <sup>b</sup>Jesus  
looking at him said, Thou' art  
Simon, the son of Jonas; thou'  
shalt be called Cephas (which in-  
terpreted is <sup>c</sup> stone<sup>d</sup>).

<sup>43</sup>On the morrow he<sup>e</sup> would go  
forth into Galilee, and Jesus finds  
Philip, and saith to him, Follow  
<sup>44</sup>me. And Philip was from Beth-  
saida, of the city of Andrew and  
<sup>45</sup>Peter. Philip finds Nathanael, and  
says to him, We have found him  
of whom Moses wrote in the law  
and the prophets, Jesus, [the] son  
of Joseph, who is from Nazareth.  
<sup>46</sup>And Nathanael said to him, Can  
anything good come out of Naza-  
reth? Philip says to him, Come  
<sup>47</sup>and see. Jesus saw Nathanael  
coming to him, and saith of him,  
Behold [one] truly an Israelite, in  
<sup>48</sup>whom there is no guile. Na-  
thanael says to him, Whence  
knowest thou me? Jesus answer-  
ed and said to him, Before that  
Philip called thee, when thou wast  
under the fig-tree, I saw thee.  
<sup>49</sup>Nathanael answered and says to  
him, Rabbi, thou' art the Son of  
God, thou' art the King of Israel.  
<sup>50</sup>Jesus answered and said to him,  
Because I said to thee, I saw thee

under the fig-tree, believest thou?  
Thou shalt see greater things than  
<sup>51</sup>these. And he saith to him, Verily,  
verily, I say to you, Henceforth<sup>f</sup>  
ye shall see the heaven opened,  
and the angels of God ascending  
and descending on the Son of man.

II. And on the third day a marriage  
took place in Cana of Galilee, and  
the mother of Jesus was there.

<sup>2</sup>And Jesus also and his disciples  
<sup>3</sup>were invited to the marriage. And  
wine being deficient, the mother of  
Jesus says to him, They have no  
<sup>4</sup>wine. Jesus saith to her, What  
have I to do with thee, woman?  
<sup>5</sup>mine hour has not yet come. His  
mother says to the servants,  
Whatever he may say to you, do.  
<sup>6</sup>There were standing there six  
stone water-vessels, according to  
the purification of the Jews, hold-  
ing two or three measures each.  
<sup>7</sup>Jesus saith to them, Fill the  
water-vessels with water. And  
they filled them up to the brim.  
<sup>8</sup>And he saith to them, Draw out  
now, and carry [it] to the feast-  
master. And they carried [it].  
<sup>9</sup>But when the feast-master had  
tasted the water which had been  
made wine (and knew not whence  
it was,<sup>g</sup> but the servants knew  
who drew the water), the feast-  
<sup>10</sup>master calls the bridegroom, and  
says to him, Every man sets on  
first the good wine, and when men  
have well drunk, then the inferior;  
thou' hast kept the good wine till  
<sup>11</sup>now. This<sup>h</sup> beginning of signs

<sup>z</sup> T. R. adds 'now,' δέ.

<sup>a</sup> T. R. reads 'the Christ.'

<sup>b</sup> T. R. adds 'and,' δέ.

<sup>c</sup> Literally 'is interpreted.'

<sup>d</sup> Or 'Peter.'

<sup>e</sup> T. R. reads 'Jesus.'

<sup>f</sup> Many omit 'Henceforth.'

<sup>g</sup> Literally 'is.'

<sup>h</sup> T. R. reads 'the beginning.'

did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him. After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.

And the passover of the Jews was near, and Jesus went up to Jerusalem. And he found in the temple<sup>h</sup> the sellers of oxen and sheep and doves, and the money-changers sitting; and, having made a scourge of small cords, he cast them all out of the temple, both<sup>i</sup> the sheep and the oxen; and he poured out the change of the money-changers, and overturned the tables, and said to the sellers of doves, Take these things hence; make not my Father's house a house of merchandize. [And] his disciples remembered that it is written, The zeal of thy house devours<sup>j</sup> me. The Jews therefore answered and said to him, What sign shewest thou to us that thou doest these things? Jesus answered and said to them, Destroy this temple,<sup>k</sup> and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple<sup>k</sup> building, and thou wilt raise it up in three days? But he<sup>l</sup> spoke of the temple<sup>k</sup> of his body. When therefore he was raised up from among [the] dead, his disciples remembered that he had said this,<sup>m</sup> and believed the

scripture and the word which Jesus had spoken.

But when he was in Jerusalem, at the passover, at the feast, many believed on<sup>n</sup> his name, beholding his signs which he wrought. But Jesus himself did not trust himself to them, because he knew all [men]; and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews; he came to him<sup>o</sup> by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew<sup>p</sup> he cannot see the kingdom of God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. That [which is] born of the flesh is flesh; and that [which is] born of the Spirit is spirit. Do not wonder that I said to thee, It is needful that ye should be born anew. The wind blows where it will, and thou hearest its voice, and knowest not

<sup>h</sup> ἱερὸν.

<sup>i</sup> Or 'and.'

<sup>j</sup> T. R. reads 'has devoured.'

<sup>k</sup> ναός.

<sup>l</sup> ἐκεῖνος.

<sup>m</sup> T. R. adds 'to them.'

<sup>n</sup> εἰς.

<sup>o</sup> T. R. reads 'to Jesus.'

<sup>p</sup> It is not only 'again,' but 'entirely afresh,' as a new source of life and point of departure; translated in Luke i. 3, 'from the very first.' It is a new source and beginning of life, ἀνωθεν.



whence it comes and where it goes: thus is every one [that is] <sup>9</sup> born of the Spirit. Nicodemus answered and said to him, How <sup>10</sup> can these things be? Jesus answered and said to him, Thou art the teacher of Israel and knowest <sup>11</sup> not these things! Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, <sup>12</sup> and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, <sup>13</sup> will ye believe? And no one has gone up into heaven save he who came down out of heaven, the Son <sup>14</sup> of man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus must the Son of <sup>15</sup> man be lifted up, that every one who believes on<sup>a</sup> him may not <sup>16</sup> perish, but<sup>r</sup> have life eternal. For God so<sup>s</sup> loved the world, that he gave his only begotten Son, that whosoever believes on<sup>a</sup> him may not perish, but have life eternal. <sup>17</sup> For God has not sent his Son into the world that he may judge the world, but that the world may <sup>18</sup> be saved through him. He that believes on<sup>a</sup> him is not judged; but he that believes not has been already judged, because he has not believed on<sup>a</sup> the name of the

<sup>19</sup> only begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; <sup>20</sup> for their works were evil. For every one that does evil hates the light, and does not come to the light that his works may not be <sup>21</sup> shewn as they are;<sup>t</sup> but he that practises the truth comes to the light that his works may be manifested that they have been wrought in God.

<sup>22</sup> After these things came Jesus and his disciples into the land of Judæa; and there he abode with <sup>23</sup> them and baptized. And John also was baptizing in Ænon, near Salim, because there was a great deal of water there. And they came to [him] and were bap- <sup>24</sup> tized. For John was not yet cast <sup>25</sup> into prison. There was then a reasoning of the disciples of John with a Jew<sup>u</sup> about purification. <sup>26</sup> And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptizes, and all come to him. <sup>27</sup> John answered and said, A man can receive nothing unless it be <sup>28</sup> given him out of heaven. Ye yourselves bear me witness that I said, I am not the Christ, but am <sup>29</sup> sent before him.<sup>v</sup> He that has

<sup>a</sup> εἰς, though some read ἐν. <sup>s</sup> Has εἰς. All have εἰς in verse 16.

<sup>r</sup> Many omit 'not perish, but,' but the old versions have it. It is in the next verse.

<sup>s</sup> I have hesitated a moment whether οὕτω referred to the kind of love, the giving of ζωὴ αἰωνία, which precedes, and is the great subject of John, in contrast with all earthly blessings and favour. Then ὥστε would thus be, that he has loved men in view of eternal life, 'so that' he

has given, &c. (See Acts xiv. 1.) For οὕτω itself, Heb. xii. 21; Gal. i. 6. Indeed with ὥστε, 'so much that' is the regular force.

<sup>t</sup> ἐλεγχθῆναι, a word hard to translate. It is to shew the true character of anything, so as to convict, and hence reprove by shewing a man's fault. It is the word used in chap. xvi. 8; Eph. v. 13.

<sup>u</sup> T. R. reads 'with the Jews.'

<sup>v</sup> ἐκείνου.

the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart<sup>w</sup> because of the voice of the bridegroom: this my joy then is fulfilled. He must increase, but I must decrease. He who comes from above is above all. He who<sup>x</sup> has his origin in the earth is of the earth, and speaks [as] of the earth. He who comes out of heaven is above all, and what he has seen and has heard this he testifies; and no one receives his testimony. He that receives his testimony has set to his seal that God is true; for he whom God has sent speaks the words of God, for God<sup>y</sup> gives not the Spirit by measure.

The Father loves the Son, and has given all things [to be] in his hand. He that believes on the Son has life eternal, and he that is not subject<sup>z</sup> to the Son shall not see life, but the wrath of God abides upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptizes more disciples than John, (however, Jesus himself did not baptize, but his disciples,) he left Judæa and went away again<sup>a</sup> into Galilee. And he must needs pass through Samaria. He comes therefore to

a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. Now a fountain<sup>b</sup> of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was<sup>c</sup> at the fountain. It was about the sixth hour. A woman comes out of Samaria to draw water. Jesus saith to her, Give me to drink (for his disciples had gone away into the city that they might buy provisions). The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. Jesus answered and said to her, If thou knewest the gift of God, and who it is that says to thee, Give me to drink, thou<sup>d</sup> wouldest have asked of him, and he would have given thee living water. The woman says to him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou the living water? Art thou<sup>e</sup> greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? Jesus answered and said to her, Every one who drinks of this water shall thirst again; but whosoever drinks of the water which I<sup>f</sup> shall give him shall never thirst for ever,<sup>d</sup>

<sup>w</sup> Literally 'rejoices with joy,' a Hebraism.

<sup>x</sup> Or 'is from,' *ὁ ὦν ἐκ τῆς γῆς*. Christ comes from above. The sense of *ὦν ἐκ* is 'having by nature' his origin here below, he is of and belongs to the earth. 'Of' is characteristic.

<sup>y</sup> Many read 'He gives.'

<sup>z</sup> Or 'believes not on,' *ἀπειθῶν*. It is the obedience of submission to his person, not practical obedience to his commands, whatever proof this may be of the other;

but it is not exactly the same thing as believing on him as an object revealed in grace.

<sup>a</sup> Many omit 'again.'

<sup>b</sup> I say 'fountain,' because another word is used for 'well,' in which the spring was: and this word is used for what springs up as life in the renewed man.

<sup>c</sup> Literally 'thus.' Compare 1 Corinthians vii. 26.

<sup>d</sup> 'Never thirst for ever' is a little awkward, but 'never thirst' is too vague; it

but the water which I shall give him shall become in him a fountain of water, springing up into  
 15 eternal life. The woman says to him, Sir, give me this water, that I may not thirst nor come here to  
 16 draw. Jesus saith to her, Go, call thy husband, and come here. The  
 17 woman answered and said, I have not a husband. Jesus saith to her, Thou hast well said, I have not a  
 18 husband; for thou hast had five husbands, and now he whom thou hast is not thy husband: this  
 19 thou hast spoken truly. The woman says to him, Sir, I see that  
 20 thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the  
 21 place where one must worship. Jesus saith to her, Woman, believe me, [the] hour is coming when  
 22 ye shall neither in this mountain nor in Jerusalem worship the Father. Ye worship ye know not  
 23 what: we worship what we know, for salvation is of the Jews. But [the] hour is coming and now is,  
 24 when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks  
 25 such as his worshippers. God is a spirit, and they who worship him must worship in spirit and  
 26 truth. The woman says to him, I know that Messiah is coming, who is called Christ; when  
 27 he comes he will tell us all things. Jesus saith to her, I who  
 28 speak to thee am he. And upon

may be to our minds much as a present thing for this life. *Ὁὐ μὴ εἰς τὸν αἰῶνα* is strong in negation, and expresses lasting for ever.

<sup>e</sup> ἐκεῖνος.

<sup>f</sup> οὗτος.

this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou  
 28 with her? The woman then left her waterpot and went away into the city, and says to the men,  
 29 Come, see a man who told me all things I had ever done: is  
 30 not he the Christ? They went out of the city and came to him.

31 But<sup>h</sup> meanwhile his disciples asked him, saying, Rabbi, eat. 32 But he said to them, I have food 33 to eat which ye do not know. The disciples therefore said to one another, Has any one brought him  
 34 [anything] to eat? Jesus saith to them, My food is that I should do the will of him that has sent me, and that I should finish his  
 35 work. Do not ye say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the  
 36 fields, for they are already white to harvest. <sup>i</sup>He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together. For in this is  
 37 [verified] the true<sup>j</sup> saying, It is one who sows and another who 38 reaps. I have sent you to reap that on which ye have not laboured; others have laboured, and ye have entered into their labours.  
 39 But many of the Samaritans of that city believed on him because of the word of the woman, who

<sup>g</sup> T. R. adds 'therefore.'

<sup>h</sup> Many leave out 'but.'

<sup>i</sup> T. R. adds 'and.'

<sup>j</sup> Some would leave out the article: it then reads 'is the saying true.'

bore witness, He told me all things  
 40 that I had ever done. When  
 therefore the Samaritans came to  
 him they asked him to abide with  
 them, and he abode there two days.  
 41 And more a great deal believed  
 42 on account of his word. And they  
 said to the woman, [It is] no longer  
 on account of thy saying that we  
 believe, for we have heard him  
 ourselves, and we know that this  
 is indeed the Saviour of the world.]

43 But after the two days he went  
 forth thence and went away<sup>k</sup> into  
 44 Galilee, for Jesus himself bore  
 witness that a prophet has no  
 45 honour in his own country. When  
 therefore he came into Galilee,  
 the Galileans received him, having  
 seen all that he had done in Jeru-  
 salem during the feast, for they  
 46 also went to the feast. <sup>1</sup> He came  
 therefore again to Cana of Galilee,  
 where he made the water wine.  
 And there was a certain courtier  
 in Capernaum whose son was sick.  
 47 He,<sup>m</sup> having heard that Jesus had  
 come out of Judæa into Galilee,  
 went to him and asked him that  
 he would come down and heal his  
 48 son, for he was about to die. Jesus  
 therefore said to him, Unless ye  
 see signs and wonders ye will not  
 49 believe. The courtier says to  
 him, Sir, come down ere my child  
 50 die. Jesus saith to him, Go, thy  
 son lives. And the man believed  
 the word which Jesus said to him,  
 51 and went his way. But already,

as he was going down, his servants  
 met him and brought him word,  
 52 saying, Thy child lives. He in-  
 quired therefore from them the  
 hour at which he got better. And  
 they said to him, Yesterday at the  
 seventh hour the fever left him.  
 53 The father therefore knew that it  
 was in that hour in which Jesus  
 said to him, Thy son lives. And  
 he believed, himself and his whole  
 54 house. This second sign again  
 did Jesus, being come out of  
 Judæa into Galilee.

V. After these things was a feast of  
 the Jews, and Jesus went up to Je-  
 2 rusalem. Now there is in Jerusa-  
 lem, at the sheepgate,<sup>n</sup> a pool, which  
 [is] called in Hebrew, Bethesda,  
 3 having five porches. In these lay  
 a <sup>o</sup> multitude of sick, blind, lame,  
 withered, [awaiting the moving of  
 4 the water. For an angel descend-  
 ed at a certain season in the pool  
 and troubled the water. Whoever  
 therefore first went in after the  
 troubling of the water became  
 well, whatever disease he laboured  
 5 under.<sup>p</sup>] But there was a certain  
 man there who had been suffering  
 under his<sup>q</sup> infirmity thirty and<sup>r</sup>  
 6 eight years. Jesus seeing this  
 [man] lying [there], and knowing  
 that he was [in that state] now a  
 great length of time, saith to him,  
 7 Wouldest thou become well? The  
 infirm [man] answered him, Sir,  
 I have not a man, in order, when  
 the water has been troubled, to

j Many add 'the Christ.'

k Many omit 'and went away.'

l T. R. reads 'Jesus.'

m οὗτος.

n See LXX, Nehemiah iii. 1.

o T. R. adds 'great.'

p Many leave out what is enclosed in

brackets. D and Brix. only from 'For.'  
 s, B, C have it not. Save Brix. the Latins  
 have, and A, but in A some one has dotted  
 it. Syr. is uncertain. Leusden has it in  
 his edition. See Griesbach.

q T. R. omits 'his.'

r T. R. omits 'and.'

cast me into the pool; but while I am coming another descends  
 8 before me. Jesus saith to him, Arise, take up thy couch and  
 9 walk. And immediately the man became well, and took up his  
 couch and walked: and on that  
 10 day was sabbath. The Jews therefore said to the healed [man], It  
 is sabbath, it is not permitted  
 11 thee to take up thy couch. He answered them, He that made me  
 well, he<sup>s</sup> said to me, Take up thy  
 12 couch and walk. They asked him therefore, Who is the man who  
 said to thee, Take up thy couch  
 13 and walk? But he that had been healed knew not who it<sup>t</sup> was, for  
 Jesus had slidden away, there  
 14 being a crowd in the place. After these things Jesus finds him in  
 the temple, and said to him, Behold, thou art become well: sin no  
 more, that something worse do not  
 15 happen to thee. The man went away and told the Jews that it  
 was Jesus who had made him well.  
 16 And for this the Jews persecuted Jesus [and sought to kill him],<sup>u</sup>  
 because he had done these things  
 17 on sabbath. But Jesus answered them, My Father worketh hitherto  
 and I<sup>v</sup> work. For this therefore  
 18 the Jews sought the more to kill him, because he had not only  
 violated the sabbath, but also said that God was his own Father,  
 making himself equal with God.  
 19 Jesus therefore answered and said to them, Verily, verily, I say to  
 you, The Son can do nothing of  
 himself save whatever he sees the

Father doing: for whatever things  
 he<sup>s</sup> does, these things also the  
 20 Son does in like manner. For the Father loves the Son and shews  
 him all things which he himself  
 does; and he will shew him greater  
 works than these, that ye<sup>v</sup> may  
 21 wonder. For even as the Father raises up the dead and quickens  
 [them], thus the Son also quickens  
 22 whom he will; for neither does the Father judge any one, but has  
 given all judgment to the Son;  
 23 that all may honour the Son, even as they honour the Father. He  
 who honours not the Son honours  
 not the Father who has sent him.  
 24 Verily, verily, I say unto you, that he that hears my word, and be-  
 lieves him that has sent me, has  
 life eternal, and does not come  
 into judgment, but is passed out  
 25 of death into life. Verily, verily, I say to you, that an hour is coming,  
 and now is, when the dead shall  
 hear the voice of the Son of God,  
 and they that have heard shall  
 26 live. For even as the Father has life in himself, so he has given to  
 the Son also to have life in him-  
 27 self, and has given him authority to execute judgment also, because  
 28 he is Son of man. Wonder not at this, for an hour is coming in  
 which all who are in the tombs  
 29 shall hear his voice, and shall go forth; those that have practised  
 good, to resurrection of life; and  
 those that have done evil, to re-  
 30 surrection of judgment. I<sup>v</sup> cannot do anything of myself; as I hear,  
 I judge, and my judgment is righ-

<sup>s</sup> ἐκεῖνος.

<sup>t</sup> According to Greek idiom, frequent here, literally 'who it is.'

<sup>u</sup> Many omit these words, perhaps rightly.



teous, because I do not seek my will, but the will of him<sup>v</sup> that has  
<sup>31</sup> sent me. If I<sup>v</sup> bear witness concerning myself, my witness is not  
<sup>32</sup> true. It is another who bears witness concerning me, and I  
<sup>33</sup> know that the witness which he bears concerning me is true. Ye<sup>v</sup>  
<sup>34</sup> have sent unto John, and he has borne witness to the truth. But  
<sup>35</sup> I<sup>v</sup> do not receive witness from man, but I say this that ye might be  
<sup>36</sup> saved. He<sup>w</sup> was the burning and shining<sup>x</sup> lamp, and ye<sup>v</sup> were willing for a season to rejoice in his  
<sup>37</sup> light. But I<sup>v</sup> have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I<sup>v</sup> do, bear witness concerning me that my Father  
<sup>38</sup> has sent me. And the Father who has sent me, himself<sup>y</sup> has borne witness concerning me. Ye have  
<sup>39</sup> neither heard his voice at anytime, nor have seen his shape, and ye  
<sup>40</sup> have not his word abiding in you; for whom he<sup>w</sup> hath sent, him ye<sup>v</sup> do  
<sup>41</sup> not believe. Ye search<sup>z</sup> the scriptures, for ye<sup>v</sup> think that in them ye have life eternal, and they [it is]  
<sup>42</sup> which bear witness<sup>a</sup> concerning me; and ye will not come to me  
<sup>43</sup> that ye might have life. I do not receive glory from men, but I know you that ye have not the  
<sup>44</sup> love of God in you.<sup>b</sup> I<sup>v</sup> am come in my Father's name, and ye re-

ceive me not; if another come in his own name, him ye will receive.  
<sup>45</sup> How can ye<sup>v</sup> believe who receive glory one of another, and seek not the glory which [comes] from God alone?<sup>c</sup> Think not that I<sup>v</sup> will  
<sup>46</sup> accuse you to the Father: there is [one] who accuses you, Moses, on whom ye<sup>v</sup> trust: for if ye had  
<sup>47</sup> believed Moses, ye would have believed me, for he<sup>w</sup> wrote of me. But if ye do not believe his<sup>d</sup>  
<sup>48</sup> writings, how shall ye believe my words?

VI. After these things Jesus went away beyond the sea of Galilee,  
<sup>2</sup> [or] of Tiberias, and a great crowd followed him because they saw the<sup>e</sup>  
<sup>3</sup> signs which he wrought upon the sick. And Jesus went up into the mountain,<sup>f</sup> and there sat with  
<sup>4</sup> his disciples; but the passover, the feast of the Jews, was near.  
<sup>5</sup> Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, saith to Philip, Whence shall we buy loaves that these  
<sup>6</sup> may eat? But this he said trying him, for he<sup>g</sup> knew what he was going to do. Philip answered  
<sup>7</sup> him, Loaves for two hundred denarii are not sufficient for them, that each<sup>h</sup> may have some little  
<sup>8</sup> [portion]. One of his disciples, Andrew, Simon Peter's brother,  
<sup>9</sup> says to him, There is a little boy here who has five barley loaves and two small fishes; but this,  
<sup>10</sup> what is it for so many? And

<sup>v</sup> T. R. reads 'the Father.'

<sup>w</sup> ἐκεῖνος.

<sup>x</sup> φαίνων, literally 'appearing.'

<sup>y</sup> Some read 'he.'

<sup>z</sup> Or 'Search:' but in neither case is it a command; it is an appeal.

<sup>a</sup> Or 'are the witness-bearers.'

<sup>b</sup> ἐαυτοῖς.

<sup>c</sup> Or 'the only God.'

<sup>d</sup> ἐκεῖνον.

<sup>e</sup> T. R. reads 'his.'

<sup>f</sup> εἰς τὸ ὄρος, the mountain country.

<sup>g</sup> αὐτός.

<sup>h</sup> T. R. adds 'of them.'

Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand. And<sup>i</sup> Jesus took the loaves, and having given thanks, distributed [them]<sup>j</sup> to those that were set down; and in like manner of the small fishes as much as they would. When therefore they had been filled, he saith to his disciples, Gather together the fragments which are over and above, that nothing may be lost. They gathered [them] therefore together, and filled twelve large baskets full of fragments of the five barley loaves, which were over and above to those that had eaten. The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is coming into the world. Jesus therefore, knowing that they were going to come and seize him, that they might make [him]<sup>k</sup> king, departed again to the mountain himself alone. But when evening was come, his disciples went down to the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them, and the sea was agitated by a strong wind blowing. Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea, and coming near the ship, and they were frightened. But he

saith to them, It is I: be not<sup>21</sup> afraid. They were willing therefore to receive him into the ship; and immediately the ship was at<sup>22</sup> the land to which they went. On the morrow the crowd which stood the other side of the sea, having seen<sup>1</sup> that there was no other little ship there except that<sup>m</sup> into which the disciples had got, and that Jesus had not got with his disciples into the ship, but that his disciples had gone away alone;<sup>23</sup> (but other little ships out of Tiberias came near to the place where they ate bread after the<sup>24</sup> Lord had given thanks;) when therefore the crowd saw that Jesus was<sup>n</sup> not there, nor his disciples, *they* got<sup>o</sup> into the ships, and came to Capernaum, seeking<sup>25</sup> Jesus. And having found him the other side of the sea, they said to him, Rabbi, when art thou<sup>26</sup> arrived here? Jesus answered them and said, Verily, verily, I say to you, Ye seek me, not because ye have seen the signs, but because ye have eaten of the<sup>27</sup> loaves and been filled. Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him<sup>p</sup> has the Father sealed, [even] God. They said therefore to him, What should we do that we may work<sup>28</sup> the works of God? Jesus answered and said to them, This is the work of God, that ye believe

<sup>i</sup> Many read 'Jesus then.' s does not.

<sup>j</sup> T. R. adds 'to the disciples, and the disciples.'

<sup>k</sup> T. R. has *αὐτόν* in text.

<sup>l</sup> Many read 'saw' for 'having seen.'

<sup>m</sup> I have omitted 'one,' of the T. R., be-

cause s, Syr., which agree otherwise with T. R., have it not. Verc. has *una*, not *illa*.

<sup>n</sup> Literally 'is.'

<sup>o</sup> T. R. adds 'themselves also' instead of preceding 'they.'

<sup>p</sup> τοῦτον.

<sup>30</sup> on him whom *he* hath sent. They said therefore to him, What sign then dost thou do that we may see and believe thee? what dost thou  
<sup>31</sup> work? Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven  
<sup>32</sup> to eat. Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true bread  
<sup>33</sup> out of heaven. For the bread of God is he who comes down out of heaven and gives life to the world.  
<sup>34</sup> They said therefore to him, Lord,  
<sup>35</sup> ever give to us this bread. And Jesus said to them, I am the bread of life: he that comes to me shall never<sup>p</sup> hunger, and he that believes on me shall never  
<sup>36</sup> thirst at any time. But I have said to you, that ye have also seen  
<sup>37</sup> me and do not believe. All<sup>q</sup> that the Father gives me shall come to me, and him who comes to me I  
<sup>38</sup> will not at all cast out. For I am come down from<sup>r</sup> heaven, not that I should do *my* will, but the will  
<sup>39</sup> of him that has sent me. And this is the will of him<sup>s</sup> that has sent me, that of all that he has given me I should lose nothing, but should raise it up at the last  
<sup>40</sup> day. For<sup>t</sup> this is the will of

my Father,<sup>u</sup> that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day.  
<sup>41</sup> The Jews therefore murmured about him, because he said, I am the bread which has come down  
<sup>42</sup> out of heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does *he*<sup>v</sup> say, I am come down  
<sup>43</sup> out of heaven? Jesus there-  
<sup>44</sup> fore<sup>w</sup> answered and said to them, Murmur not among yourselves.  
<sup>45</sup> No one can come to me except the Father who has sent me draw him, and I will raise him up in<sup>x</sup>  
<sup>46</sup> the last day. It is written in the prophets, And they shall be all taught of God. Every one<sup>y</sup> that has heard from<sup>z</sup> the Father [himself], and has learned [of  
<sup>47</sup> him] comes to me; not that any one has seen the Father except he who is of God, he<sup>v</sup> has seen the  
<sup>48</sup> Father. Verily, verily, I say to you, He that believes on me has  
<sup>49</sup> life eternal. I am the bread of  
<sup>50</sup> life. Your fathers ate the manna in the wilderness and died. This is the bread which comes down out of heaven, that one may eat  
<sup>51</sup> of it and not die. I am the living bread which has come down out

<sup>p</sup> οὐ μή strengthens the negative; in sense, *πάνποτε*, 'at any time,' applies to both parts of the sentence.

<sup>q</sup> πάν, neuter: often so used in John: 'whatever.'

<sup>r</sup> T. R. reads 'out of,' &c.

<sup>s</sup> T. R. reads 'the Father.'

<sup>t</sup> T. R. reads 'and,' or 'but,' δέ.

<sup>u</sup> Many read 'him that sent me.' Some add 'that sent me' to 'my Father.'

<sup>v</sup> οὗτος.

<sup>w</sup> Many omit 'therefore.'

<sup>x</sup> T. R. omits 'in.'

<sup>y</sup> T. R. adds 'therefore.'

<sup>z</sup> I am not quite content with this, but in the phrase 'heard of the Father and learned [from him],' 'heard of' is, to say the least, ambiguous in English. It is what is received directly from himself, *παρά* with a genitive, the same word as 'of' God in what follows. I add 'himself' that its immediateness may be felt, which is the point of the sentence.

of heaven : if any one shall have eaten of this bread, he shall live for ever ; but the bread withal<sup>a</sup> which I<sup>c</sup> shall give is my flesh, which I<sup>c</sup> will give for the life of the world. The Jews therefore contended among themselves, saying, How can he give us this<sup>b</sup> flesh to eat? Jesus therefore said to them, Verily, verily, I say unto you, Unless ye shall have eaten the flesh of the Son of man, and drank his blood, ye have no life in yourselves. He that eats my flesh and drinks my blood has life eternal, and I<sup>c</sup> will raise him up at the last day ; for my flesh is truly<sup>c</sup> food and my blood is truly<sup>c</sup> drink. He that eats my flesh and drinks my blood dwells in me and I<sup>c</sup> in him. As the living Father has sent me and I<sup>c</sup> live on account<sup>d</sup> of the Father, he also who eats me shall live also on account<sup>d</sup> of me. This is the bread which has come down out of heaven. Not as the<sup>c</sup> fathers ate and died : he that eats this bread shall live for ever. These things he said in [the] synagogue, teaching in Capernaum. Many therefore of his disciples having heard [it] said, This word is hard ; who can hear it? But Jesus, knowing in himself that his

disciples murmur concerning this, said to them, Does this offend you? If then ye see the Son of man ascending up where he was before? It is the Spirit quickens, the flesh profits nothing : the words which I<sup>c</sup> have spoken<sup>f</sup> unto you are spirit and are life ; but there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who would deliver him up. And he said, Therefore said I unto you, that no one can come to me unless it be given to him from the<sup>g</sup> Father. From that [time] many of his disciples went away back and walked no more with him. Jesus therefore said to the twelve, Will<sup>h</sup> ye<sup>c</sup> also go away? Simon Peter<sup>i</sup> answered him, Lord, to whom shall we go? thou hast words of life eternal ; and we<sup>c</sup> have believed and known that thou<sup>c</sup> art the holy one<sup>j</sup> of<sup>k</sup> God. Jesus answered them, Have not I<sup>c</sup> chosen you the twelve? and of you one is a devil. He spoke of Judas [the son] of Simon, Iscariote, for he<sup>l</sup> [it was who] should deliver him up, being one of the twelve.

VII. And after these things Jesus walked in Galilee, for he would not walk in Judæa because the

is, 'I live by reason of his being and living.'

<sup>e</sup> T. R. reads 'as your fathers ate the manna and died.'

<sup>f</sup> T. R. reads 'speak.'

<sup>g</sup> T. R. reads 'my.'

<sup>h</sup> θέλετε, not simply the act, but the will to do it: 'is it your will or disposition,' 'are ye also disposed, to go away?'

<sup>i</sup> T. R. adds 'therefore.'

<sup>j</sup> T. R. reads 'the Christ the Son.'

<sup>k</sup> T. R. adds 'living.'

<sup>l</sup> οὖτος.

<sup>a</sup> καὶ δέ.

<sup>b</sup> Or 'flesh,' τὴν σάρκα.

<sup>c</sup> Some read 'true.'

<sup>d</sup> διὰ with the accusative is not simply 'by' or 'through,' and here it is evident that it is important to be accurate. Still I am not content with 'on account of,' because in English it may be taken to mean 'in view of,' 'for the advantage of,' as the end, which I do not believe to be the sense of the passage ; but 'by reason of what the Father is and his living:' perhaps 'by reason of,' 'because of;' that

<sup>2</sup> Jews sought to kill him. Now the tabernacles, the feast of the  
<sup>3</sup> Jews, was near. His brethren therefore said to him, Remove hence and go into Judæa, that thy disciples also may see thy works  
<sup>4</sup> which thou doest; for no one does anything in secret and himself seeks to be known in public. If thou doest these things, manifest  
<sup>5</sup> thyself to the world: for neither did his brethren believe on him.  
<sup>6</sup> Jesus therefore saith unto them, My time is not yet come, but your  
<sup>7</sup> time is always ready. The world cannot hate you, but me it hates, because I<sup>r</sup> bear witness concerning  
<sup>8</sup> it that its works are evil. Ye,<sup>r</sup> go ye up to this feast. I<sup>r</sup> go not up<sup>m</sup> to this feast, for my time is not  
<sup>9</sup> yet fulfilled. Having said these things to them he abode in Galilee. But when his brethren had  
<sup>10</sup> gone up, then he himself also went up to the feast, not openly,  
<sup>11</sup> but as in secret. The Jews therefore sought him at the feast, and  
<sup>12</sup> said, Where is he?<sup>n</sup> And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; others said, No; but he deceives the  
<sup>13</sup> crowd. However no one spoke openly concerning him on account of [their] fear of the Jews.  
<sup>14</sup> But when it was now the middle of the feast, Jesus went up into  
<sup>15</sup> the temple<sup>o</sup> and taught.<sup>p</sup> The Jews therefore wondered, saying, How knows this man letters, having

<sup>16</sup> never learned? Jesus therefore<sup>q</sup> answered them and said, My doctrine is not mine, but [that] of  
<sup>17</sup> him that has sent me. If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or [that] I<sup>r</sup>  
<sup>18</sup> speak from myself. He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him.  
<sup>19</sup> Has not Moses given you the law, and no one of you practises the law? Why do ye seek to kill me? The crowd answered and said,<sup>r</sup> Thou hast a demon: who  
<sup>20</sup> seeks to kill thee? Jesus answered and said to them, I have done one work, and ye all wonder.  
<sup>21</sup> Therefore<sup>s</sup> Moses gave you circumcision (not that it is of Moses, but of the fathers),<sup>t</sup> and ye circumcise a man on sabbath. If a man receives circumcision on sabbath, that the law of Moses may not be violated, are ye angry with me because I have made a man  
<sup>22</sup> entirely sound on sabbath? Judge not according to sight, but judge  
<sup>23</sup> righteous judgment. Some therefore of those of Jerusalem said, Is not this he whom they seek to  
<sup>24</sup> kill? and, behold, he speaks openly, and they say nothing to him. Have the rulers then indeed recognized that this is<sup>u</sup> the Christ?  
<sup>25</sup> But [as to] this man we know whence he is. Now [as to] the Christ, when he comes, no one

<sup>m</sup> T. R. adds 'yet.'

<sup>n</sup> ἐκείνης, that man

<sup>o</sup> ἱερὸν

<sup>p</sup> T. R. reads 'and the Jews.'

<sup>q</sup> T. R. omits 'therefore.'

<sup>r</sup> Many leave out 'and said.' A, C fail

us. Syr, Vere., Brix. have it.

<sup>s</sup> Or 'wonder because of this.' 'Moses gave.' &c.

<sup>t</sup> Or 'gave you circumcision, not because. . . fathers, and I ye.'

<sup>u</sup> T. R. adds 'truly.'



<sup>28</sup> knows whence he is. Jesus therefore cried out in the temple, teaching and saying, Ye both know me and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know.  
<sup>29</sup> <sup>u</sup>I know him, because I am from  
<sup>30</sup> him, and <sup>he</sup> has sent me. They sought therefore to take him, but no one laid his hand upon him because his hour was not yet come.  
<sup>31</sup> But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those <sup>w</sup> which this [man] has  
<sup>32</sup> done? The Pharisees heard the crowd murmuring those things concerning him, and the Pharisees and the chief priests sent officers  
<sup>33</sup> that they might take him. Jesus therefore said, <sup>x</sup> Yet a little while I am with you, and I go to him  
<sup>34</sup> that has sent me. Ye shall seek me and ye shall not find me, and  
<sup>35</sup> where I am ye cannot come. The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dispersion among the Greeks, and teach the  
<sup>36</sup> Greeks? What word is this which he said, Ye shall seek me and shall not find [me]; and where I am  
<sup>37</sup> ye cannot come? In the last, the great day of the feast, Jesus stood and cried, saying, If any one thirst, let him come to me  
<sup>38</sup> and drink. He that believes on

me, as the scripture has said, out of his belly shall flow rivers of  
<sup>39</sup> living water. But this he said concerning the Spirit, which they that believed on him were about to receive; for [the] <sup>y</sup> Spirit was not yet, because Jesus had not  
<sup>40</sup> yet been glorified. [Some] <sup>z</sup> out of the crowd therefore, having heard this word, they said, This is truly  
<sup>41</sup> the prophet. Others said, This is the Christ. But others said, Does then the Christ come out of Galilee?  
<sup>42</sup> Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was?  
<sup>43</sup> There was a division therefore in  
<sup>44</sup> the crowd on account of him. But some of them desired to take him, but no one laid hands upon him.  
<sup>45</sup> The officers therefore came to the chief priests and Pharisees, and they <sup>a</sup> said to them, Why have ye  
<sup>46</sup> not brought him? The officers answered, Never man spoke thus,  
<sup>47</sup> as this man [speaks]. The Pharisees therefore answered them, Are  
<sup>48</sup> ye also deceived? Has any one of the rulers believed on him, or  
<sup>49</sup> of the Pharisees? But this crowd, which does not know the law, are  
<sup>50</sup> accursed. Nicodemus says to them (<sup>b</sup> being one of themselves),  
<sup>51</sup> Does our law judge a man before it have first heard from himself,  
<sup>52</sup> and know what he does? They answered and said to him, Art thou also of Galilee? Search and

<sup>u</sup> T. R. adds 'but.'

<sup>v</sup> ἐκεῖνος.

<sup>w</sup> T. R. reads 'these,' adding τούτων.

<sup>x</sup> T. R. adds 'to them.'

<sup>y</sup> T. R. adds 'Holy.'

<sup>z</sup> T. R. reads 'many.'

<sup>a</sup> ἐκεῖνοι.

<sup>b</sup> T. R. adds 'he that came to Jesus by night.' Cod. Sin. having justified the supposition of Alford, I have ventured to treat this as a gloss. The principal MSS vary in the words and their place. So the Latins.

look, that no prophet arises out of  
 53 Galilee. <sup>c</sup>And every one went to his home, (VIII.) but Jesus went to the mount of Olives.

<sup>2</sup> And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them.

<sup>3</sup> And the scribes and the Pharisees bring to him a woman taken in adultery, and having set her in  
 4 the midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery.

<sup>5</sup> Now in the law Moses has commanded us that such should be stoned: thou therefore, what say-

<sup>6</sup> est thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his finger on the

<sup>7</sup> ground. When they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast

<sup>8</sup> the stone at her. And again stooping down he wrote on the ground.

<sup>9</sup> But they, having heard [that], and being convicted by their conscience, went out one by one, beginning from the elder ones until the last of them; and Jesus was left alone and the woman stand-

<sup>10</sup> ing there.<sup>d</sup> And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee?

<sup>11</sup> And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no

<sup>12</sup> more. Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of

<sup>13</sup> life. The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not

<sup>14</sup> true. Jesus answered and said to them, Even if I bear witness of myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and<sup>e</sup> whither I go.

<sup>15</sup> Ye judge according to the flesh, I

<sup>16</sup> judge no one. And if also I judge, my judgment is true, because I am not alone, but I and the Father who has sent me. And in

<sup>17</sup> your law too it is written that the testimony of two men is true. I am [one] who bear witness concerning myself, and the Father

<sup>18</sup> who has sent me bears witness concerning me. They said to him

<sup>19</sup> therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had

<sup>20</sup> known me, ye would have known also my Father. These words

spake he<sup>f</sup> in the treasury, teaching in the temple; and no one took him, for his hour was not yet

<sup>21</sup> come. Jesus said therefore again to them, I go away, and ye shall seek me, and shall die in your

<sup>c</sup> It is known that all that follows to the end of viii. 11 is left out in many ancient copies. But Syr., Vul., It. (not Vere. nor Brix.) have it. Augustine says, "Persons of small faith, or rather enemies of the faith, have taken it away," for fear of allowing immorality. A, C fail us. The two

pages which contained it have been torn out of Veron.; in doing which they had to tear out what precedes and follows.

<sup>d</sup> Literally 'in the midst.'

<sup>e</sup> Some read 'or.' Cod. Sin. has 'and.'

<sup>f</sup> T. R. reads 'Jesus.'

sin; where I' go, ye' cannot come.  
 22 The Jews therefore said, Will he  
 kill himself, that he says, Where  
 23 I' go ye' cannot come? And he  
 said to them, Ye' are from<sup>s</sup> be-  
 neath; I' am from<sup>s</sup> above. Ye' are  
 of this world; I' am not of this  
 24 world. I said therefore to you,  
 that ye shall die in your sins; for  
 unless ye shall believe that I' am  
 25 [he], ye shall die in your sins. They  
 said therefore to him, Who art  
 thou? And Jesus said to them,  
 Altogether<sup>h</sup> that which I also say  
 26 to you. I have many things to  
 say and to judge concerning you,  
 but he that has sent me is true, and  
 I, what I' have heard from him,  
 these things say to the world.  
 27 They knew not that he spoke to  
 28 them of the Father. Jesus there-  
 fore said to them,<sup>i</sup> When ye shall  
 have lifted up the Son of man,  
 then ye shall know that I' am he,  
 and that I do nothing of myself,  
 but as the Father has taught me,  
 29 I speak these things. And he  
 that has sent me is with me; he<sup>k</sup>  
 has not left me alone, because I' do  
 always the things that are pleas-  
 30 ing to him. As he spoke these  
 things many believed on him.  
 31 Jesus therefore said to the Jews  
 who believed him, If ye' abide in  
 my word, ye are truly my disci-  
 32 ples. And ye shall know the  
 truth, and the truth shall set you

33 free. They answered him, We are  
 Abraham's seed, and have never  
 been under bondage to any one;  
 how sayest thou, Ye shall become  
 34 free? Jesus answered them, Verily,  
 verily, I say to you, Every one that  
 practises sin is the bondsman of  
 35 sin. Now the bondsman abides  
 not in the house for ever: the son  
 36 abides for ever. If therefore the  
 Son shall set you free, ye shall be  
 37 really free. I know that ye are  
 Abraham's seed; but ye seek to  
 kill me, because my word has no  
 38 entrance in you. I' speak what I  
 have seen with my<sup>l</sup> Father, and  
 ye' do<sup>m</sup> what ye have seen with  
 39 your father. They answered and  
 said to him, Abraham is our fa-  
 ther. Jesus saith to them, If ye  
 were Abraham's children ye would  
 40 do<sup>m</sup> the works of Abraham; but  
 now ye seek to kill me, a man who  
 has spoken the truth to you,  
 which I have heard from God:  
 41 this did not Abraham. Ye' do<sup>m</sup>  
 the works of your father. They  
 said therefore to him, We' are not  
 born of fornication; we have one  
 42 father, God. Jesus said<sup>n</sup> to them,  
 If God were your father ye would  
 have loved me, for I' came forth  
 from God and am come [from  
 him]; for neither am I come of  
 43 myself, but he<sup>o</sup> has sent me. Why  
 do ye not know my speech? Be-  
 cause ye cannot hear my word.

<sup>g</sup> ἐκ τῶν, of those things which are  
 beneath,' 'of those things which are  
 above.'

<sup>h</sup> τὴν ἀρχήν, 'in the principle and uni-  
 versality of what I am;,' i.e., his speech  
 presented himself, being the truth.

<sup>i</sup> Some omit 'to them:,' s has it.

<sup>j</sup> T. R. reads 'my.'

<sup>k</sup> T. R. reads 'the Father.'

<sup>l</sup> Some read 'the;,' and 'heard from

(or with) your father:,' παρὰ τοῦ πατρὸς  
 ὑμῶν.

<sup>m</sup> ποιεῖτε, usually translated 'practise,'  
 but the word hardly suits here or at the  
 end of verse 39. But it does refer to  
 habitually or characteristically doing, not  
 a mere act as a fact. So in verses 39, 40.

<sup>n</sup> Cod. Sin., and others add 'therefore.'

<sup>o</sup> ἐκεῖνος.

44 Ye<sup>e</sup> are of the devil, as [your] father, and ye desire to do the lusts of your father. He<sup>o</sup> was a murderer from the beginning, and has not stood<sup>p</sup> in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: and because I<sup>e</sup> speak the truth ye do not believe me. Which of you convinces me of sin? <sup>q</sup>If I speak truth, why do ye<sup>e</sup> not believe me? He that is of God hears the words of God: therefore ye<sup>e</sup> hear them not, 45 because ye are not of God. The Jews<sup>r</sup> answered and said to him, Say we<sup>e</sup> not well that thou<sup>e</sup> art a Samaritan and hast a demon? 46 Jesus answered, I<sup>e</sup> have not a demon; but I honour my Father, and ye<sup>e</sup> dishonour me. But I<sup>e</sup> do not seek my own glory: there is 50 he that seeks and judges. Verily, verily, I say unto you, If anyone shall keep my word he shall never see death. The Jews therefore<sup>s</sup> said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou<sup>e</sup> sayest, If anyone keep my word 53 he shall never taste death. Art thou<sup>e</sup> greater than our father Abraham, who has died? and the prophets have died: whom makest 54 thou thyself? Jesus answered, If I<sup>e</sup> glorify myself my glory is nothing; it is my Father who glorifies me, [of] whom ye<sup>e</sup> say,

<sup>o</sup> ἐκεῖνος.

<sup>p</sup> Perfect: what has been and continues.

<sup>q</sup> T. R. adds 'but.'

<sup>r</sup> T. R. adds 'therefore.'

<sup>s</sup> Many omit 'therefore.'

<sup>t</sup> Various copies (Alex.)  $\kappa$ , B, &c., read 'your.' Then we must say 'that he is your.'

55 He is our<sup>t</sup> God. And ye know<sup>u</sup> him not; but I<sup>e</sup> know<sup>v</sup> him: but if I said, I know him not, I should be like you, a liar. But I know 56 him, and I keep his word. Your father Abraham exulted in that<sup>w</sup> he should see my day, and he saw 57 and rejoiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen 58 Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple,<sup>x</sup> passing through the midst of them, and thus passed on.

IX. And as he passed on, he saw a 2 man blind from birth. And his disciples asked him, saying, Rabbi, who sinned, this [man] or his parents, that he should be born 3 blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him. 4 I must work the works of him that has sent me, while it is day. The night is coming, when no one 5 can work. As long as I am in the world, I am [the] light of the 6 world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes.<sup>y</sup> 7 And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore

<sup>u</sup> γινώσκω, objective, for the Jews.

<sup>v</sup> οἶδα, conscious knowledge of Jesus.

<sup>w</sup> It is to be remarked that *ἵνα* is habitually used in John for *ὅτι*.

<sup>x</sup> Some omit from 'passing' to the end of the verse.

<sup>y</sup> T. R. reads 'the eyes of the blind [man].'

and washed, and came seeing.

<sup>8</sup> The neighbours therefore, and those who used to see him before, that he was a beggar,<sup>a</sup> said, Is not this he that was sitting and begging? Some said, It is he; <sup>b</sup> others, He is like him: *he<sup>c</sup>* said, It is I. They said therefore to him, How <sup>d</sup> have thine eyes been opened? *He<sup>c</sup>* answered and said, A man called Jesus made mud and anointed my eyes, and said to me, Go to<sup>e</sup> Siloam and wash: and having gone and washed, I saw. <sup>12</sup> They said to him, Where is he?<sup>e</sup> He says, I do not know.

<sup>13</sup> They bring him who was before blind to the Pharisees. Now it was sabbath when Jesus made the mud and opened his eyes. <sup>15</sup> The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon my eyes, and I washed, and I see. Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division among them. They say therefore<sup>f</sup> again to the blind [man], What dost thou say of him, that he has opened thine eyes? And he said, <sup>18</sup> He is a prophet. The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had

<sup>19</sup> received sight. And they asked them, saying, This is your son, of whom ye say that he was born blind: how then does he now <sup>20</sup> see? His parents answered them and said, We know that this is our son, and that he was born blind; but how he now sees we do not know, or who has opened his eyes we do not know. *He<sup>g</sup>* is of age: ask *him*; <sup>h</sup> *he<sup>g</sup>* will speak concerning *himself*. His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed him [to be the] Christ, he should be excommunicated from the syna- <sup>23</sup> gogue. On this account his parents <sup>24</sup> said, He is of age: ask *him*.<sup>h</sup> They called therefore a second time the man who had been blind, and said to him, Give glory to God; we <sup>25</sup> know that this man is sinful. *He<sup>c</sup>* answered therefore,<sup>i</sup> If he is sinful I know not. One thing I know, that, being blind [before], <sup>26</sup> now I see. And they said to him again,<sup>j</sup> What did he do to thee? <sup>27</sup> how opened he thine eyes? He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? <sup>28</sup> They<sup>k</sup> railed at him, and said, Thou art his<sup>l</sup> disciple, but we are <sup>29</sup> disciples of Moses. We know that God spoke to Moses; but [as to] this [man] we know not <sup>30</sup> whence he is. The man answered

<sup>a</sup> T. R. reads 'that he was blind.'

<sup>b</sup> T. R. adds 'but;' some add 'no; but' after 'others.'

<sup>c</sup> ἐκεῖνος.

<sup>d</sup> Some add 'then.'

<sup>e</sup> T. R. adds 'the pool of.'

<sup>f</sup> T. R. omits 'therefore.'

<sup>g</sup> αὐτός.

<sup>h</sup> αὐτόν.

<sup>i</sup> T. R. adds 'and said.'

<sup>j</sup> Some read 'they said therefore to him.'

<sup>k</sup> T. R. adds 'therefore.'

<sup>l</sup> ἐκείνου.



and said to them, Now in this is a wonderful thing, that *ye* do not know whence he is, and he has  
<sup>31</sup> opened mine eyes. But<sup>m</sup> we know that God does not hear sinners; but if any man be Godfearing and  
<sup>32</sup> do his will, him he hears. Since time was, it has not been heard that anyone opened the eyes of  
<sup>33</sup> one born blind. If this [man] were not of God he would be able  
<sup>34</sup> to do nothing. They answered and said to him, Thou<sup>·</sup> hast been wholly born in sins, and thou<sup>·</sup> teachest us? And they cast him  
<sup>35</sup> out. Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God?  
<sup>36</sup> He<sup>n</sup> answered and said, ° Who is he, Lord, that I may believe on  
<sup>37</sup> him? Jesus said to him, Thou hast both seen him, and he that  
<sup>38</sup> speaks with thee is he. And he said, I believe, Lord: and he did  
<sup>39</sup> him homage. And Jesus said, For judgment am I<sup>·</sup> come into this world, that they which see not  
<sup>40</sup> may see, and they which see may become blind. And some of the Pharisees who were with him heard these things, and they said to him,  
<sup>41</sup> Are we<sup>·</sup> blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin<sup>p</sup> remains. (X.) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, *he*<sup>n</sup> is

a thief and a robber; but he that enters in by the door is [the] shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them  
<sup>4</sup> out. ¶ When he has put forth all his own, he goes before them, and the sheep follow him, because  
<sup>5</sup> they know his voice. But they will not follow a stranger, but will flee from him, because they know  
<sup>6</sup> not the voice of strangers. This allegory spake Jesus to them, but they<sup>n</sup> did not know what it was  
<sup>7</sup> [of] which he spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I<sup>·</sup> am the door of the sheep. All who-  
<sup>8</sup> ever came before me are thieves and robbers; but the sheep did  
<sup>9</sup> not hear them. I<sup>·</sup> am the door: if anyone enter in by me, he shall be saved, and shall go in and shall  
<sup>10</sup> go out and shall find pasture. The thief comes not but that he may steal, and kill, and destroy: I<sup>·</sup> am come that they might have life,  
<sup>11</sup> and might have [it] abundantly. I<sup>·</sup> am the good shepherd. The good shepherd lays down his life for the  
<sup>12</sup> sheep: but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and  
<sup>13</sup> leaves the sheep and flees; and the wolf seizes them and scatters the sheep. Now he who serves for wages flees because he serves for wages, and is not himself con-

<sup>m</sup> Many omit 'but.'

<sup>n</sup> ἐκεῖνος, ἐκείνου.

<sup>p</sup> Many add 'and.'

<sup>°</sup> T. R. adds 'therefore.'

<sup>¶</sup> T. R. reads 'And when he puts forth his own sheep.' There is some difficulty about

the reading here. <sup>·</sup> leaves out 'all' and 'sheep.' But it is corrected, putting in 'all' and again erasing it. Vere. and Ver. have 'all,' the latter 'sheep' also. A. Brix., Syr. as T. R. The only real question is as to 'all,' which seems right.

14 cerned about the sheep. I am the  
 good shepherd; and I know those  
 that are mine, and am known of  
 15 those that are mine,\* as the Fa-  
 ther knows me and I know the  
 Father; and I lay down my life  
 16 for the sheep. And I have other  
 sheep which are not of this fold;  
 those also I must bring, and they  
 shall hear my voice; and there  
 shall be one flock, one shepherd.  
 17 On this account the Father loves  
 me, because I lay down my life  
 18 that I may take it again. No one  
 takes it from me, but I lay it down  
 of myself. I have authority† to  
 lay it down and I have authority  
 to take it again. I have received  
 this commandment of my Father.  
 19 There was a division‡ again among  
 the Jews on account of these  
 20 words; but many of them said,  
 He has a demon and raves; why  
 21 do ye hear him? Others said,  
 These sayings are not [those] of  
 one that is possessed by a demon.  
 Can a demon open blind people's  
 22 eyes? And the feast of the dedi-  
 cation was celebrating at Jerusa-  
 23 lem, and it was winter. And Jesus  
 walked in the temple in the porch  
 24 of Solomon. The Jews therefore  
 surrounded him, and said to him,  
 Until when dost thou hold our  
 soul in suspense? If thou art the  
 Christ, say [so] to us openly.  
 25 Jesus answered them, I told you,  
 and ye do not believe. The works  
 which I do in my Father's name,  
 these bear witness concerning me:  
 26 but ye do not believe, for ye are

\* Some read 'those that are mine know me.'

† Or 'power:' ἐξουσία, not δύναμις. Often competency to do anything, but implying a right to do it as well as mere

not of my sheep, as I told you.  
 27 My sheep hear my voice, and I  
 know them, and they follow me;  
 28 and I give them life eternal; and  
 they shall never perish, and no  
 one shall seize them out of my  
 29 hand. My Father who gave [them]  
 to me is greater than all, and no  
 one can seize out of the hand of  
 30 my Father. I and the Father are  
 31 one. The Jews therefore again took  
 stones that they might stone [him].  
 32 Jesus answered them, Many good  
 works have I shewn you of my  
 Father; for which work of them  
 33 do ye stone me? The Jews an-  
 swered him, 'For a good work we  
 stone thee not, but for blasphemy,  
 and because thou, being a man,  
 34 makest thyself God. Jesus an-  
 swered them, Is it not written in  
 your law, I said, Ye are gods?  
 35 If he called *them* gods to whom  
 the word of God came (and the  
 36 scripture cannot be broken), do  
 ye say of [him] whom the Father  
 has sanctified and sent into the  
 world, Thou blasphemest, because  
 37 I said, I am Son of God? If I do  
 not the works of my Father, be-  
 38 lieve not; but if I do, even if ye  
 believe not me, believe the works,  
 that ye may know and believe<sup>w</sup>  
 that the Father is in me and I  
 39 in him.<sup>x</sup> They sought therefore  
 again to take him, and he went  
 40 away from out of their hand and  
 departed again beyond the Jordan  
 to the place where John was bap-  
 tizing at the first: and he abode  
 41 there. And many came to him,

power. Hence used for magistracy.

<sup>u</sup> T. R. adds 'therefore.'

<sup>v</sup> T. R. adds 'saying.'

<sup>w</sup> The reading 'and believe' is doubtful.

<sup>x</sup> Many read 'in the Father.'

and said, John did no sign; but all things which John said of this  
42 [man] were true. And many believed on him there.

XI. But there was a certain [man] sick, Lazarus of Bethany, of the village of Mary and Martha her  
2 sister. It was<sup>y</sup> [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.  
3 His sisters therefore sent to him, saying, Lord, behold, he whom  
4 thou lovest is sick. But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of  
5 God may be glorified by it. Now Jesus loved Martha, and her sister,  
6 and Lazarus. When therefore he heard, he is sick, he remained two days then in the place where  
7 he was. Then, after this, he saith to his<sup>z</sup> disciples, Let us go into  
8 Judæa again. The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and  
9 goest thou thither again? Jesus answered, Are there not twelve hours in the day? If anyone walk in the day he does not stumble, because he sees the light of this  
10 world; but if anyone walk in the night he stumbles, because the  
11 light is not in him. These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep; but I go that I may awake  
12 him out of sleep. The<sup>a</sup> disciples therefore said to him, Lord, if he be  
13 fallen asleep he will get well. But

<sup>y</sup> Or 'but [the] Mary was she who,' &c.; or 'that Mary.'

<sup>z</sup> T. R. reads 'the.'

<sup>a</sup> T. R. reads 'his.'

<sup>b</sup> ἐκεῖνοι.

Jesus spoke of his death, but  
they<sup>b</sup> thought that he spoke<sup>c</sup> of  
14 the rest of sleep. Jesus therefore then said to them plainly, Lazarus  
15 has died. And I rejoice on your account that I was not there, in order that ye may believe. But  
16 let us go to him. Thomas therefore, called Didymus,<sup>d</sup> said to his fellow disciples, Let us also go that we may die with him.

17 Jesus therefore [on] arriving found him to have been four days  
18 already in the tomb. Now Bethany was near Jerusalem, about fifteen  
19 stadia off, and many of the Jews came to Martha and Mary that they might console them concerning their brother. Martha then, when she heard, Jesus is coming, went to him; but Mary sat in the  
21 house. Martha therefore said to Jesus, Lord, if thou hadst been here my brother had not died;  
22 but<sup>e</sup> even now I know, that whatsoever thou shalt ask<sup>f</sup> of God, God  
23 will give thee. Jesus saith to her, Thy brother shall rise again.  
24 Martha says to him, I know that he will rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live;  
26 and every one who lives and believes on me shall never die. Believest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the  
28 world. And having said this, she

<sup>c</sup> Literally 'speaks.'

<sup>d</sup> Or 'twin.'

<sup>e</sup> Some omit 'but.'

<sup>f</sup> αἰτήσῃ.

went away and called her sister Mary secretly, saying, The teacher is come and calls thee. She, <sup>20</sup> when she heard [that], rises up <sup>30</sup> quickly and comes to him. Now Jesus had not yet come into the village, but was in the place where <sup>31</sup> Martha came to meet him. The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb <sup>32</sup> that she may weep there. Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had <sup>33</sup> not died. Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved <sup>h</sup> in spirit, and was <sup>34</sup> troubled, <sup>i</sup> and said, Where have ye put him? They say to him, <sup>35</sup> Lord, come and see. Jesus wept. <sup>36</sup> The Jews therefore said, Behold <sup>37</sup> how he loved him! And some of them said, Could not this man, who has opened the eyes of the blind [man], have caused that this [man] also should not have <sup>38</sup> died? Jesus therefore again deeply moved <sup>j</sup> in himself comes

to the tomb. It was a cave, and a <sup>39</sup> stone lay upon it. Jesus saith, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for <sup>40</sup> he is four days [there]. Jesus saith to her, Did I not say to thee that if thou shouldest believe thou shouldest see the glory of God? <sup>41</sup> They took therefore the stone away. <sup>k</sup> And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard <sup>42</sup> me; but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it,] that they may believe that <sup>43</sup> thou hast sent me. And having said this he cried with a loud <sup>44</sup> voice, Lazarus, come forth. And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus saith to them, Loose him and let him go. <sup>45</sup> Many therefore of the Jews who came to Mary and saw what he <sup>46</sup> had done, believed on him; but some of them went to the Pharisees and told them what Jesus <sup>47</sup> had done. The chief priests therefore and the Pharisees gathered a council, and said, What do we? for

<sup>g</sup> ἔκλεινν.

<sup>h</sup> Or 'groaned.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of ἐμβριμάσθαι, found also in the Gospels (Matt. ix. 30; Mark i. 43; xiv. 5). It is originally 'snorting.' But here, as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with many moderns, understand it as repress-

ing what was passing in his own spirit, restraining himself. But then it would be reproving himself, which cannot be, and does not suit with ἐν ἑαυτῷ, verse 38. Lucian is quoted for 'groaning.' It may be 'groaned' is the best word. Epiphanius attributes ἐμβρίμηνος to the Lord as a proof of his humanity, along with other subjective feeling. Vol. i. 1002. Compare the use of analogous words in Hebrew in Gen. xl. 6; 1 Sam. xv. 11.

<sup>i</sup> Or 'shuddered.'

<sup>j</sup> See note to verse 33.

<sup>k</sup> T. R. adds 'where the dead was laid.'

<sup>l</sup> T. R., with many authorities, reads 'Jesus,' as has 'Jesus.'

<sup>48</sup> this man does many signs. If we let him thus alone all will believe on him, and the Romans will come and will take away both our  
<sup>49</sup> place and our nation. But a certain one of them, Caiaphas, being high priest that year, said to them,  
<sup>50</sup> Ye know nothing, nor consider that it is profitable for us that one man die for the people, and not  
<sup>51</sup> that the whole nation perish. But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going  
<sup>52</sup> to die for the nation; and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. From that day therefore they took counsel that  
<sup>53</sup> they might kill him. Jesus therefore walked no longer openly among the Jews, but went away thence into a country near the desert, to a city called Ephraim, and there he sojourned with his<sup>m</sup> disciples.

<sup>55</sup> But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might  
<sup>56</sup> purify themselves. They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will

<sup>57</sup> not come to the feast? Now<sup>n</sup> the chief priests and the Pharisees had given commandment<sup>o</sup> that if any one knew where he was<sup>p</sup> he should make it known, that they might take him.

XII. Jesus therefore, six days before the passover came to Bethany, where was the dead [man] Lazarus, whom he raised from among [the]  
<sup>2</sup> dead. There therefore they made him a supper, and Martha served, but Lazarus was one of those at  
<sup>3</sup> table with him. Mary therefore, having taken a pound of ointment of pure<sup>a</sup> nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour  
<sup>4</sup> of the ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about  
<sup>5</sup> to deliver him up, says, Why was this ointment not sold for three hundred pence and given to the  
<sup>6</sup> poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it].  
<sup>7</sup> Jesus therefore said, Suffer her to have kept this for the day of my  
<sup>8</sup> preparation for burial:<sup>r</sup> for ye have the poor always with you,  
<sup>9</sup> but me ye have not always. A great crowd therefore of the Jews

<sup>m</sup> Others read 'the.'

<sup>n</sup> T. R. adds 'both.'

<sup>o</sup> Others read 'commandments,' as we say 'orders.'

<sup>p</sup> Literally 'is.'

<sup>a</sup> Or 'liquid;' a word difficult of interpretation, but most likely 'pure:' if used as from *πῦμα*, it would be rather 'potable' than 'liquid.'

<sup>r</sup> *ἵνα* (which many read with *πρὸς*) is habitually used for *ὅτι* in John. He intimates it was now the time. See John

xix. 40, and Gen. i. 2 of LXX. In Genesis it answers to embalming in Hebrew. I have accepted the reading confirmed by Cod. Sin., 'Suffer her to have kept this for the day of my preparation for burial.' Griesb. has it in margin: it is accepted by Lach., Tisch., Meyer, and Alford, but rejected by De Wette. The sense is the same. T. R. reads 'Let her alone,' or 'Suffer her: for the day of my preparation for burial has she kept this.'



knew that he was<sup>s</sup> there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among  
<sup>10</sup> [the] dead. But the chief priests took counsel that they might kill  
<sup>11</sup> Lazarus also, because many of the Jews went away on his account  
<sup>12</sup> and believed on Jesus. On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem,  
<sup>13</sup> took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the  
<sup>14</sup> king of Israel. And Jesus having found a young ass, sat upon it, as  
<sup>15</sup> it is written, Fear not, daughter of Zion: behold, thy king cometh,  
<sup>16</sup> sitting on an ass's colt. Now<sup>t</sup> his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these  
<sup>17</sup> things to him. The crowd therefore that was with him bore witness because<sup>u</sup> he had called Lazarus out of the tomb, and raised him  
<sup>18</sup> from among [the] dead. Therefore also the crowd met him because they had heard that he had  
<sup>19</sup> done this sign. The Pharisees therefore said to one another, Ye see that ye profit nothing; behold, the world is gone after him.  
<sup>20</sup> And there were certain Greeks among those who came up that they might worship<sup>v</sup> in the feast;  
<sup>21</sup> these therefore came to Philip, who

was of Bethsaida of Galilee, and they asked him, saying, Sir, we  
<sup>22</sup> desire to see Jesus. Philip comes and tells Andrew, and again Andrew comes and Philip, and they<sup>w</sup>  
<sup>23</sup> tell Jesus. But Jesus answered them, saying, The hour is come that the Son of man should be  
<sup>24</sup> glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it  
<sup>25</sup> bears much fruit. He that loves his life shall lose it, and he that hates his life in this world shall  
<sup>26</sup> keep it to life eternal. If any one serve me, let him follow me; and where I<sup>\*</sup> am, there also shall be my servant. And if any one serve me, him shall my Father honour.  
<sup>27</sup> Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this I have come to this  
<sup>28</sup> hour. Father, glorify thy name. There came therefore a voice from heaven, I both have glorified and  
<sup>29</sup> will glorify [it] again. The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel has  
<sup>30</sup> spoken to him. Jesus answered and said, Not on my account has this voice come, but on yours.  
<sup>31</sup> Now is [the] judgment of this world; now shall the prince of  
<sup>32</sup> this world be cast out: and I<sup>\*</sup> if I be lifted up out of the earth will  
<sup>33</sup> draw all to me. But this he said signifying by what death he was  
<sup>34</sup> about to die. The crowd answer-

<sup>s</sup> Literally 'is.'

<sup>t</sup> Some omit 'now.'

<sup>u</sup> Or 'that.'

<sup>v</sup> The word habitually translated 'do

homage.'

<sup>w</sup> T. R. reads 'and again Andrew and Philip tell.'

ed him, We have heard out of the law that the Christ abides for ever, and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man?

<sup>35</sup> Jesus therefore said to them, Yet a little while is the light amongst<sup>x</sup> you. Walk while ye have the light that the darkness may not overtake<sup>y</sup> you. And he who walks in darkness does not know where he goes. While ye have the light believe in the light, that ye may become children of light. Jesus said these things, and going away hid himself from them. But though he had done so many signs before them they believed not on<sup>z</sup> him, that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account they could not believe, because Esaias said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted, and I should heal them. These things said Esaias when<sup>a</sup> he saw his glory and spake of him. Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess [him], that they might not be put out of the synagogue; for they loved glory from men<sup>b</sup> rather

than glory from God.<sup>b</sup> But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me; and he that beholds me beholds him that sent me. I am come into the world [as] light, that every one that believes on me may not abide in darkness; and if any one hear my words and do not keep [them],<sup>c</sup> I judge him not, for I am not come that I might judge the world, but that I might save the world. He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in the last day; for I have not spoken from myself, but the Father who sent me has himself given me commandment what I should say and what I should speak; and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

XIII. Now before the feast of the passover, Jesus, knowing that his hour had come that he should depart out of this world to the Father, having loved his own which [were] in the world, loved them to the end.<sup>d</sup> And during supper, the devil having already put it into the heart of Judas [the son] of Simon, Iscariote, that he should deliver him up, Jesus,<sup>e</sup> knowing that the Father had given him all things into [his] hands,

<sup>d</sup> εἰς τέλος, 'to the end,' does not give the full force of this expression, for it makes it refer merely to time; whereas going through with everything is, as it seems to me, implied.

<sup>e</sup> Many omit 'Jesus:' if left out we must read (ver. 4) 'he rises.'

<sup>x</sup> T. R. reads 'with.'

<sup>y</sup> 'Overtake' is somewhat feeble: 'overtake so as to seize upon.'

<sup>z</sup> εἰς; so in verse 46.

<sup>a</sup> Many read 'because,' ὅτι for ὅτε.

<sup>b</sup> Literally 'the glory of men . . . the glory of God.'

<sup>c</sup> T. R. reads 'do not believe.'

and that he came out from God  
 4 and was going<sup>f</sup> to God, rises from  
 supper and lays aside his gar-  
 ments, and having taken a linen  
 5 towel he girded himself: then he  
 pours water into the washhand  
 basin, and began to wash the feet  
 of the disciples, and to wipe them  
 with the linen towel with which  
 6 he was girded. He comes there-  
 fore to Simon Peter, and he<sup>g</sup> says  
 to him, Lord, dost thou wash my  
 7 feet? Jesus answered and said  
 to him, What I do thou dost not  
 know now, but thou shalt know  
 8 hereafter. Peter says to him,  
 Thou shalt never wash my feet.  
 Jesus answered him, Unless I  
 wash thee, thou hast not part  
 9 with me. Simon Peter says to  
 him, Lord, not my feet only, but  
 both my hands and my head.  
 10 Jesus saith to him, He that is  
 washed all over<sup>h</sup> needs not to  
 wash [other] than<sup>i</sup> his feet, but  
 is wholly clean; and ye are clean,  
 11 but not all. For he knew him  
 that delivered him up. On ac-  
 count of this he said, Ye are not  
 12 all clean. When therefore he had  
 washed their feet and taken his  
 garments, having<sup>j</sup> sat down again  
 he said to them, Do ye know what  
 13 I have done to you? Ye call me  
 the Teacher and the Lord, and ye  
 14 say well, for I am [so]. If I  
 therefore the Lord and the Teach-

er have washed your feet, ye also  
 ought to wash one another's feet;  
 15 for I have given you an example  
 that, as I have done to you, ye  
 16 should do also. Verily, verily,  
 I say to you, The bondsman is  
 not greater than his lord, nor  
 the sent<sup>k</sup> greater than he who  
 17 has sent him. If ye know  
 these things, blessed are ye if ye  
 18 do them. I speak not of you all.  
 I know those whom I have chosen,  
 but that the scripture might be ful-  
 filled, He that eats bread with me  
 has lifted up his heel against me.  
 19 I tell you [it] now<sup>l</sup> before it hap-  
 pens, that when it happens ye may  
 20 believe that I am [he]. Verily,  
 verily, I say to you, He who re-  
 ceives whomsoever I shall send  
 receives me; and he that receives  
 me receives him who has sent me.  
 21 Having said these things, Jesus  
 was troubled in spirit, and testi-  
 fied and said, Verily, verily, I say  
 to you, that one of you shall de-  
 22 liver me up. The disciples there-  
 fore looked one on another, doubt-  
 23 ing of whom he spoke. But  
 there was at table one of his dis-  
 ciples, in the bosom of Jesus,  
 24 whom Jesus loved. Simon Peter  
 makes a sign therefore to him to  
 ask who it might be of whom he  
 25 spake.<sup>m</sup> But he leaning on the  
 breast of Jesus says to him, Lord,  
 26 who is it? Jesus answers, He<sup>n</sup>

<sup>f</sup> Literally 'goes.'

<sup>g</sup> ἐκεῖνος.

<sup>h</sup> λουόμενος, 'washing applied to the whole body'; νίπτειν, 'to wash hands or feet.'

<sup>i</sup> Many read 'save,' εἰ μὴ for ἤ.

<sup>j</sup> Or 'he took his garments, and hav- ing,' as some read.

<sup>k</sup> 'The apostle,' ἀπόστολος.

<sup>l</sup> ἀπ' ἄρτι, 'from this present time.' He

had not told them previously thus. ἄρτι, 'now,' is a point of time from or to which time is counted: νῦν the fact of existing time, as a present space or period: that which for God is always.

<sup>m</sup> <sup>n</sup> <sup>o</sup> reads as T. R. So A, D, Syr., Verc.: but Corb., Brix., Colb., of Lat., Vul., as B, C, L, &c., that is 'Peter therefore makes a sign to him (τοῦτω) and says to him, Say who it is of whom he speaks.'

it is to whom I, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas [the son] of Simon, Iscariote. And, after the morsel, then entered Satan into him.<sup>n</sup> Jesus therefore says to him, What thou doest, do quickly. But none of those at table knew why he said this to him; but some supposed because Judas had the bag that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. Having therefore received the morsel, he<sup>o</sup> went out immediately; and it was night.

When therefore he was gone out Jesus saith, Now is<sup>p</sup> the Son of man glorified, and God is<sup>p</sup> glorified in him. If God be<sup>p</sup> glorified in him, God also shall glorify him in himself, and shall glorify him immediately. Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come, I say to you also now. A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are disciples of mine, if ye have love amongst yourselves. Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after. Peter says to him, Lord, why can-

not I follow thee now? I will lay down my life for thee. Jesus answers,<sup>q</sup> Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

XIV. Let not your heart be troubled; ye believe on God, believe also on me. In my Father's house there are many abodes, were it not so, I had told you, for<sup>r</sup> I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and will receive you to myself, that where I am ye also may be. And ye know where I go, and ye know the way.<sup>s</sup> Thomas says to him, Lord, we know not where thou goest, and how can we know the way? Jesus saith to him, I am the way, and the truth, and the life. No one comes to the Father unless by me. If ye had known me ye would have known also my Father, and henceforth ye know him and have seen him. Philip says to him, Lord, shew us the Father and it suffices us. Jesus saith to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works. Believe me that I [am] in the Father and the Fa-

<sup>n</sup> ἐκείνον.

<sup>o</sup> ἐκεῖνος.

<sup>p</sup> Literally 'has been.' ἔδοξάσθη.

<sup>q</sup> T. R. reads 'answered him.'

<sup>r</sup> T. R. omits 'for.'

<sup>s</sup> Many read 'and ye know the way whither I go.'

ther in me; but if not, believe me for the works' sake themselves.

<sup>12</sup> Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the<sup>t</sup> Father. And whatsoever ye shall ask<sup>u</sup> in my name this will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will beg<sup>u</sup> the Father, and he will give you another Comforter<sup>v</sup> that he may be<sup>w</sup> with you for ever, the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but<sup>x</sup> ye know him, for he abides with you, and shall be in you. I will not leave you orphans, I am coming to you. Yet a little and the world sees me no longer, but ye see me: because I live ye also shall live. In that day ye shall know that I [am] in my Father, and ye in me, and I in you. He that has my commandments and keeps them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him. Judas, not the Iscariote, says to him, Lord, how is it that thou wilt

manifest thyself to us and not to the world? Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the Father who has sent me. These things I have said to you, abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in my name, *he*<sup>y</sup> shall teach you all things, and will bring to your remembrance all the things which I have said to you. I leave peace with you; I give *my* peace to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it fear. Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that<sup>z</sup> I go to the Father, for my Father is greater than I. And now I have told you before it comes to pass, that when it shall have come to pass ye may believe. I will no longer speak much with you, for the ruler of the<sup>a</sup> world comes, and in me he has nothing; but that the world may know that I love the Father,

<sup>t</sup> T. R. reads 'my.'

<sup>u</sup> It is to be remarked here, as noticed by others, that two words are used for asking or demanding, *αἰτέω* and *ἐρωτάω*; the latter familiar, the former supplicatory. The former is never used of Christ with the Father, save by Martha as to God, which confirms this view of the word. Both words are used of the disciples with Christ; only the former of the disciples with the Father. Here *ἐρωτάω*.

<sup>v</sup> I have used the word 'Comforter' for want of a better. It is one who carries

on the cause of any one and helps them. This Christ did on earth; this (1 John ii) he does now in heaven, and the Holy Ghost on earth: 'manages our cause, our affairs, for us.' If 'solicitor' were not too common, it just answers the sense.

<sup>w</sup> T. R. reads 'remain,' with many copies.

<sup>x</sup> Some omit 'but.'

<sup>y</sup> *ἐκεῖνος*.

<sup>z</sup> T. R. adds *εἶπον*, 'I said.'

<sup>a</sup> T. R. reads 'this.'



and as the Father has commanded me, thus I do. Rise up, let us go hence.

XV. I am the true vine, and my Father is the husbandman. [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth more fruit. Ye are already clean by reason of the word which I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me. I am the vine, ye are the branches. He that abides in me and I in him, *he*<sup>z</sup> bears much fruit; for without me ye can do nothing. Unless any one abide in me, he is cast out as the branch, and is dried up; and they gather them and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you. In this is my Father glorified that<sup>a</sup> ye bear much fruit, and ye shall become disciples of mine.

9 As the Father hath loved me I also have loved you: abide in my love. If ye shall keep my commandments ye shall abide in my love, as I have kept my Father's commandments and abide in his love. I have spoken these things to you that my joy may be<sup>b</sup> in you, and your joy be full. This is

my commandment, that ye love one another, as I have loved you.

13 No one has greater love than this, that one should lay down his life for his friends. Ye are my friends if ye practise whatever I command you. I call you no longer bondsmen, for the bondsman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you. Ye have not chosen me, but I have chosen you, and have set you that ye should go and that ye should bear fruit, and that your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you. These things I command you, that ye love one another. If the world hate you, know<sup>c</sup> that it has hated me before you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates you. Remember the word which I said unto you, The bondsman is not greater than his master. If they have persecuted me they will also persecute you; if they have kept my word they will keep also yours. But they will do all these things to you on account of my name, because they have not known him that has sent me. If I had not come and spoken to them they had not had sin; but now they have no excuse for their

fied, and they become disciples of *his*.

<sup>b</sup> T. R. reads 'abide,' with *α*, Syr., and others.

<sup>c</sup> Or 'ye know.'

<sup>z</sup> οὗτος.

<sup>a</sup> 'In this' refers to what follows: no one, I think, can be familiar with John's writings and doubt it. He uses *ἵνα* habitually for *ὅτι*. Thus the *Father* is glori-

<sup>23</sup> sin. He that hates me hates also  
<sup>24</sup> my Father. If I had not done  
among them the works which no  
other one has done, they had not  
had sin; but now they have both  
seen and hated both me and my  
<sup>25</sup> Father. But that the word writ-  
ten in their law might be fulfilled,  
They hated me without a cause.<sup>d</sup>  
<sup>26</sup> But when the Comforter is come,  
whom I<sup>e</sup> will send to you from the  
Father, the Spirit of truth who  
goes forth from with the Father,  
he shall bear witness concerning  
<sup>27</sup> me; and ye<sup>e</sup> too bear witness, be-  
cause ye are with me from [the]  
beginning.

XVI. These things I have spoken  
unto you that ye may not be of-  
<sup>2</sup> fended.<sup>e</sup> They shall put you out of  
the synagogues; but the hour is  
coming that every one who kills  
you will think to render service to  
<sup>3</sup> God; and these things they will  
do<sup>f</sup> because they have not known  
<sup>4</sup> the Father nor me. But I have  
said these things to you, that  
when the<sup>g</sup> hour shall have come  
ye may remember them, that I<sup>e</sup>  
have said [them] unto you. But I  
did not say these things unto you  
from [the] beginning, because I was  
<sup>5</sup> with you. But now I go to him  
that has sent me, and none of you  
demands<sup>h</sup> of me, Where goest  
<sup>6</sup> thou? But because I<sup>e</sup> have said

these things to you, sorrow has  
<sup>7</sup> filled your heart. But I<sup>e</sup> say the  
truth to you, It is profitable for  
you that I<sup>e</sup> go away; for if I do  
not go away the Comforter will  
not come to you; but if I go I  
<sup>8</sup> will send him to you. And having  
come, he<sup>i</sup> will bring demonstra-  
tion<sup>j</sup> to the world, of sin, of right-  
<sup>9</sup> eousness, and of judgment: of sin,  
because they do not believe on me;  
<sup>10</sup> of righteousness, because I go a-  
way to my<sup>k</sup> Father, and ye behold  
<sup>11</sup> me no longer; of judgment, be-  
cause the ruler of this world is  
<sup>12</sup> judged. I have yet many things  
to say to you, but ye cannot bear  
<sup>13</sup> them now. But when he is come,  
the Spirit of truth, he shall guide  
you into all the truth; for he  
shall not speak from himself; but  
whatever he shall hear he shall  
speak; and he will announce<sup>l</sup> to  
<sup>14</sup> you what is coming. He<sup>i</sup> shall  
glorify me, for he shall receive of  
mine and shall announce<sup>l</sup> it to  
<sup>15</sup> you. All things that the Father  
has are mine; on account of this  
I have said that he receives<sup>m</sup> of  
mine and shall announce<sup>l</sup> [it] to  
<sup>16</sup> you. A little [while] and ye do  
not behold me; and again a little  
[while] and ye shall see me, [be-  
cause I<sup>e</sup> go away to the Father.]<sup>n</sup>  
<sup>17</sup> [Some] of his disciples therefore  
said to one another, What is this

<sup>d</sup> δωρεάν, 'gratuitously,' 'freely,' 'for nothing.'

<sup>e</sup> σκανδαλισθήτε.

<sup>f</sup> T. R. adds 'to you.'

<sup>g</sup> Perhaps we should read 'their hour,' with κ, A, B.

<sup>h</sup> ἐρωτάω.

<sup>i</sup> ἐκεῖνος.

<sup>j</sup> ἐλέγξει. 'Convince' supposes effect in the person convinced; 'convict' would not do for righteousness or judgment: I have said 'bring demonstration,' though

it supposes the action of the Spirit when come too much; but I use it in the sense that his presence and all he does affords this demonstration.

<sup>k</sup> Some read 'the.'

<sup>l</sup> ἀναγγελεῖ has the sense of 'reporting,' 'bringing back a report.' Here I conceive because it is a message brought from another.

<sup>m</sup> T. R. reads 'shall receive.'

<sup>n</sup> These words are doubtful.

he says to us, A little [while] and ye do not behold me; and again a little [while] and ye shall see me, and because I<sup>c</sup> go away to the  
<sup>18</sup> Father? They said therefore, What is this which he says [of] the little [while]? We do not  
<sup>19</sup> know [of] what he speaks. Jesus knew therefore that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I<sup>c</sup> said, A little while and ye do not behold me; and again a little [while] and ye  
<sup>20</sup> shall see me? Verily, verily, I say to you, that ye shall weep and lament, ye, but the world shall rejoice; but ye<sup>a</sup> will be grieved, but your<sup>o</sup> grief shall be turned to  
<sup>21</sup> joy. A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers [her] trouble, on account of the joy that a man has been  
<sup>22</sup> born into the world. And ye<sup>c</sup> now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes  
<sup>23</sup> from you. And in that day ye shall demand<sup>p</sup> nothing of me: verily, verily, I say to you, Whatsoever ye shall ask<sup>q</sup> the Father in my name, he will give you.<sup>r</sup>  
<sup>24</sup> Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.  
<sup>25</sup> These things I have spoken to you

in allegories: <sup>s</sup> the hour is coming that I will no longer speak to you in allegories, but will declare<sup>t</sup> to you openly concerning the Father.  
<sup>26</sup> In that day ye shall ask<sup>q</sup> in my name; and I say not to you that I will demand<sup>p</sup> of the Father for  
<sup>27</sup> you, for the Father himself has affection<sup>u</sup> for you, because ye<sup>c</sup> have had affection<sup>u</sup> for me, and have believed that I<sup>c</sup> came out  
<sup>28</sup> from<sup>v</sup> God. I came out from<sup>w</sup> the Father and have come into the world; again, I leave the world  
<sup>29</sup> and go to the Father. His disciples say to him,<sup>x</sup> Lo, now thou speakest openly and utterest no  
<sup>30</sup> allegory. Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that  
<sup>31</sup> thou art come from<sup>y</sup> God. Jesus answered them, Do ye now be-  
<sup>32</sup> lieve? Behold, the hour is coming, and has<sup>z</sup> come, that ye shall be scattered, each to his own, and shall leave me alone; and [yet] I  
<sup>33</sup> am not alone, for the Father is with me. These things have I spoken to you that in me ye might have peace. In the world ye have<sup>m</sup> tribulation; but be of good courage: I<sup>c</sup> have overcome the world.

XVII. These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy

<sup>a</sup> Or 'ye indeed,' δέ.

<sup>o</sup> 'But your,' ἀλλά.

<sup>p</sup> ἐρωτάω.

<sup>q</sup> αἰτέω.

<sup>r</sup> Or 'he will give you in my name.'

<sup>s</sup> T. R. adds 'but.'

<sup>t</sup> This is also ἀναγγελῶ in T. R., but the preferable reading is ἀπαγγελῶ: the sense is the same. See verse 13.

<sup>u</sup> φιλέω.

<sup>v</sup> παρά.

<sup>w</sup> Many read ἐκ. παρά has the sense of 'from with.'

<sup>x</sup> Some omit 'to him.'

<sup>y</sup> ἀπό.

<sup>z</sup> T. R. adds 'now.'

<sup>m</sup> T. R. reads 'shall have.' B has ἔχετε. The old versions have the future.

2 Son<sup>a</sup> may glorify thee; as thou hast given him authority<sup>b</sup> over all flesh, that [as to] all that thou hast given to him, he should give<sup>3</sup> them life eternal. And this is the<sup>c</sup> eternal life, that they should know thee, the only true God, and Jesus<sup>4</sup> Christ whom thou hast sent. I have glorified *thee* on the earth, [I have]<sup>d</sup> completed the work which thou gavest me that I should do<sup>5</sup> [it]; and now glorify *me*, *thou* Father, along with<sup>e</sup> thyself, with the glory which I had along with<sup>e</sup> thee before the world was. I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me, and they have kept thy word. Now they have known that all things that thou<sup>8</sup> hast given me are of thee; for the words<sup>f</sup> which thou hast given me I have given them, and they have received [them], and have known truly that I came out from thee, and have believed that thou sentest me. I demand concerning them; I do not demand concerning the world, but concerning those whom thou hast given me, for they are thine, (and all that is mine is thine, and all that is thine mine,) and I am glorified in them.<sup>11</sup> And I am no longer in the world, and these are in the world, and I

<sup>a</sup> T. R. adds 'also.'

<sup>b</sup> ἐξουσίαν. See note to chap. x. 18.

<sup>c</sup> I add the article (as in Greek), because it throws the emphasis on 'eternal.'

<sup>d</sup> Many copies read 'having.'

<sup>e</sup> παρὰ σεαυτῶ... σοί, 'along with' as to presence and place.

<sup>f</sup> ῥήματα, the divine communications.

<sup>g</sup> T. R. reads 'keep in thine own name those whom thou hast given me.' It may perhaps be translated 'in which;' but I prefer the text. A question has been

come to thee. Holy Father, keep them in thy name which thou hast given me,<sup>g</sup> that they may be one<sup>12</sup> as we.' When I was with them<sup>h</sup> I kept them in thy name; those thou hast given me I have guarded, and not one of them has perished, but the son of perdition,<sup>i</sup> that the<sup>13</sup> scripture might be fulfilled. And now I come to thee. And these things I speak in the world that they may have my joy fulfilled<sup>14</sup> in them. I have given them thy word,<sup>j</sup> and the world has hated them, because they are not of the world, as I am not of the<sup>15</sup> world. I do not demand that thou shouldst take them out of the world, but that thou shouldst keep<sup>16</sup> them out of the evil. They are not of the world, as I am not of<sup>17</sup> the world. Sanctify them by the<sup>k</sup> truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the<sup>19</sup> world; and I sanctify myself for them, that they<sup>l</sup> also may be sanctified by<sup>m</sup> truth. And I do not demand for these only, but also for those who<sup>n</sup> believe on me<sup>21</sup> through their word; that they may be all one, as thou Father [art] in me, and I in thee, that they also may be [one] in us, that the world may believe that thou<sup>22</sup> hast sent me. And the glory

raised, if 'that they may be one' depends on 'keep them,' or on 'given me.'

<sup>h</sup> T. R. adds 'in the world.'

<sup>i</sup> 'Perishing' and 'perdition' are the verb and noun of the same root in Greek, refer one to another, and then what Judas belonged to.

<sup>j</sup> λόγον: the word of God in testimony.

<sup>k</sup> T. R. reads 'thy.'

<sup>l</sup> αὐτοί.

<sup>m</sup> Or 'in.'

<sup>n</sup> T. R. reads 'shall believe.'

which thou hast given me I have given them, that they may be one,  
 23 as we are one; I in them and thou in me, that they may be perfected into one, and<sup>o</sup> that the world may know that thou hast sent me, and that thou hast loved  
 24 them as thou hast loved me. Father, [as to] those whom thou hast given me, I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before [the] founda-  
 25 tion of [the] world. Righteous Father,<sup>p</sup>—and the world has not known thee, but I have known thee, and these have known that  
 26 thou hast sent me. And I have made known to them thy name, and will make [it] known; that the love with which thou hast loved me may be in them and I in them. (XVIII.) Jesus having said these things, went out with his disciples beyond the torrent Cedron, where  
 2 was a garden, into which he entered, he<sup>q</sup> and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there in company with his  
 3 disciples. Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns, and torches,  
 4 and weapons. Jesus therefore, knowing all things that were coming upon him, went forth and said  
 5 to them, Whom seek ye? They answered him, Jesus the Naza-

raean. Jesus saith to them, I am he. And Judas also, who delivered him up, stood with  
 6 them. When therefore he said to them, I am he, they went away backward and fell to the ground.  
 7 He demanded of them therefore again, Whom seek ye? And they  
 8 said, Jesus the Nazaraean. Jesus answered, I told you that I am he. If therefore ye seek me, let  
 9 these go away; that the word might be fulfilled which he spake, As to those which thou hast given me, I have not lost one of them.  
 10 Simon Peter therefore, having a sword, drew it, and smote the bondsman of the high priest, and cut off his right ear; and the bondsman's name was Malchus.  
 11 Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it?  
 12 The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him;  
 13 and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest  
 14 that year. But it was Caiaphas who counselled the Jews that it was better that one man should  
 15 perish<sup>a</sup> for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace  
 16 of the high priest, but Peter stood at the door without. The other

same.

<sup>p</sup> Or 'the world: righteous Father!—and,' &c.

<sup>q</sup> αὐτός.

<sup>r</sup> T. R. reads 'thy sword.'

<sup>a</sup> Many read 'die.'

<sup>o</sup> 'And' is doubtful here, but many copies have it. <sup>s</sup> has it without 'that' as Vul., and some Latin copies. I notice it because if 'and' be left out, 'that the world' depends on the clause immediately preceding. In result the sense is the



disciple therefore, who was known to the high priest, went out and spoke to the portress and brought<sup>17</sup> in Peter. The maid therefore, who [was] portress, says to Peter, Art thou also of the disciples of this man? He<sup>t</sup> says, I am not.<sup>18</sup> But the bondsmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself. The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in the synagogue and in the temple, where all the Jews<sup>u</sup> come together, and in secret<sup>21</sup> I have said nothing. Why demandest thou of me? Demand of those who have heard, what I have said to them; behold, they know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?<sup>24</sup> Annas, then, had sent him bound to Caiaphas the high priest.<sup>25</sup> But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He<sup>t</sup> denied, and<sup>26</sup> said, I am not. One of the bondsmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee<sup>27</sup> in the garden with him? Peter

denied therefore again, and immediately a cock crew.

<sup>28</sup> They lead therefore Jesus from Caiaphas to the prætorium; and it was early morn. And they entered not into the prætorium, that they might not be defiled, but<sup>v</sup> eat the passover. Pilate therefore went out to them and said, What accusation do ye bring<sup>30</sup> against this man? They answered and said to him, If this [man] were not an evildoer we should not have delivered him up to thee.<sup>31</sup> Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put any one to death; that the word of Jesus might be fulfilled which he spake signifying<sup>33</sup> what death he should die. Pilate therefore entered again into the prætorium and called Jesus, and said to him, Thou art the king of the Jews? Jesus answered him, Dost thou say this of thyself, or have others said it to thee concerning me? Pilate answered,<sup>35</sup> Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from<sup>37</sup> hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I am a king. I have been born for this, and for this I

<sup>t</sup> ἐκεῖνος.

<sup>u</sup> T. R. reads 'the Jews always.'

<sup>v</sup> T. R. adds ἵνα.

have come into the world, that I might bear witness to the truth. Every one that is of the truth<sup>33</sup> hears my voice. Pilate says to him, What is truth? And having said this he went out again to the Jews, and saith to them, I find no fault whatever in him.<sup>30</sup> But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the<sup>40</sup> Jews? They cried therefore again, all saying, Not this [man], but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took

<sup>2</sup> Jesus and scourged [him]. And the soldiers having plaited a crown of thorns put [it] on his head, and put a purple robe on him, and<sup>3</sup> came to him and<sup>w</sup> said, Hail, king of the Jews! and gave him<sup>4</sup> blows on the face. And<sup>x</sup> Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find no fault<sup>5</sup> in him whatever. Jesus therefore went out wearing the crown of thorn and the purple robe, and he says to them, Behold the man!<sup>6</sup> When therefore the chief priests and the officers saw him they cried out, saying, Crucify, crucify [him]. Pilate says to them, Take him ye and crucify [him], for I find no<sup>7</sup> fault in him. The Jews answered him, We have a law, and according to our law he ought to die, because he made himself Son of God.

<sup>8</sup> When Pilate therefore heard this word, he was the rather afraid,<sup>9</sup> and went into the prætorium again and says to Jesus, Whence art thou? But Jesus gave him no<sup>10</sup> answer. Pilate therefore says to him, Speakest thou not to me? Dost thou not know that I have authority to release<sup>y</sup> thee and have authority to crucify thee?<sup>11</sup> Jesus answered,<sup>z</sup> Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has<sup>12</sup> the greater sin. From this time Pilate sought to release him; but the Jews cried out, saying, If thou releasest this [man] thou art not a friend of Cæsar. Every one making himself a king speaks<sup>13</sup> against Cæsar. Pilate therefore, having heard these words,<sup>a</sup> led Jesus out and sat down upon [the]<sup>b</sup> judgment seat, at a place called Pavement, but in Hebrew Gabbatha; (it was [the] preparation of the passover; it was<sup>c</sup> about the sixth hour;) and he says to the Jews,<sup>15</sup> Behold your king! But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We<sup>16</sup> have no king but Cæsar. Then he delivered him up to them, that he might be crucified; and they took Jesus and led him away.<sup>17</sup> And he went out bearing his cross, to the place called [place] of a

cify.'

<sup>z</sup> Many add 'him.'

<sup>a</sup> T. R. reads 'this word.'

<sup>b</sup> T. R. has 'the' in text.

<sup>c</sup> T. R. reads 'and.'

<sup>w</sup> T. R. omits 'came to him and.'

<sup>x</sup> I have ventured to read 'and' instead of 'therefore' here, with  $\alpha$ , A, B; C is wanting here; D omits 'therefore,' but has not 'and.'

<sup>y</sup> T. R. transposes 'release' and 'crucify.'

skull, which is in Hebrew called  
 18 Golgotha; where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle.  
 19 And Pilate wrote a title and put it on the cross. But there was written, Jesus the Nazaraean, the king  
 20 of the Jews. This title therefore many of the Jews read, for the place where Jesus was crucified was near the city;<sup>d</sup> and it was written in Hebrew, Greek,<sup>e</sup> Latin.  
 21 The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that *he* said, I am the king of the  
 22 Jews. Pilate answered, What I  
 23 have written I have written. The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the vest; but the vest was seamless, woven through  
 24 the whole from the top. They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says, They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.  
 25 And by the cross of Jesus stood his mother, and the sister of his mother, Mary the wife of Clopas,  
 26 and Mary of Magdala. Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother, Woman,

27 behold thy Son. Then he saith unto the disciple, Behold thy mother. And from that hour the disciple  
 28 took her to his own [home]. After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, saith,  
 29 I thirst. There was a vessel therefore there full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it,<sup>f</sup> they put it up to his mouth.  
 30 When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head he de-  
 31 livered up his<sup>g</sup> spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath, for it was [the] preparation, (for<sup>g</sup> the day of that sabbath was a great [day],) demanded of Pilate that their legs might be  
 32 broken and they taken away. The soldiers therefore came and broke the legs of the first and of the other that had been crucified with  
 33 him; but coming to Jesus, when they saw that he was already dead,  
 34 they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.  
 35 And he who saw it bears<sup>h</sup> witness, and his witness is true, and he<sup>i</sup> knows that he says true that ye<sup>j</sup>  
 36 also<sup>j</sup> may believe. For these things took place that the scripture might be fulfilled, Not a  
 37 bone of him shall be broken. And again another scripture says,

<sup>d</sup> Or 'the place of the city where Jesus was crucified was near.'

<sup>e</sup> Some put 'Latin' before 'Greek.'

<sup>f</sup> περιθέντες ὑσσώπῳ, probably 'binding it to hyssop.'

<sup>g</sup> T. R. reads 'for that sabbath day was

great.'

<sup>h</sup> Both verbs are in the perfect, expressing what was present to the mind of the writer.

<sup>i</sup> ἐκεῖνος.

<sup>j</sup> T. R. omits 'also.'

They shall look on him whom they pierced.

38 And after these things Joseph of Arimathea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the 39 body of Jesus. And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about a hun- 40 dred pounds weight. They took therefore the body of Jesus and bound it up in linen with spices, as it is the custom with the Jews to prepare for burial.<sup>j</sup>

41 But there was in the place where he had been crucified a garden, and in the garden a new tomb in which 42 no one had ever been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus. (XX.) And on the first day of the week Mary of Magdala comes, in early morn, to the tomb, while it was still dark, and sees the stone 2 taken away from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have 3 laid him. Peter therefore went forth and the other disciple, and 4 came to the tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came first to the sepulchre,

5 and stooping down he sees the linen cloths lying; he did not how- 6 ever go in. Simon Peter therefore comes, following him, and entered into the tomb, and sees 7 the linen cloths lying, and the handkerchief which was upon his head not lying with the linen cloths, but folded up in a distinct 8 place by itself. Then entered in therefore the other disciple also who came first to the tomb, and 9 he saw and believed; for they had not yet known the scripture, that he must rise from among [the] 10 dead. The disciples therefore went away again to their own 11 [home.] But Mary stood at the tomb weeping without. As therefore she wept, she stooped down 12 into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had 13 lain. And they<sup>k</sup> say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid 14 him. <sup>l</sup> Having said these things she turned backward and beholds Jesus standing [there], and knew 15 not that it was<sup>m</sup> Jesus. Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She supposing that it was<sup>m</sup> the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I 10 will take him away. Jesus says to her, Mary. She, turning round, says to him in Hebrew,<sup>n</sup> Rab-

<sup>j</sup> See note to chap. xii. 7.

<sup>k</sup> ἐκεῖνοι.

<sup>l</sup> T. R. adds 'and.'

<sup>m</sup> Literally 'is.'

<sup>n</sup> T. R. omits 'in Hebrew.'

<sup>17</sup> boni, which means Teacher. Jesus saith to her, Touch me not, for I have not yet ascended to my<sup>o</sup> Father; but go to my brethren and say to them, I ascend to my Father and your Father, and to my<sup>18</sup> God and your God. Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and that he had said these<sup>19</sup> things to her. When it was evening on that day, [which was] the first day of the week, and the doors shut where the disciples were,<sup>p</sup> through fear of the Jews, Jesus came and stood in the midst and saith to them,<sup>20</sup> Peace [be] to you. And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the<sup>21</sup> Lord. Jesus said therefore again to them, Peace [be] to you: as my Father sent me forth, I<sup>r</sup> also send<sup>22</sup> you. And having said this he breathed into [them], and saith to them, Receive [the] Holy Spirit: <sup>23</sup> whosoever sins ye remit, they are remitted to them; whosoever sins ye retain, they are retained.<sup>24</sup> But Thomas, one of the twelve, called Didymus,<sup>q</sup> was not with<sup>25</sup> them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into<sup>26</sup> his side, I will not believe. And

eight days after his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst<sup>27</sup> and said, Peace [be] to you. Then he says to Thomas, Bring thy finger here, and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but<sup>28</sup> believing. <sup>r</sup>Thomas answered and said to him, My Lord and my God.<sup>29</sup> Jesus saith to him, Because thou hast seen me<sup>s</sup> thou hast believed: blessed they who have not seen and have believed.<sup>30</sup> Many other signs therefore also Jesus did before his disciples, which are not written in this book;<sup>31</sup> but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

XXI. After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested himself thus.

<sup>2</sup> There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.<sup>3</sup> Simon Peter says to them, I go to fish. They say to him, We<sup>r</sup> also come with thee. They went forth and went on board,<sup>t</sup> and that<sup>4</sup> night took nothing. And early morn already breaking,<sup>u</sup> Jesus stood on the shore; the disciples however did not know that it was<sup>v</sup> Jesus. Jesus therefore says to

<sup>o</sup> Many omit 'my,' reading 'the Father.'

<sup>p</sup> T. R. adds 'gathered.'

<sup>q</sup> Or 'twin.'

<sup>r</sup> T. R. adds 'and.'

<sup>s</sup> T. R. adds 'Thomas.'

<sup>t</sup> T. R. adds 'immediately.'

<sup>u</sup> *γενομένης*. T. R. reads *γενομένης*, 'being come.'

<sup>v</sup> Literally 'is.'



them, Children, have ye anything to eat? They answered him, No.  
<sup>6</sup> And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it,  
<sup>7</sup> from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the  
<sup>8</sup> sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits,  
<sup>9</sup> dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread.  
<sup>10</sup> Jesus says to them, Bring of the fishes which ye have now taken.  
<sup>11</sup> Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many,  
<sup>12</sup> the net was not rent. Jesus saith to them, Come and dine. But none of the disciples dared inquire of him, Who art thou?  
<sup>13</sup> knowing it was<sup>v</sup> the Lord. Jesus<sup>w</sup> comes and takes the bread and gives it to them, and the  
<sup>14</sup> fish in like manner. This is already the third time that Jesus had been manifested to the<sup>x</sup> disciples, being risen from among  
<sup>15</sup> [the] dead. When therefore they had dined, Jesus says to Simon Peter, Simon, son of Jonas,<sup>y</sup> lovest

thou me more than these? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to him, Feed my  
<sup>10</sup> lambs. He says to him again the second time, Simon, son of Jonas,<sup>y</sup> lovest thou me? He says to him, Yea, Lord; thou knowest that I am attached to thee. He says to  
<sup>17</sup> him, Shepherd my sheep. He says to him the third time, Simon, son of Jonas,<sup>y</sup> art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest<sup>z</sup> all things; thou knowest<sup>a</sup> that I am attached to thee. Jesus says  
<sup>18</sup> to him, Feed my sheep. Verily, verily, I say to thee, When thou wast young thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou  
<sup>19</sup> dost not desire. But he said this signifying by what death he should glorify God. And having said this, he saith to him, Follow me.  
<sup>20</sup> <sup>b</sup> Peter turning round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers thee up? Peter<sup>c</sup> seeing him, says to Jesus, Lord, and what [of] this man? Jesus saith to him, If I will that he abide until I come, what is that to thee? Follow thou me. This  
<sup>23</sup> word therefore went out among

<sup>v</sup> Literally 'is.'

<sup>w</sup> T. R. adds 'therefore.'

<sup>x</sup> T. R. reads 'his.'

<sup>y</sup> Many read here 'Ιωάννου, or 'Ιωάνου, for 'Ιωάν.

<sup>z</sup> Conscious knowledge, οἶδας.

<sup>a</sup> Objective knowledge, γινώσκεις.

<sup>b</sup> T. R. adds 'but.'

<sup>c</sup> Many add 'then' or 'therefore,' οὖν.

the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide till I come, <sup>24</sup> what is that to thee? This is the disciple who bears witness concerning these things, and who has written these things; and we know

<sup>25</sup> that his witness is true. And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.<sup>d</sup>

<sup>d</sup> T. R. adds 'Amen.'

## ACTS OF THE APOSTLES.

I COMPOSED the first discourse, O Theophilus, concerning all things which Jesus began both to do and <sup>2</sup> to teach, until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, <sup>3</sup> he was taken up;<sup>a</sup> to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of <sup>4</sup> God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of <sup>5</sup> me. For John indeed baptized with water, but ye shall be baptized with the Holy Spirit after <sup>6</sup> now not many days. They therefore, being come together, asked him, saying, Lord, is it at this time that thou restorest the kingdom<sup>b</sup> to Israel? And he said to

<sup>7</sup> them, It is not yours to know times and seasons, which the Father has placed in his own <sup>8</sup> authority;<sup>c</sup> but ye will receive<sup>d</sup> power, the Holy Spirit having come upon you, and ye shall be my<sup>e</sup> witnesses both in Jerusalem and in all Judæa and Samaria, <sup>9</sup> and to the end of the earth.<sup>f</sup> And having said these things he was taken up, they beholding him, and a cloud received him out of their sight.<sup>g</sup>

<sup>10</sup> And as they were gazing into heaven, as he was going, lo, also two men stood by them in white <sup>11</sup> clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus, who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld <sup>12</sup> him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of

<sup>a</sup> λαμβάνω has the sense of taking (more active) or receiving; but in general in the New Testament, ἀναλαμβάνω has the more active sense; always, unless Mark xvi. 19, 1 Tim. iii. 16, and this chapter, in all which it speaks of the ascension, where its force is 'taken up'; δέχομαι is more passive reception.

<sup>b</sup> Compare Josephus, Ant. xiv. 13, 10: the same phrase exactly.

<sup>c</sup> The word 'authority' does not please me as English here; but it is important to distinguish it from 'power' in what follows: ἐξουσία is 'a right,' 'an authority' one possesses.

<sup>d</sup> Here λαμβάνω has a simple passive sense.

<sup>e</sup> T. R. reads 'to me.'

<sup>f</sup> Or 'land.' See chap. xiii. 47.

<sup>g</sup> Literally 'eyes.'

## ACTS I, II.

Olives, which is near Jerusalem, a  
<sup>13</sup> sabbath day's journey off. And  
 when they were come into [the  
 city], they went up to the upper  
 chamber where were staying both  
 Peter, and John, and James, and  
 Andrew, Philip and Thomas, Bar-  
 tholomew and Matthew, James son  
 of Alphæus, and Simon the zealot,  
 and Jude [the brother] of James.  
<sup>14</sup> These gave themselves all with  
 one accord to continual prayer,<sup>g</sup>  
 with [several] women, and Mary  
 the mother of Jesus, and with his  
<sup>15</sup> brethren. And in those days  
 Peter, standing up in the midst  
 of the disciples,<sup>h</sup> said, (the crowd  
 of names [who were] together  
 [was] about a hundred and  
<sup>16</sup> twenty,) Brethren,<sup>i</sup> it was neces-  
 sary that the scripture should  
 have been fulfilled which the Holy  
 Spirit spoke before, by the mouth  
 of David, concerning Judas, who  
 became guide to those who took  
<sup>17</sup> Jesus; for he was numbered  
 amongst<sup>j</sup> us, and had received a  
<sup>18</sup> part in this service. (This [man]  
 then indeed got<sup>k</sup> a field with  
 [the]<sup>l</sup> reward of iniquity, and,  
 having fallen down headlong, burst  
 in the midst, and all his bowels  
<sup>19</sup> gushed out. And it was known  
 to all the dwellers of Jerusalem,  
 so that that field was called in  
 their own<sup>m</sup> dialect Aceldama; that

<sup>20</sup> is, field of blood.) For it is  
 written in [the] book of Psalms,  
 Let his homestead become deso-  
 late, and let there be no dweller  
 in it; and, Let another take his  
<sup>21</sup> overseership. It is necessary  
 therefore that of the men who  
 have assembled with us all [the]  
 time in which<sup>n</sup> the Lord Jesus  
 came in and went out<sup>o</sup> among us,  
<sup>22</sup> beginning from the baptism of  
 John, until the day in which he  
 was taken up from us, one of  
 these should be a witness with us  
<sup>23</sup> of his resurrection. And they  
 appointed two, Joseph who was  
 called Barsabas, who had been  
 surnamed Justus, and Matthias.  
<sup>24</sup> And they prayed, and said, Thou,  
 Lord, knower of the hearts of all,  
 shew which one of these two thou  
<sup>25</sup> hast chosen, to receive the lot of  
 this service and apostleship, from  
 which Judas transgressing fell to  
<sup>26</sup> go to his own place. And they  
 gave lots on them,<sup>p</sup> and the lot fell  
 on Matthias, and he was numbered  
 with the eleven apostles.

II. And when the day of Pente-  
 cost was now accomplishing,<sup>q</sup> they  
 were all together in one place.<sup>r</sup>  
<sup>2</sup> And there came suddenly a sound  
 out of heaven as of a violent im-  
 petuous blowing,<sup>s</sup> and filled all  
 the house where they were sit-  
<sup>3</sup> ting. And there appeared to them

<sup>g</sup> T R. adds *καὶ τῇ δεήσει*, 'and supplication.'

<sup>h</sup> Many read 'brethren.'

<sup>i</sup> In Greek, 'men brethren.' This is a Hebraism, and means no more than 'brethren.' In some cases it misleads, as in 'men, brethren, and fathers,' as if there were three classes, whereas it is no more than 'ye men who are brethren and fathers.'

<sup>j</sup> T. R. reads 'with us.'

<sup>k</sup> Used for 'having' by whatever means.

See Matt. x. 9, Luke xviii. 12.

<sup>l</sup> T. R. has *τοῦ*.

<sup>m</sup> Some omit 'own.'

<sup>n</sup> Or 'at every time that.'

<sup>o</sup> *ἐφ'*, referring properly only to 'came in.'

<sup>p</sup> T. R. reads 'their lots.'

<sup>q</sup> It was come and running its course of fulfilment as a feast.

<sup>r</sup> T. R. reads 'with one accord.'

<sup>s</sup> *πνοῆς* is not 'wind,' but they heard blowing, as of hard breathing, for which

parted tongues, as of fire, and they<sup>t</sup> sat upon each one of them.  
<sup>4</sup> And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit  
<sup>5</sup> gave to them to speak forth. Now there were dwelling at Jerusalem Jews, pious men, from every nation  
<sup>6</sup> of those under heaven. But the rumour of this having spread,<sup>u</sup> the multitude came together and were confounded, because each one heard them speaking in his  
<sup>7</sup> own dialect. And all were amazed and wondered, saying,<sup>v</sup> Behold, are not all these who are speaking  
<sup>8</sup> Galileans? and how do *we* hear them each in our own dialect in  
<sup>9</sup> which we have been born, Parthians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Judæa, and Cappadocia,  
<sup>10</sup> Pontus, and Asia, both Phrygia and Pamphylia, Egypt, and the parts of Libya which adjoins Cyrene, and the Romans sojourning [here], both Jews and prose-  
<sup>11</sup> lytes, Cretans and Arabians, we hear them speaking in our own tongues the great things of God?  
<sup>12</sup> And they were all amazed and in

it is also used. I do not like the word 'blast,' it is too sudden and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

<sup>t</sup> T. R. reads ἐκάθισέ τε, 'and it sat.'

<sup>u</sup> Or 'this voice having taken place.'

In spite of De Wette and Alford, I believe what is in the text to be the sense. Kuinoel, accepted by Bloomfield and others, takes it as the loud voice of the speakers. But this is not φωνῆς, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was—happened—at the place which brought the crowd there; that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those

perplexity, saying one to another,  
<sup>13</sup> What would this mean? But others mocking,<sup>w</sup> said, They are  
<sup>14</sup> full of new wine. But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judæa, and all ye inhabitants of Jerusalem, let this be known to you, and give heed  
<sup>15</sup> to my words: for these are not full of wine, as *ye* suppose, for it  
<sup>16</sup> is the third hour of the day; but this is that which was spoken by  
<sup>17</sup> the prophet Joel, And it shall be in the last days, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream with<sup>x</sup>  
<sup>18</sup> dreams; and yea, even upon my bondsmen and upon my bondswomen in those days will I pour out of my Spirit, and they shall  
<sup>19</sup> prophesy; and I will give wonders in the heaven above and signs on the earth below, blood, and fire,  
<sup>20</sup> and vapour of smoke. The sun shall be changed to darkness and the moon to blood before the great and gloriously appearing<sup>y</sup>

who came was hearing their own tongues. Alford says Gen. xlv. 16 and Jer. xxvii. (L.) 46 are no examples. Why not? The rumours of Jacob's coming spread to Pharaoh's house. Schleusner, who does not accept this sense, admits it as being right in Hebrew and S. ptaugint Greek.

<sup>v</sup> T. R. adds 'to one another.'

<sup>w</sup> διαχλευάζοντες, the reading of the best authorities and editors, is a stronger word than χλευάζοντες of T. R. Literally 'mocking.'

<sup>x</sup> T. R. reads 'shall dream dreams.' ἐνύπνια.

<sup>y</sup> ἐπιφανῆ, in Hebrew נִרְאָה, 'terrible, wonderful.' But ἐπιφανής, though used for 'illustrious,' 'glorious,' has in it the sense of 'manifestation, appearing, displaying itself.' Compare Tit. ii. 11, 13.

<sup>21</sup> day of [the]<sup>z</sup> Lord come. And it shall be that whoever shall call upon the name of [the] Lord shall <sup>22</sup> be saved. Men of Israel,<sup>a</sup> hear these words: Jesus the Nazarean, a man borne witness to<sup>b</sup> by God to you by works of power and wonders and signs, which God wrought by him in your midst, as <sup>23</sup> yourselves<sup>c</sup> know—him, given up by the determinate counsel and foreknowledge of God, ye,<sup>d</sup> by [the] hand of lawless [men],<sup>e</sup> have <sup>24</sup> crucified and slain. Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be <sup>25</sup> held by its power; for David says as to him, I foresaw the Lord continually before me, because he is at my right hand that I may <sup>26</sup> not be moved. Therefore has my heart rejoiced and my tongue exulted; yea, more,<sup>f</sup> my flesh also <sup>27</sup> shall dwell in hope, for thou wilt not leave my soul in hades, nor wilt thou give thy gracious<sup>g</sup> one <sup>28</sup> to see corruption. Thou hast made known to me [the] paths of life, thou wilt fill me with joy with thy <sup>29</sup> countenance. Brethren,<sup>h</sup> let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is

<sup>30</sup> amongst us unto this day. Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins<sup>i</sup> <sup>31</sup> to set upon his throne; he seeing [it] before spoke concerning the resurrection of the Christ,<sup>j</sup> that<sup>k</sup> neither has he been left in hades nor his flesh seen corruption. This <sup>32</sup> Jesus has God raised up, whereof all <sup>33</sup> we are witnesses. Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this <sup>34</sup> which ye<sup>l</sup> behold and hear. For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my <sup>35</sup> right hand until I have put thine enemies [to be] the footstool of <sup>36</sup> thy feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both<sup>m</sup> Lord and Christ.

<sup>37</sup> And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?<sup>n</sup> <sup>38</sup> And Peter said to them, Repent, and be baptized, each one of you, in the name of Jesus Christ, for remission of<sup>o</sup> sins, and ye will receive the gift of the Holy Spirit.

<sup>z</sup> Κύριος, without article for Jehovah.

<sup>a</sup> ἄνδρες Ἰσραηλῖται.

<sup>b</sup> ἀποδοδειγμένον, 'borne witness to, to you,' is not, I am aware, agreeable English; but 'approved,' in the modern use, at any rate, is not the sense; and 'among you' is feeble. The manifestation or demonstration was to the Jews. The witness was borne to them, objectively to Jesus as its subject.

<sup>c</sup> T. R. adds 'also.'

<sup>d</sup> T. R. adds λαβόντες, 'having taken.'

<sup>e</sup> T. R. reads 'with lawless hands.'

<sup>f</sup> ἔτι δὲ καί, Hebrew עַתָּא, which means 'and more also,' &c.

<sup>g</sup> Or 'holy.' But it is ὁσῖος and ὁσῖος not ἅγιος and ὁσῖος.

<sup>h</sup> See note to chap. i. 16.

<sup>i</sup> T. R. adds 'as concerning the flesh to raise up the Christ.'

<sup>j</sup> Or 'of Christ'

<sup>k</sup> T. R. adds 'his soul.'

<sup>l</sup> T. R. adds 'now.'

<sup>m</sup> T. R. omits 'both.'

<sup>n</sup> 'Men' omitted. See note chap. i. 16.

<sup>o</sup> Some add 'your.'



<sup>39</sup> For to you is the promise, and to your children, and to all who [are] afar off, as many as [the]  
<sup>40</sup> Lord our God may call. And with many other words he testified and exhorted,<sup>p</sup> saying, Be saved from  
<sup>41</sup> this perverse generation. Those then who had accepted<sup>q</sup> his word were baptized; and there were added that day about three thou-  
<sup>42</sup> sand souls. And they persevered in the teaching and fellowship of the apostles, <sup>r</sup>in breaking of  
<sup>43</sup> bread and prayers. And fear was upon every soul, and many wonders and signs took place  
<sup>44</sup> through the apostles' means. And all that believed were together,  
<sup>45</sup> and had all things common, and sold their possessions and substance, and distributed them to all, according as any one might  
<sup>46</sup> have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of  
<sup>47</sup> heart, praising God, and having favour with all the people; and the Lord added [to the assembly]<sup>s</sup> daily those that were to be saved.<sup>t</sup>

<sup>p</sup> Many add 'them.'

<sup>q</sup> ἀποδέχομαι is 'to receive in full, or with satisfaction'; or, as to an opinion or teaching, 'to accept and receive it as true.' T. R. adds ἀσμένως, 'gladly.'

<sup>r</sup> T. R. adds 'and.'

<sup>s</sup> See note to chap. iii. 1.

<sup>t</sup> τοὺς σωζόμενους, the remnant of Israel whom God was sparing. The word is used for this class in the LXX, in the prophets. The Lord now added these to the christian assembly. It is used chiefly for פליט and פורץ 'to escape.' As to the form of the word, σωζόμενοι, σεσωσμένοι, σωθέντες are all found in the LXX. The difference of σωζόμενος is that it gives the character instead of the fact; as I might say, 'the spared ones,' or 'those to be spared,' or the fact, 'those who have been spared.' It

III. And Peter and John went up together<sup>u</sup> into the temple at the hour of prayer [which is] the  
<sup>2</sup> ninth [hour], and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going  
<sup>3</sup> into the temple; who seeing Peter and John about to enter into the  
<sup>4</sup> temple asked to receive alms. And Peter, looking stedfastly upon him  
<sup>5</sup> with John, said, Look on us. And he gave heed to them, expecting to  
<sup>6</sup> receive something from them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazarene rise up and  
<sup>7</sup> walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong.  
<sup>8</sup> And leaping up he stood and walked, and entered with them into the temple, walking, and  
<sup>9</sup> leaping, and praising God. And all the people saw him walking and  
<sup>10</sup> praising God. And they recognized him, that it was he who sat

is not this last here. It is the class of persons then God was saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xiii. 'Are the σωζόμενοι, that class, few?' So the English means there 'that be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schoetgen.

<sup>u</sup> Cod. Sin. confirms the omission of ἐκκλησία, ii. 47, and reads πέτρος δέ: but as it is disputed, I have changed nothing. The sense is substantially the same. 'Ἐπὶ τὸ αὐτό is used as it is here. See Kypke on the verse. It means simply 'together.' Probably we should read 'the Lord added together daily such as should be saved. And Peter (or, now Peter) and John went up into the temple.'

for alms at the Beautiful gate of the temple, and they were filled with wonder and amazement at  
<sup>11</sup> what had happened to him. And as he<sup>v</sup> held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering. And Peter seeing it, answered the people, Men of Israel,<sup>w</sup> why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to  
<sup>13</sup> walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he<sup>x</sup> had judged that  
<sup>14</sup> he should be let go. But ye denied the holy and righteous one, and demanded that a man [that was] a murderer should be granted to  
<sup>15</sup> you; but the originator<sup>y</sup> of life ye slew, whom God raised up from among [the] dead, whereof we are  
<sup>16</sup> witnesses: and, by faith in his name, his name has made this man strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you  
<sup>17</sup> all. And now, brethren, I know that ye did it in ignorance, as also  
<sup>18</sup> your rulers; but God has thus

fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ<sup>z</sup>  
<sup>19</sup> should suffer. Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord,  
<sup>20</sup> and he may send Jesus Christ, who  
<sup>21</sup> was foreordained<sup>a</sup> for you, whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of<sup>b</sup> his holy prophets since time began.<sup>c</sup> Moses indeed<sup>d</sup> said,<sup>e</sup> A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything what-  
<sup>23</sup> ever he shall say to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people.  
<sup>24</sup> And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced also these  
<sup>25</sup> days. Ye are [the] sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of  
<sup>26</sup> the earth be blessed. To you first God, having raised up his servant,<sup>f</sup> has sent him, blessing you

<sup>v</sup> T. R. 'as the lame man that had been healed.'

<sup>w</sup> ἄνδρες Ἰσραηλῖται.

<sup>x</sup> ἐκείνου.

<sup>y</sup> ἀρχηγόν, a word difficult, not to understand, but to render in English. It is a 'leader,' but it is more. It is used for one who begins and sets a matter on, the ἀρχηγός of a tumult: in German, *Urheber*, the 'origin.' So in Hebrews xii. 2: 'he began and finished the whole course:' 'the origin' or 'originator,' though the word is harsh in connection with life.

<sup>z</sup> T. R. reads his prophets, that the Christ.'

<sup>a</sup> T. R. reads 'who before was preached to you.'

<sup>b</sup> T. R. adds 'all.'

<sup>c</sup> According to the better reading 'since time began' refers to 'holy prophets.' Literally 'his holy since-time-began prophets.'

<sup>d</sup> T. R. reads 'for Moses indeed.'

<sup>e</sup> T. R. adds 'to the fathers.'

<sup>f</sup> T. R. adds 'Jesus.'

in turning each one [of you] from your wickedness.

IV. And as they were speaking to the people, the priests and captain of the temple<sup>g</sup> and the Sadducees<sup>h</sup> came upon them, being distressed on account of their teaching the people and preaching by <sup>h</sup>Jesus the resurrection from among<sup>i</sup> [the] dead; and they laid hands on them, and put them in ward till the morrow; for it was already evening.

<sup>4</sup> But many of those who had heard the word believed, and the number of the men had become about five thousand.

<sup>5</sup> And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the]<sup>j</sup> high priestly family; and having placed them in the midst they inquired, In what power or in what name have ye <sup>g</sup>done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and <sup>9</sup>elders of Israel,<sup>k</sup> if we this day are called on to answer as to the good deed [done] to the infirm <sup>10</sup>man, how he has been cured, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazaræan, whom ye have crucified, whom God has raised from among [the] dead,

by him this [man] stands here <sup>11</sup>before you sound [in body]. He is the stone which has been set at nought by you the builders, which is become the head of the corner. <sup>12</sup>And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

<sup>13</sup> But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognized them that they were <sup>14</sup>with Jesus. And<sup>l</sup> beholding the man who had been healed stand with them, they had nothing to <sup>15</sup>reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these <sup>16</sup>men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot <sup>17</sup>deny it. But that it be not further spread among the people, let us threaten them severely<sup>m</sup> no longer to speak to any man in this <sup>18</sup>name. And having called them, they charged [them]<sup>n</sup> not to speak at all nor teach in the name of <sup>19</sup>Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; <sup>20</sup>for as for us, we cannot refrain<sup>o</sup> from speaking of the things which

<sup>g</sup> ἱερόν.

<sup>h</sup> ἐν τῷ Ἰησοῦ.

<sup>i</sup> This is a little more emphatic than usual: τὴν ἐκ, 'the resurrection which [is] from among the dead.'

<sup>j</sup> Perhaps 'of high priestly family.'

<sup>k</sup> Some omit 'of Israel.'

<sup>l</sup> T. R. reads 'but.'

<sup>m</sup> Literally 'with threat.' a Hebraism. Some leave it out, probably as a correction for better Greek.

<sup>n</sup> T. R. has 'them' in text.

<sup>o</sup> Literally 'cannot not speak.'

# ACTS IV, V.

<sup>21</sup> we have seen and heard. But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken <sup>22</sup> place; for the man on whom this sign of healing had taken place was above forty years old.

<sup>23</sup> And having been let go they came to their own [company], and reported all that the chief priests <sup>24</sup> and elders had said to them. And they having heard it, lifted up their voice with one accord to God, and said, Lord,<sup>n</sup> thou art the God<sup>o</sup> who made the heaven and the earth and the sea, and <sup>25</sup> all that is in them; who hast said by the mouth of thy servant David,<sup>p</sup> Why have [the] nations raged haughtily and [the] peoples <sup>26</sup> meditated vain things? The kings of the earth were there, and the rulers were gathered together against the Lord and against his <sup>27</sup> Christ. For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this <sup>28</sup> city<sup>1</sup> to do whatever thy hand and thy counsel had determined before should come to pass. And <sup>29</sup> now, Lord, look upon their threatenings, and give to thy bondsmen with all boldness to speak

<sup>30</sup> thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

<sup>31</sup> And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

<sup>32</sup> And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things <sup>33</sup> were common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus, and great grace was <sup>34</sup> upon them all. For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold <sup>35</sup> and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

<sup>36</sup> And Joseph,<sup>s</sup> who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian <sup>37</sup> by birth, being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by

<sup>n</sup> δεσπότης, 'the master,' as of a slave; 'one having sovereign power' (not κύριος), as in Jude 4 and 2 Peter ii. 1.

<sup>o</sup> Or 'God,' Elohim, the one who is so. Some omit ὁ Θεός. Then we must read 'thou art he who made.'

<sup>p</sup> I have left the T. R. The reading is uncertain, and, if read as in A, B. s, the translation is as difficult. 'Our father' is

added to 'David,' and the words 'by the Holy Spirit.' One must say perhaps, 'who by the Holy Spirit (through the mouth of thy servant David our father), hast said.' So also It., Vul.

<sup>q</sup> T. R. omits 'in this city.'

<sup>r</sup> T. R. omits 'the.'

<sup>s</sup> T. R. reads 'Joses.

name, with Sapphira his wife, sold  
<sup>2</sup> a possession, and put aside for himself part of the price, [his]<sup>t</sup> wife also being privy to it; and having brought a certain part laid  
<sup>3</sup> it at the feet of the apostles. But Peter said, Ananias, why has Satan filled thy heart that thou shouldst lie to the Holy Spirit, and put aside for thyself a part of  
<sup>4</sup> the price of the estate? While it remained did it not remain to thee? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to  
<sup>5</sup> men, but to God. And Ananias, hearing these words, fell down and expired. And great fear came  
<sup>6</sup> upon all who heard [it].<sup>u</sup> And the young men, rising up, swathed him up for burial, and, having carried him out, buried him.  
<sup>7</sup> And it came to pass about three hours afterwards, that his wife, not knowing what had happened,  
<sup>8</sup> came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for  
<sup>9</sup> so much. And Peter said to her,<sup>v</sup> Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall  
<sup>10</sup> carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

<sup>11</sup> And great fear came upon all the assembly, and upon all who  
<sup>12</sup> heard these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch,  
<sup>13</sup> but of the rest durst no man join them, but the people magnified  
<sup>14</sup> them; and believers were more than ever added to the Lord, multitudes both of men and women;) <sup>15</sup> so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one of  
<sup>16</sup> them. And the multitude also of the cities round about came together to<sup>w</sup> Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.  
<sup>17</sup> And the high priest rising up, and all they that were<sup>x</sup> with him, which is the sect of the Sadducees, were filled with wrath, and laid<sup>y</sup> hands on the apostles and put them in the public prison.  
<sup>18</sup> But an angel of [the] Lord during the night opened the doors of the prison, and, leading them out, said,  
<sup>19</sup> Go ye and stand and speak in the temple to the people all the words  
<sup>20</sup> of this life. And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of

<sup>t</sup> T. R. reads 'his' in text.

<sup>u</sup> T. R. adds 'these things.'

<sup>v</sup> Many read 'and Peter [said] to her,' omitting 'said.'

<sup>w</sup> Some omit 'to,' reading 'cities round about Jerusalem.'

<sup>x</sup> *οἱ τιμαί.*

<sup>y</sup> Some with T. R. add 'their.'



Israel, and sent to the prison to  
<sup>22</sup> have them brought. And when  
the officers were come, they did  
not find them in the prison; and  
<sup>23</sup> returned and reported, saying, We  
found the prison<sup>y</sup> shut with all  
security, and the keepers<sup>z</sup> stand-  
ing at<sup>z</sup> the doors; but when we had  
opened [them], within we found  
<sup>24</sup> no one. And when they heard  
these words, both the priest<sup>a</sup> and  
the captain of the temple and the  
chief priests were in perplexity as  
to them, what this would come to.  
<sup>25</sup> And a certain person coming repor-  
ted to them,<sup>b</sup> Lo, the men whom ye  
put in the prison are in the temple,  
standing and teaching the people.  
<sup>26</sup> Then the captain, having gone  
with the officers, brought them,  
not with violence, for they feared  
the people, lest they should be  
<sup>27</sup> stoned.<sup>c</sup> And they bring them  
and set them in the council.  
<sup>28</sup> And the high priest asked them,  
saying,<sup>d</sup> We strictly enjoined  
you not to teach in this name:  
and, lo, ye have filled Jerusalem  
with your doctrine, and purpose  
to bring upon us the blood of this  
<sup>29</sup> man. But Peter answering, and  
the apostles, said, God must be  
<sup>30</sup> obeyed rather than men. The  
God of our fathers has raised up  
Jesus, whom ye have slain, having  
<sup>31</sup> hanged on a cross.<sup>e</sup> Him has God  
exalted by his right hand as leader

and saviour, to give repentance to  
<sup>32</sup> Israel and remission of sins. And  
we are his witnesses of these  
things, and the Holy Spirit also,  
which God has given to those that  
<sup>33</sup> obey him. But they, when they  
had heard [these things], were cut  
to the heart, and took counsel to  
<sup>34</sup> kill them. But a certain [man],  
a Pharisee, named Gamaliel, a  
teacher of the law, held in honour  
of all the people, rose up in the  
council, and commanded to put  
the apostles<sup>f</sup> out for a short while,  
<sup>35</sup> and said to them, Ye Israelites,<sup>g</sup>  
take heed to yourselves as regards  
these men what ye are going to  
<sup>36</sup> do; for before these days Theudas  
rose up, alleging himself to be  
somebody, to whom a number of  
men, about four hundred, were  
joined; who was slain, and all, as  
many as obeyed him, were dis-  
<sup>37</sup> persed and came to nothing. After  
him rose Judas the Galilean in the  
days of the census, and drew  
away [a number<sup>h</sup> of] people after  
him; and he perished, and all, as  
many as obeyed him, were scat-  
<sup>38</sup> tered abroad. And now I say to  
you, Withdraw from these men  
and let them alone, for if this  
counsel or this work have its ori-  
gin from men, it will be destroyed;  
<sup>39</sup> but if it be from God, ye will not be  
able to put them<sup>i</sup> down, lest ye be  
found also fighters against God.

<sup>y</sup> T. R. adds μέν, 'indeed.'

<sup>z</sup> T. R. adds 'without' and 'before.'

<sup>a</sup> Many have left this out, reading 'both the captain,' &c.; but it seems to get rid of the difficulty of the word. It means of course the high priest.

<sup>b</sup> T. R. adds 'saying.'

<sup>c</sup> T. R. reads 'that they might not be stoned:.' ἵνα μὴ.

<sup>d</sup> Others read with T. R. 'Did we not

strictly enjoin you?'

<sup>e</sup> Literally 'on wood;' used for stocks, cross, and such like ignominious and forcible means of punishment.

<sup>f</sup> Many read 'the men.'

<sup>g</sup> See chap. i. 16.

<sup>h</sup> T. R. has λαὸν ἱκανόν, 'a considerable people.'

T. R. reads 'it.'

<sup>40</sup> And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and <sup>41</sup> dismissed them. They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dis- <sup>42</sup> honoured for the name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.<sup>k</sup>

VI. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in <sup>2</sup> the daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right<sup>l</sup> that we, leaving the word of God, should <sup>3</sup> serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] Holy Spirit and wisdom, whom we will<sup>m</sup> establish over this <sup>4</sup> business; but we will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and

they chose Stephen, a man full of faith and [the] Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and, having prayed, they <sup>7</sup> laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

<sup>8</sup> And Stephen, full of grace<sup>n</sup> and power, wrought wonders and great signs<sup>o</sup> among the people.

<sup>9</sup> And there arose up certain of those of the synagogue called of freedmen,<sup>p</sup> and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with <sup>10</sup> Stephen. And they were not able to resist the wisdom and the Spirit <sup>11</sup> with<sup>q</sup> which he spoke. Then they suborned men, saying, We have heard him speaking blasphemous words against Moses and God. <sup>12</sup> And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and brought [him] to the council. <sup>13</sup> And they set false witnesses, say-

j T. R. reads 'his.'

<sup>k</sup> T. R. reads 'of Jesus the Christ.'

<sup>l</sup> De Wette and Alford, after Meyer and others, reject this sense of ἀπεστόν. alleging that the use of it in the LXX is always בעני with כח: but it is largely used there בעני שר coming after; and even if שר be referred to 'in God's sight,' still שר has its own sense. Chrysostom gives it the sense of ἀτοπος (Hom. xiv. on Acts), however, it is only the general idea he expressed by it. I apprehend therefore 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleasing to God, I understand; but when used for man it is arbitrary, as to Sarah,

Genesis xvi. 6.

<sup>m</sup> T. R. reads 'whom we may appoint.'

<sup>n</sup> T. R. reads 'faith.'

<sup>o</sup> Or 'great wonders and signs.'

<sup>p</sup> Some would translate this as a proper name referring to Libertum, a city in Africa. The two other words seem to favour this. If λεγομένης refers only to Λιβερτίνων, as Alford supposes, that would tend to confirm the meaning of 'freedmen.'

<sup>q</sup> Or 'by'; the Holy Spirit, but seen as in Stephen, that by which he spoke. As remarked by many, 'which' refers grammatically to Spirit, but in sense to wisdom and Spirit both.

ing, This man does not cease speaking<sup>a</sup> words against the<sup>r</sup> holy  
<sup>14</sup> place and the law; for we have heard him saying, This Jesus the Nazarean shall destroy this place, and change the customs which  
<sup>15</sup> Moses taught us. And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

VII. And the high priest said, Are  
<sup>2</sup> these things then<sup>s</sup> so? And he said, Brethren and fathers,<sup>t</sup> hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia,  
<sup>3</sup> before he dwelt in Charran, and said to him, Go out of thy land and out of thy kindred, and come into the<sup>u</sup> land which I will shew  
<sup>4</sup> thee. Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this  
<sup>5</sup> land in which ye now dwell. And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after him, when he had  
<sup>6</sup> no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them<sup>v</sup> and evil entreat  
<sup>7</sup> [them] four hundred years; and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in this

<sup>8</sup> place. And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised [him] the eighth day; and Isaac Jacob, and Jacob the twelve  
<sup>9</sup> patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt. And God was with him,  
<sup>10</sup> and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over Egypt and all his  
<sup>11</sup> house. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers  
<sup>12</sup> found no food. But Jacob, having heard of there being corn in Egypt,  
<sup>13</sup> sent out our fathers first; and the second time Joseph was made known to his brethren, and the family of Joseph became known  
<sup>14</sup> to Pharaoh. And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five  
<sup>15</sup> souls. And Jacob went down into Egypt and died, he and our fathers,  
<sup>16</sup> and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the  
<sup>17</sup> [father] of Sychem. But as the time of the promise drew near which God had promised<sup>w</sup> to Abraham, the people increased and multi-  
<sup>18</sup> plied in Egypt, until another king over Egypt<sup>x</sup> arose who did not  
<sup>19</sup> know Joseph. He dealt subtilly with our race, and evil entreated

<sup>a</sup> T. R. adds 'blasphemous.'

<sup>r</sup> T. R. reads 'this.'

<sup>s</sup> Many omit 'then.'

<sup>t</sup> 'Men' omitted. See chap. i. 16.

<sup>u</sup> T. R. omits 'the.'

<sup>v</sup> Literally 'it,' the seed.

<sup>w</sup> T. R. reads 'sworn.' *ὁμολογέω* has in

LXX and New Test. the sense of 'openly saying you will give,' Matt. xiv. 7. But we have no suited word but 'promise.' It is not the same word as in 'time of the promise.'

<sup>x</sup> T. R. omits 'over Egypt,'

the<sup>r</sup> fathers, casting out their infants that they might not live.  
<sup>20</sup> In which time Moses was born, and was exceedingly<sup>z</sup> lovely, who was nourished three months in the  
<sup>21</sup> house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself [to be] for a  
<sup>22</sup> son. And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his<sup>a</sup>  
<sup>23</sup> words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons  
<sup>24</sup> of Israel; and seeing a certain one wronged, he defended him, and avenged him that was being oppressed, having smitten the  
<sup>25</sup> Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance. But they under-  
<sup>26</sup> stood not. And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye<sup>b</sup> are  
<sup>27</sup> brethren,<sup>c</sup> why do ye wrong one another? But he that was wrong-  
<sup>28</sup> ing his neighbour thrust him away, saying, Who established thee ruler  
<sup>29</sup> and judge over us? Dost thou wish

to kill me as thou killedst the  
<sup>29</sup> Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Madiam,  
<sup>30</sup> where he begat two sons. And when forty years were fulfilled, an angel<sup>d</sup> appeared to him in the wilderness of mount Sina, in a  
<sup>31</sup> flame of fire of a bush. And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the]<sup>e</sup> Lord,<sup>f</sup>  
<sup>32</sup> I am the God of thy fathers, the God of Abraham, and<sup>g</sup> of Isaac, and<sup>g</sup> of Jacob. And Moses trembled, and durst not consider [it].  
<sup>33</sup> And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is  
<sup>34</sup> holy ground. I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take them out of it;<sup>h</sup>  
<sup>35</sup> and now, come, will send thee to Egypt. This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send to be ruler and deliverer by the hand of the angel who appeared  
<sup>36</sup> to him in the bush. He<sup>i</sup> led them out, having wrought wonders and signs in the land of Egypt, and in

<sup>y</sup> T. R. reads 'our.'

<sup>z</sup> Literally 'fair to God,' a known Hebraism.

<sup>a</sup> T. R. omits 'his.'

<sup>b</sup> T. R. has ὑμεῖς, i.e., emphasis on 'ye.'

<sup>c</sup> I have here, as in other places, omitted 'men,' which is a Hebraism and cannot be rightly expressed in English. 'Men, brethren, and fathers,' ver. 2, gives three classes in English, which is not meant. It is, 'ye men who are [my] brethren and fathers:' so here 'ye are men brethren.'

<sup>d</sup> T. R. adds 'of the Lord.'

<sup>e</sup> The sentence without the article is much more emphatic, as John the Baptist

says φωνὴ βοῶντος. It is a kind of solemn title. Κύριος is very often used in the New Testament without the article as a name answering to Jehovah, following the LXX: so here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of Jehovah.'

<sup>f</sup> T. R. adds 'to him.'

<sup>g</sup> T. R. repeats 'the God.'

<sup>h</sup> ἐξέλεσθαι, middle voice. It has the sense of 'taking to or for oneself,' not merely deliverance as by removing the scourge, but by taking the people.

<sup>i</sup> οὗτος.

the Red Sea, and in the wilderness  
<sup>37</sup> forty years. This is the Moses  
 who said to the sons of Israel, A  
 prophet shall [the] Lord<sup>j</sup> God  
 raise up to you out of your  
 brethren like me [him shall ye  
<sup>38</sup> hear].<sup>k</sup> This is he who was in the  
 assembly in the wilderness, with  
 the angel who spoke to him in the  
 mount Sina, and with our fathers;  
 who received living oracles to give  
<sup>39</sup> to us; to whom our fathers would  
 not be subject, but thrust [him]  
 from them, and in their hearts  
<sup>40</sup> turned back to Egypt, saying to  
 Aaron, Make us gods who shall go  
 before us; for this Moses, who  
 brought us out of the land of  
 Egypt, we know not what has  
<sup>41</sup> happened to him. And they made  
 a calf in those days, and offered  
 sacrifice to the idol, and rejoiced  
 in the works of their own hands.  
<sup>42</sup> But God turned and delivered  
 them up to serve the host of  
 heaven; as it is written in [the]  
 book of the prophets, Have ye  
 offered me victims and sacrifices  
 forty years in the wilderness, O  
<sup>43</sup> house of Israel? Yea,<sup>l</sup> ye took  
 up the tent of Moloch, and the  
 star of your god Remphan, the  
 forms which ye made to do homage  
 to them; and I will transport you  
<sup>44</sup> beyond<sup>m</sup> Babylon. Our fathers<sup>m</sup>  
 had the tent of the testimony in  
 the wilderness, as he that spoke

to Moses commanded to make it  
 according to the model which he  
<sup>45</sup> had seen; which also our fathers,  
 receiving from their predecessors,  
 brought in with Joshua when they  
 entered into possession<sup>n</sup> of [the  
 lands] of the nations, whom God  
 drove out from [the] face of our  
 fathers, until the days of David;  
<sup>46</sup> who found favour before God, and  
 asked to find a tabernacle for the  
<sup>47</sup> God of Jacob; but Solomon built  
<sup>48</sup> him a house. But the Most High  
 dwells not in [places]<sup>o</sup> made with  
<sup>49</sup> hands; as says the prophet, The  
 heaven [is] my throne and the earth  
 the footstool of my feet: what  
 house will ye build me? saith [the]  
 Lord, or where [is the] place of my  
<sup>50</sup> rest? has not my hand made all  
<sup>51</sup> these things? O stiffnecked and  
 uncircumcised in heart<sup>p</sup> and ears,  
 ye do always resist the Holy Spirit;  
<sup>52</sup> as your fathers, ye also. Which  
 of the prophets have not your  
 fathers persecuted? and they have  
 slain those who announced before-  
 hand concerning the coming of the  
 Just One, of whom ye have now  
 become deliverers up and mur-  
<sup>53</sup> derers! who have received the law  
 as ordained<sup>q</sup> by [the] ministry of  
 angels, and have not kept [it].  
<sup>54</sup> And hearing these things they  
 were cut to the heart, and gnashed  
<sup>55</sup> their teeth against him; but being  
 full of the Holy Spirit, having fixed

<sup>j</sup> T. R. adds 'your.' Some leave out 'Lord' too.

<sup>k</sup> These words are doubtful, added to complete the quotation.

<sup>l</sup> This is quoted from the LXX, but the καὶ I have translated 'yea' is a simple reproduction of the Hebrew ו, which means many things beside 'and.' 'It is not to me ye offered them, but,' or 'ye did no such thing, and took up;' 'nay, but' may

serve to give its force.

<sup>m</sup> T. R. reads 'the tent of the testimony was in the midst of our fathers,' ἐν.

<sup>n</sup> ἐν τῇ κατασχέσει, not 'into the possession of,' but 'in taking possession of.'

<sup>o</sup> T. R. adds 'temples.'

<sup>p</sup> Some read 'hearts.'

<sup>q</sup> Gal. iii. 19 gives the force of διατάγας; and Matt. xi. 41, the force of εἰς.



his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul. And they stoned Stephen praying,<sup>r</sup> and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep. (VIII). And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judæa and Samaria except the apostles. And pious men buried Stephen and made great lamentation over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

Those then that had been scattered went through [the countries] announcing the glad tidings

of the word. And Philip, going down to a city of Samaria, preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought. For from many<sup>s</sup> who had unclean spirits they went out, crying with a loud voice; and many that were paralyzed and lame were healed. And there was great joy in that city.

But a certain man, by name Simon, had been before in the city using magic arts and astonishing the nation of Samaria, saying, that himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called<sup>t</sup> great. And they gave heed to him, because that for a long time he had astonished them by his magic arts. But when they believed Philip announcing the glad tidings<sup>u</sup> concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding<sup>v</sup> the signs and great works of power which took place, was astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent

<sup>r</sup> ἐπικαλούμενον, 'invoking,' 'calling on,' but in English we must have a word after this, which mars the connection here. The Authorized Version seems to separate God and the Lord Jesus. 'Calling on the Lord' would leave God out. The Spirit of God, I doubt not, has purposely left both 'Lord' and 'God' out. No one can be called upon but God really, so that the word has great force when used as here.

I have said 'praying' for want of a better word.

<sup>s</sup> The reading is perplexed here, the reading of many uncials being unintelligible grammatically. But the sense remains evident.

<sup>t</sup> T. R. omits 'called.'

<sup>u</sup> T. R. adds 'of the things.'

<sup>v</sup> Many read 'the works of power and signs which took place.'

# ACTS VIII.

<sup>15</sup> to them Peter and John; who, having come down, prayed for them that they might receive  
<sup>16</sup> [the] Holy Spirit; for he was not yet fallen upon any of them, only they were baptized to the name of  
<sup>17</sup> the Lord Jesus. Then they laid their hands upon them, and they  
<sup>18</sup> received [the] Holy Spirit. But Simon, having seen that by the laying on of the hands of the apostles the Holy Spirit was given,  
<sup>19</sup> offered them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy  
<sup>20</sup> Spirit. And Peter said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can  
<sup>21</sup> be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before  
<sup>22</sup> God. Repent therefore of this thy wickedness, and supplicate the Lord,<sup>w</sup> if indeed the thought of thy heart may be forgiven thee;  
<sup>23</sup> for I see thee to be in the [gall] of bitterness and bond of unrighte-  
<sup>24</sup> ousness. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.  
<sup>25</sup> They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced<sup>x</sup> the glad tidings to many villages of the Samaritans.  
<sup>26</sup> But [the] angel of [the] Lord spake to Philip, saying, Rise up

and go southward on the way which goes down from Jerusalem to Gaza: the same is desert.  
<sup>27</sup> And he rose up and went. And lo, an Ethiopian,<sup>y</sup> a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem,  
<sup>28</sup> and was returning and sitting in his chariot: and he was reading  
<sup>29</sup> the prophet Esaias. And the Spirit said to Philip, Approach  
<sup>30</sup> and join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said, Do you then know what you are reading  
<sup>31</sup> of? And he said, How should I be able unless some one guide me? And he begged Philip to come up  
<sup>32</sup> and sit with him. And the passage of the scripture which he read was this: He was led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth.  
<sup>33</sup> In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth.  
<sup>34</sup> And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the  
<sup>35</sup> glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptized?<sup>z</sup>

<sup>w</sup> T. R. reads 'God.'

<sup>x</sup> According to the exacter reading it implies a continuing work.

<sup>y</sup> Literally 'a man an Ethiopian.'

<sup>z</sup> T. R. adds (ver. 37), 'And Philip said, If thou believest with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God.'

<sup>38</sup> And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptized him.  
<sup>39</sup> But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he  
<sup>40</sup> went on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Cæsarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came  
<sup>2</sup> to the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring  
<sup>3</sup> [them] bound to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus, and suddenly there shone<sup>a</sup> round about him a light out of<sup>b</sup>  
<sup>4</sup> heaven, and falling on the earth he heard a voice saying to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he [said],<sup>c</sup> I am Jesus, whom thou persecutest.<sup>d</sup>  
<sup>6</sup> But rise up and enter into the city, and it shall be told thee what thou  
<sup>7</sup> must do. But the men who were travelling with him stood speechless, hearing the voice<sup>e</sup> but behold-  
<sup>8</sup> ing no one. And Saul rose up

from the earth, and his eyes being opened he saw no one.<sup>f</sup> But leading [him] by the hand they brought  
<sup>9</sup> him into Damascus. And he was three days without seeing, and  
<sup>10</sup> neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I,  
<sup>11</sup> Lord. And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he  
<sup>12</sup> is praying, and has seen in a vision<sup>g</sup> a man by name Ananias coming in and putting his hand<sup>h</sup> on him, so  
<sup>13</sup> that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints  
<sup>14</sup> at Jerusalem; and here he has authority from the chief priests to bind all that call upon thy name.  
<sup>15</sup> And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both<sup>i</sup>  
<sup>16</sup> nations and kings and [the] sons of Israel: for I will shew to him how much he must suffer for my  
<sup>17</sup> name. And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be

<sup>a</sup> Though ἀσπράττω means perhaps, originally, 'to lighten,' it is used for any very brilliant apparition. (See Luke xxiv. 4.)

<sup>b</sup> T. R. reads 'from.'

<sup>c</sup> T. R. reads 'the Lord said.'

<sup>d</sup> T. R. adds '[It is] hard for thee to kick against [the] pricks. (6) And trembling

and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him.'

<sup>e</sup> Or 'sound.'

<sup>f</sup> Many read 'nothing.'

<sup>g</sup> Many omit 'in a vision.'

<sup>h</sup> Many read 'hands.'

<sup>i</sup> T. R. omits 'both.'

# ACTS IX.

<sup>18</sup> filled with [the] Holy Spirit. And straightway there fell from his eyes as it were scales, and he<sup>i</sup> saw, and rising up was baptized; <sup>10</sup> and, having received food, got strength. And he<sup>j</sup> was with the disciples who [were] in Damascus <sup>20</sup> certain days. And straightway in the synagogues he preached Jesus<sup>k</sup> <sup>21</sup> that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? <sup>22</sup> But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ. <sup>23</sup> Now when many days were fulfilled, the Jews consulted together <sup>24</sup> to kill him. But their plot became known to Saul. And they watched also<sup>l</sup> the gates both day and night, that they might kill <sup>25</sup> him; but the disciples took him by night and let him down through the wall, lowering him in a basket. <sup>26</sup> And<sup>m</sup> having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was <sup>27</sup> a disciple. But Barnabas took him and brought him to the apostles, and related to them how he

had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of <sup>28</sup> Jesus. And he was with them coming in and going out at<sup>n</sup> <sup>29</sup> Jerusalem, and<sup>o</sup> speaking boldly in the name of the Lord. And he spoke and discussed with the Hellenists; but they sought to <sup>30</sup> kill him. And the brethren knowing it, brought him down to Cæsarea and sent him away to <sup>31</sup> Tarsus. The assemblies<sup>p</sup> then throughout the whole of Judæa and Galilee and Samaria had peace, being edified, and walking in the fear of the Lord, and were increased through the<sup>q</sup> comfort of the Holy Ghost. <sup>32</sup> Now it came to pass that Peter, passing through all [quarters], descended also to the saints who <sup>33</sup> inhabited Lydda. And he found there a certain man, Æneas by name, who had been lying for eight years upon a couch, who was para- <sup>34</sup> lyzed. And Peter said to him, Æneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he <sup>35</sup> rose up. And all who inhabited Lydda and the Saron saw him, who turned to the Lord.<sup>r</sup> <sup>36</sup> And in Joppa there was a certain female disciple, by name

<sup>i</sup> T. R. adds 'immediately.'

<sup>j</sup> T. R. reads 'Saul.'

<sup>k</sup> T. R. reads 'Christ.'

<sup>l</sup> T. R. omits 'also.'

<sup>m</sup> T. R. adds 'Saul.'

<sup>n</sup> T. R. reads 'in,' and adds 'Jesus' after 'Lord.'

<sup>o</sup> Many omit 'and.'

<sup>p</sup> Here s, A. B. C. Vul., and Pesch. have 'assembly;' E (Gr. and Lat.), G, H, and Matthæi 'assemblies;' Augustine and Bede read 'assemblies.' But the change from

ἐκκλησίαι τῷ ἐκκλησία is more likely than the converse. I leave it as it is, giving the main authorities.

<sup>q</sup> Or 'enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.'

<sup>r</sup> οἵτινες. Some have thought that οἵτινες referred to and limited πάντες. But I hardly think we should have οἵτινες used thus. Would it not be οἱ ἐπιστρέψαντες? It was not a proof of the truth, their thus seemg

Tabitha, which being interpreted means Dórcas.<sup>s</sup> She<sup>t</sup> was full of good works and alms-deeds which<sup>37</sup> she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the upper room.<sup>38</sup> But Lydda being near to Joppa, the disciples, having heard that Peter was there, sent two men to him, beseeching him, Thou must not delay coming to us.<sup>u</sup> And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the vests and garments which Dorcas had made while she was with them. But Peter, putting them all out, and<sup>v</sup> kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her eyes, and, seeing Peter, sat up.<sup>41</sup> And having given her [his] hand, he raised her up, and having called the saints and the widows, presented her living. And it became known throughout the whole of Joppa, and many believed on the<sup>42</sup> Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

X. But<sup>w</sup> a certain man in Cæsa-rea,—by name Cornelius, a centurion of the band called Italic, <sup>2</sup> pious, and fearing God with all

his house, both giving much alms to the people, and supplicating<sup>3</sup> God continually,—saw plainly in a vision, about<sup>x</sup> the ninth hour of the day, an angel of God coming unto him, and saying to him, Cornelius. But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord? And he said to him, Thy prayers and thine alms have gone up for a<sup>4</sup> memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter.<sup>5</sup> He lodges with a certain Simon, a tanner, whose house is by the<sup>6</sup> sea.<sup>y</sup> And when the angel who was speaking to him<sup>z</sup> had departed, having called two of his household and a pious soldier of those who were constantly with<sup>7</sup> him, and related all things to them, he sent them to Joppa.<sup>8</sup> And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth<sup>9</sup> hour. And he became hungry and desired to eat. But as they were making ready an ecstasy came<sup>a</sup> upon him: and he beholds the heaven opened, and a certain vessel descending,<sup>b</sup> as a great sheet, bound by [the] four corners and<sup>10</sup> let down to the earth; in which were all the quadrupeds and creeping things of the earth,<sup>c</sup> and

it, but an effect of their seeing it. οἷτινες has pretty much the force of 'who also.' They did not merely witness the effect of power, but it acted on them.

<sup>s</sup> A gazelle.

<sup>t</sup> αὐτή. This [woman].

<sup>u</sup> T. R. reads 'not to delay coming to them.'

<sup>v</sup> T. R. omits 'and.'

<sup>w</sup> T. R. adds 'there was.'

<sup>x</sup> The best MSS read ὥσει περί, i.e., add περί, but the sense is the same: 'as about.'

<sup>y</sup> T. R. adds 'he shall tell thee what thou must do.'

<sup>z</sup> T. R. reads 'to Cornelius.'

<sup>a</sup> T. R. reads 'fell.'

<sup>b</sup> T. R. adds 'upon him.'

<sup>c</sup> T. R. adds 'and the wild beasts;' and puts 'of the earth' after 'quadrupeds.'



<sup>13</sup> the fowls of the heaven. And there was a voice to him, Rise,  
<sup>14</sup> Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten anything common or  
<sup>15</sup> unclean. And there was a voice again the second time to him, What God has cleansed, do not  
<sup>16</sup> thou make common. And this took place thrice, and the vessel was straightway<sup>d</sup> taken up into  
<sup>17</sup> heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold, also the men who were sent from Cornelius, having sought out the house of Simon, stood at the gate, and having called [some one], inquired if Simon who was surnamed Peter  
<sup>18</sup> was lodged there. But as Peter continued pondering<sup>e</sup> over the vision, the Spirit said to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because  
<sup>19</sup> I have sent them. And Peter going down to the men<sup>f</sup> said, Behold, I am he whom ye seek: what is the cause for which ye come?  
<sup>20</sup> And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee.  
<sup>21</sup> Having therefore invited them in, he lodged them. And on the morrow rising up he<sup>g</sup> went away with

them, and certain of the brethren  
<sup>22</sup> from Joppa went with him. And on the morrow they came to Caesarea. But Cornelius was looking for them, having called together his kinsmen and [his]  
<sup>23</sup> intimate friends. And when Peter was now<sup>h</sup> coming in, Cornelius met him, and falling down did  
<sup>24</sup> [him] homage. But Peter made him rise, saying, Rise up: I myself also am a man. And he went in, talking with him, and found  
<sup>25</sup> many gathered together. And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean. Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what ye have sent for me.  
<sup>26</sup> And Cornelius said, Four days ago I had been fasting unto this hour, and the ninth<sup>i</sup> [I was] praying in my house, and lo, a man stood before me in bright clothing,  
<sup>27</sup> and said, Cornelius, thy prayer has been heard, and thy alms have come in remembrance before  
<sup>28</sup> God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon a tanner by the sea; who when he is come will speak to thee.  
<sup>29</sup> Immediately therefore I sent to thee, and thou<sup>j</sup> hast well done in coming. Now therefore we<sup>j</sup> are

Cornelius.'

<sup>g</sup> T. R. reads 'Peter went,' and omits 'rising up.'

<sup>h</sup> I have put 'now' as the sense of ἐγένετο. It was then happening.

<sup>i</sup> T. R. adds 'hour.'

<sup>j</sup> There is a slight emphasis on 'thou and 'we.'

<sup>d</sup> T. R. reads 'again.'

<sup>e</sup> T. R. reads ἐνθυμουμένον; modern editors, διενθυμουμένον, said to mean, 'pondering thoroughly.' I only find it in Cyril (Con. Jul. 434, ed. Aubert), where it merely means 'think,' 'take into one's mind.' It is not in LXX if Trommius be exact.

<sup>f</sup> T. R. adds 'who were sent to him from

all present before God to hear all things that are commanded thee  
<sup>34</sup> of God.<sup>k</sup> And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, but in every nation he that  
<sup>35</sup> fears him and works righteousness is acceptable to him. The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord<sup>1</sup> of all things,)  
<sup>36</sup> ye know; the testimony which has spread through the whole of Judæa, beginning from Galilee after the baptism which John preached—Jesus who [was] of Nazareth:  
<sup>37</sup> how God anointed him with [the] Holy Spirit and with power; who went through [all quarters], doing good, and healing all that were under the power of the devil, because God was with him. We  
<sup>38</sup> also [are]<sup>m</sup> witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also<sup>n</sup> slew, having  
<sup>39</sup> hanged him on a cross.<sup>o</sup> This [man] God raised up the third day and gave him to be openly seen,  
<sup>40</sup> not of all the people, but of witnesses who were chosen before of God, us who have eaten and drunk with him after he arose from  
<sup>41</sup> among [the] dead. And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of living  
<sup>42</sup> and dead. To him all the prophets bear witness that every one that believes on him will receive

through his name remission of sins.

<sup>43</sup> While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing  
<sup>44</sup> the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out;  
<sup>45</sup> for they heard them speaking with tongues and magnifying God.  
<sup>46</sup> Then Peter answered, Can any one forbid water that these should not be baptized, who have received the Holy Spirit as we also [did]?  
<sup>47</sup> And he ordered them to be baptized in the name of the Lord.<sup>p</sup> Then they begged him to stay some days.

XI. And the apostles and the brethren who were in Judæa heard that the nations also had  
<sup>1</sup> received the word of God; and when Peter went up to Jerusalem, they of the circumcision  
<sup>2</sup> contended with him, saying, Thou wentest in to men uncircumcised  
<sup>3</sup> and hast eaten with them. But Peter began and set forth [the matter] to them in order, saying,  
<sup>4</sup> I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down by<sup>q</sup> four corners out of heaven, and it came  
<sup>5</sup> even to me: on which having fixed my eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things and the fowls of the hea-

<sup>k</sup> Many read 'Lord.'

<sup>1</sup> Or 'of all,' Gentile as well as Jew.

<sup>m</sup> T. R. adds 'are' in text.

<sup>n</sup> T. R. omits 'also.'

<sup>o</sup> Literally 'wood.'

<sup>p</sup> Many read 'Jesus Christ,' or add it to 'Lord.'

<sup>q</sup> Or 'at four ends' of ropes.

7 ven. And I heard also<sup>r</sup> a voice saying to me, Rise up, Peter, slay<sup>s</sup> and eat. And I said, In no wise, Lord, for<sup>s</sup> common or unclean has never entered into my mouth. 9 And a voice answered<sup>t</sup> the second time out of heaven, What God has cleansed, that do not *thou* make 10 common. And this took place thrice, and again all was drawn 11 up into heaven; and lo, immediately three men were at the house in which I was, sent to me 12 from Cæsarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of 13 the man, and he related to us how he had seen the angel in his house, standing and saying to him, Send men to Joppa and fetch Simon, who is surnamed Peter, who shall 14 speak words to thee whereby thou shalt be saved, thou and all thy 15 house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the be- 16 ginning. And I remembered the word of the Lord, how he said, John baptized with water, but *ye* shall be baptized with [the] 17 Holy Spirit. If then God has given them the same gift<sup>u</sup> as also to us when we had believed on the Lord Jesus Christ, who indeed was I to 18 be able to forbid God? And when they heard these things they held

their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.

19 They then who had been scattered abroad through the tribulation that took place on [the case of] Stephen, passed through [the country] to Phenice and Cyprus and Antioch, speaking the word 20 to no one but to Jews alone. But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks<sup>v</sup> also,<sup>r</sup> announcing the glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and turned 21 to the Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through as far as Antioch: 22 who, having arrived and seeing the grace<sup>w</sup> of God, rejoiced, and exhorted all with purpose of heart to 23 abide with the Lord; for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to 24 the Lord. And he<sup>x</sup> went away to Tarsus to seek out Saul. And 25 having found [him],<sup>y</sup> he brought him to Antioch. And so it was with them<sup>z</sup> that for a whole year they were<sup>a</sup> gathered together in the assembly and taught a large crowd: and the disciples were first

<sup>r</sup> T. R. omits 'also.'

<sup>s</sup> T. R. adds *παρ*.

<sup>t</sup> T. R. adds 'me.'

<sup>u</sup> Some refer *πιστεύσαντι* to *αὐτοῖς* as well as to *ἡμῖν*. But I think, as does Meyer, it is a mistake.

<sup>v</sup> T. R. reads 'Hellenists.'

<sup>w</sup> Many read 'the grace which [was] of

God,' which is probably to be preferred.

<sup>x</sup> Many read 'Barnabas.'

<sup>y</sup> T. R. reads 'him' in text.

<sup>z</sup> *ἐγένετο αὐτοῖς*. T. R. *αὐτοῖς*, 'so it was that for a whole year they.'

<sup>a</sup> Some have taken *συναχθῆναι* to mean 'received in hospitality,' as in Matthew xxv. 35, following Judges xix. 15, 18, and

called Christians in Antioch.

- <sup>27</sup> In these days prophets went down from Jerusalem to Antioch; <sup>28</sup> and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.<sup>b</sup> <sup>29</sup> And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judæa, <sup>30</sup> to minister<sup>c</sup> [to them]; which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII. At that time Herod the king laid his hands on some of those of <sup>2</sup> the assembly to do them hurt, and slew James, the brother of John, <sup>3</sup> with the sword. And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the<sup>d</sup> days of unleavened <sup>4</sup> bread:) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the pass-over to bring him out to the people. <sup>5</sup> Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God <sup>6</sup> concerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the <sup>7</sup> door kept the prison. And lo, an angel of [the] Lord came there, and

a light shone in the prison:<sup>e</sup> and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off <sup>8</sup> from his hands. And the angel said to him, Gird [thyself] and bind on thy sandals. And he did so. And he says to him, Cast thy upper garment about thee <sup>9</sup> and follow me. And going forth he followed him, and did not know<sup>f</sup> that what was happening by means of the angel was real, <sup>10</sup> but supposed he saw a vision. And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately <sup>11</sup> the angel left him. And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the <sup>12</sup> people of the Jews. And having become clearly conscious [of what had happened], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and praying. And when he <sup>13</sup> had knocked<sup>g</sup> at the door of the entry, a maid came to listen, by <sup>14</sup> name Rhoda; and having recognized the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before the entry.

<sup>2</sup> Samuel xi. 27, *συνάγων εἰς τὸν οἶκον* for Hebrew *רָסָה*. But I do not think this can be in such an expression as *συναχθῆναι ἐν τῇ ἐκκλησίᾳ*. (See Kypke on Matt. xxv. 35.)

<sup>b</sup> T. R. adds 'Caesar.'

<sup>c</sup> Literally 'for service.'

<sup>d</sup> T. R. omits 'the.'

<sup>e</sup> This is the idiomatic sense of *οἶκημα*, though used for various kinds of buildings. See Kypke on the verse.

<sup>f</sup> ᾔδει, conscious knowledge: so ver. 11.

<sup>g</sup> T. R. reads 'Peter having knocked.'

## ACTS XII, XIII.

<sup>15</sup> And they said to her, Thou art mad. But she maintained that it was so. And they said, It is  
<sup>16</sup> his angel. But Peter continued knocking: and having opened, they saw him and were astonished.  
<sup>17</sup> And having made a sign to them with his hand to be silent, he related to them how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and went to  
<sup>18</sup> another place. And when it was day there was no small disturbance among the soldiers, what  
<sup>19</sup> then was become of Peter. And Herod having sought him and not found him, having examined the guards, commanded [them] to be executed. And he went down from Judæa to Cæsarea and stayed  
<sup>20</sup> [there]. And he<sup>d</sup> was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by  
<sup>21</sup> the king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made a public oration to  
<sup>22</sup> them. And the people cried out, A  
<sup>23</sup> god's voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he  
<sup>24</sup> expired, eaten of worms. But the word of God grew and spread itself.  
<sup>25</sup> And Barnabas and Saul returned

from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

XIII. Now there were in Antioch, in the assembly which was [there],<sup>e</sup> prophets and teachers: Barnabas, and Simeon who was called Niger,<sup>f</sup> and Lucius the Cyrenian, and Manaen, foster-brother of Herod  
<sup>2</sup> the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now<sup>g</sup> Barnabas and Saul for the work to which I have  
<sup>3</sup> called them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go.  
<sup>4</sup> They<sup>h</sup> therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence  
<sup>5</sup> sailed away to Cyprus. And being in Salamis, they announced the word of God in the synagogues of the Jews. And they<sup>i</sup> had John also  
<sup>6</sup> as [their] attendant. And having passed through the whole<sup>j</sup> island as far as Paphos, they found a certain man<sup>k</sup> a magician, a false  
<sup>7</sup> prophet, a Jew, whose name was Barjesus, who was with the proconsul Sergius Paulus, an intelligent man. He having called Barnabas and Saul to [him], desired to hear  
<sup>8</sup> the word of God. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the pro-  
<sup>9</sup> consul from the faith. But Saul, who also [is] Paul, filled with [the] Holy Spirit,<sup>k</sup> fixing his eyes upon

<sup>d</sup> T. R. reads 'Herod.'

<sup>e</sup> T. R. adds 'certain.'

<sup>f</sup> Or 'black.'

<sup>g</sup> T. R. adds 'both.'

<sup>h</sup> T. R. reads 'these.'

<sup>i</sup> T. R. omits 'whole.'

<sup>j</sup> T. R. omits 'man.'

<sup>k</sup> T. R. adds 'and.'



<sup>10</sup> him, said, O full of all deceit and all craft; son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the <sup>11</sup> right paths of [the] Lord? And now behold, [the]<sup>1</sup> Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. <sup>12</sup> Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord. <sup>13</sup> And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned <sup>14</sup> to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the

synagogue sent to them, saying, Brethren,<sup>m</sup> if ye have any word of exhortation to the people, <sup>16</sup> speak. And Paul, rising up and making a sign with the hand, said, Israelites,<sup>m</sup> and ye that fear <sup>17</sup> God, hearken. The God of this people Israel chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought <sup>18</sup> them out of it, and for a time of about forty years he nursed<sup>n</sup> <sup>19</sup> them in the desert. And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.<sup>o</sup> <sup>20</sup> And after these things he gave them judges till Samuel the prophet, [to the end of] about<sup>p</sup> four <sup>21</sup> hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Cis, a man of the tribe of Benjamin, <sup>22</sup> during forty years. And having removed him he raised up to them David for king, of whom also

<sup>1</sup> T. R. inserts 'the' before Lord.

<sup>m</sup> Literally 'men brethren'; 'men Israelites.'

<sup>n</sup> T. R. reads 'he bore their manners.'

<sup>o</sup> T. R. reads, 'gave them their land by lot.' κατεκληρονόμησεν may itself be so translated.

<sup>p</sup> Note, in verse 18 we have the accusative, τ. χρόνον, 'during that period;' here it is the dative, not properly 'duration,' but an epoch. When I say 'four hundred and fifty years,' there must be a period of course, but the difference seems to me to be the same as of *durant* and *pendant* in French. All through the whole of the time is *durant*; the space of time in which a thing happens is *pendant*. It may be only a given moment of that space. Thus Herodotus says, 'the fishermen used their nets to catch fish—τῇ ἡμέρᾳ, *iy day*—in the daytime, but as bed-clothes—τὴν νύκτα—all the night.' Thus 'there were judges,' as in English Version, 'during the lapse of a space of four

hundred and fifty years, up to Samuel.' Where the computation begins is not stated. The judges were given after the land's being given by lot, and that order of things reached up to Samuel, to four hundred and fifty years, whenever that four hundred and fifty years began. It might be at the Exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samson as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpeh for the close. Josephus gives then twelve years for Samuel. You have ἔτη τεσσαράκοντα for the period and duration of Saul's reign, that is, the accusative, not the dative.

bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall  
<sup>23</sup> do all my will. Of this man's seed according to promise has God brought<sup>a</sup> to Israel a Saviour  
<sup>24</sup> Jesus; John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all the people  
<sup>25</sup> of Israel. And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But, behold, there comes one after me, the sandal of whose feet I am not worthy to loose.  
<sup>26</sup> Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of  
<sup>27</sup> this salvation been sent: for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging him.  
<sup>28</sup> And having found no cause of death [in him], they begged of  
<sup>29</sup> Pilate that he might be slain. And when they had fulfilled all things written concerning him, they took him down from the cross<sup>r</sup> and put  
<sup>30</sup> him in a sepulchre; but God raised  
<sup>31</sup> him from among [the] dead, who appeared for many days to those

who had come up with him from Galilee to Jerusalem, who<sup>s</sup> are now<sup>t</sup> his witnesses to the people.  
<sup>32</sup> And *we* declare unto you the glad tidings of the promise made to the  
<sup>33</sup> fathers, that God has fulfilled this to us their children, having raised up Jesus; as it is also written in the second psalm, Thou art my Son: this day have *I* begotten  
<sup>34</sup> thee. But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful  
<sup>35</sup> mercies<sup>u</sup> of David. Wherefore also he says in another, Thou wilt not suffer thy gracious<sup>u</sup> one to see  
<sup>36</sup> corruption. For David indeed, having in his own generation ministered to the will of God,<sup>w</sup> fell asleep, and was added to his  
<sup>37</sup> fathers and saw corruption. But he whom God raised up did not see  
<sup>38</sup> corruption. Be it known unto you therefore,<sup>x</sup> brethren, that by this man remission of sins is preach-  
<sup>39</sup> ed to you, and from all things from which ye could not be justified in the<sup>y</sup> law of Moses, in him every one that believes is justified.  
<sup>40</sup> See therefore that that which is spoken in the prophets do not  
<sup>41</sup> come upon you: Behold, ye despisers, and wonder and perish;

<sup>a</sup> T. R. reads 'raised up.'

<sup>r</sup> Literally 'wood.'

<sup>s</sup> *οἱ τῶν*.

<sup>t</sup> T. R. omits 'now.'

<sup>u</sup> Mercies, *ἔσθια*; 'gracious one,' *ἱσθιον*. The words are the same, only singular and plural. It may and sometimes does mean 'holy,' but it is not the regular word for it (*ἅγιος*): here it answers to *chesed* in Hebrew, and in the second phrase is contrasted, Psalm lxxxix., with holy (*kodesh*), which is applied to Jehovah, ver. 18; 19, *chesed*. The beginning of the Psalm speaks of the mercies (*chasdim*) or gracious ways

of the Lord, and then in verse 19 of that One in whom these graces or mercies are centred and conveyed, the Christ to whom the apostle here applies it. The word *chesed* is generally 'pious,' 'gracious' applied to men, and 'grace' and 'loving-kindness' in God.

<sup>w</sup> Or 'having served his own generation by the will of God.'

<sup>x</sup> Literally 'men brethren.'

<sup>y</sup> Many take away 'the' in the text. This abstract use of *ἐν νόμῳ* without the article makes *νόμῳ* the manner or character of the justification.

for I work a work in your days, a work which ye will no wise believe if one declare it to you.

<sup>42</sup> And as they went out<sup>a</sup> they begged that these words might be spoken to them the ensuing sabbath. And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue <sup>44</sup> in the grace of God. And on the coming sabbath almost all the city was gathered together to hear the word of God.<sup>b</sup> But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, contradicting and <sup>46</sup> speaking injuriously. But Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn <sup>47</sup> to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to <sup>48</sup> the end of the earth. And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. <sup>49</sup> And the word of the Lord was carried through the whole country. But the Jews excited the <sup>50</sup> women of the upper classes<sup>c</sup> who were worshippers, and the first

people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their <sup>51</sup> coasts. But they, having shaken off the dust of their feet against <sup>52</sup> them, came to Iconium. And the disciples were filled with joy and [the] Holy Spirit.

XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks <sup>2</sup> believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the <sup>3</sup> brethren. They stayed therefore a good while, speaking boldly, [confiding] in the Lord,<sup>d</sup> who gave witness to the word of his grace in giving<sup>e</sup> signs and wonders to be <sup>4</sup> done by their hands. And the multitude of the city was divided and some were with the Jews and <sup>5</sup> some with the apostles. And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use <sup>6</sup> [them] ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra, and Derbe, <sup>7</sup> and the surrounding country, and there they were announcing the glad tidings.

<sup>8</sup> And a certain man in Lystra, impotent in his feet, sat, [being]<sup>f</sup> lame from his mother's womb, <sup>9</sup> who had never walked. This [man] heard Paul speaking, who, fixing

<sup>a</sup> T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought.'

<sup>b</sup> Many read 'the Lord.'

<sup>c</sup> T. R. adds 'and.'

<sup>d</sup> ἐν τῷ ᾧ: the sentence is elliptical in

Greek.

<sup>e</sup> T. R. reads 'and bearing witness and giving.'

<sup>f</sup> T. R. has 'being' in text.

bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall  
<sup>23</sup> do all my will. Of this man's seed according to promise has God brought<sup>a</sup> to Israel a Saviour  
<sup>24</sup> Jesus; John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all the people  
<sup>25</sup> of Israel. And as John was fulfilling his course he said, Whom do ye suppose that I am? I am not [he]. But, behold, there comes one after me, the sandal of whose feet I am not worthy to loose.  
<sup>26</sup> Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of  
<sup>27</sup> this salvation been sent: for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging him.  
<sup>28</sup> And having found no cause of death [in him], they begged of  
<sup>29</sup> Pilate that he might be slain. And when they had fulfilled all things written concerning him, they took him down from the cross<sup>r</sup> and put  
<sup>30</sup> him in a sepulchre; but God raised  
<sup>31</sup> him from among [the] dead, who appeared for many days to those

who had come up with him from Galilee to Jerusalem, who<sup>s</sup> are now<sup>t</sup> his witnesses to the people.  
<sup>32</sup> And *we* declare unto you the glad tidings of the promise made to the  
<sup>33</sup> fathers, that God has fulfilled this to us their children, having raised up Jesus; as it is also written in the second psalm, Thou art my Son: this day have *I* begotten  
<sup>34</sup> thee. But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful  
<sup>35</sup> mercies<sup>u</sup> of David. Wherefore also he says in another, Thou wilt not suffer thy gracious<sup>u</sup> one to see  
<sup>36</sup> corruption. For David indeed, having in his own generation ministered to the will of God,<sup>w</sup> fell asleep, and was added to his  
<sup>37</sup> fathers and saw corruption. But he whom God raised up did not see  
<sup>38</sup> corruption. Be it known unto you therefore,<sup>x</sup> brethren, that by this man remission of sins is preach-  
<sup>39</sup> ed to you, and from all things from which ye could not be justified in the<sup>y</sup> law of Moses, in him every one that believes is justified.  
<sup>40</sup> See therefore that that which is spoken in the prophets do not  
<sup>41</sup> come upon you: Behold, ye despisers, and wonder and perish;

<sup>a</sup> T. R. reads 'raised up.'

<sup>r</sup> Literally 'wood.'

<sup>s</sup> *οἰκτιρες*.

<sup>t</sup> T. R. omits 'now.'

<sup>u</sup> Mercies, *ὁσια*; 'gracious one,' *ὁσιον*. The words are the same, only singular and plural. It may and sometimes does mean 'holy,' but it is not the regular word for it (*ἅγιος*): here it answers to *chesed* in Hebrew, and in the second phrase is contrasted, Psalm lxxxix., with holy (*kodesh*), which is applied to Jehovah, ver. 18; 19, *chesed*. The beginning of the Psalm speaks of the mercies (*chasdim*) or gracious ways

of the Lord, and then in verse 19 of that One in whom these graces or mercies are centred and conveyed, the Christ to whom the apostle here applies it. The word *chesed* is generally 'pious,' 'gracious' applied to men, and 'grace' and 'loving-kindness' in God.

<sup>w</sup> Or 'having served his own generation by the will of God.'

<sup>x</sup> Literally 'men brethren.'

<sup>y</sup> Many take away 'the' in the text. This abstract use of *ἐν νόμῳ* without the article makes *νόμῳ* the manner or character of the justification.

for I work a work in your days, a work which ye will no wise believe if one declare it to you.

<sup>42</sup> And as they went out<sup>a</sup> they begged that these words might be spoken to them the ensuing sabbath. And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. And on the coming sabbath almost all the city was gathered together to hear the word of God.<sup>b</sup> But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, contradicting and speaking injuriously. But Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldest be for salvation to the end of the earth. And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. And the word of the Lord was carried through the whole country. But the Jews excited the women of the upper classes<sup>c</sup> who were worshippers, and the first

people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts. But they, having shaken off the dust of their feet against them, came to Iconium. And the disciples were filled with joy and [the] Holy Spirit.

XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude of both Jews and Greeks believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the brethren. They stayed therefore a good while, speaking boldly, [confiding] in the Lord,<sup>d</sup> who gave witness to the word of his grace in giving<sup>e</sup> signs and wonders to be done by their hands. And the multitude of the city was divided and some were with the Jews and some with the apostles. And when an assault was making, both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding country, and there they were announcing the glad tidings.

<sup>8</sup> And a certain man in Lystra, impotent in his feet, sat, [being]<sup>f</sup> lame from his mother's womb, who had never walked. This [man] heard Paul speaking, who, fixing

<sup>a</sup> T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought.'

<sup>b</sup> Many read 'the Lord.'

<sup>c</sup> T. R. adds 'and.'

<sup>d</sup> ἐν τῷ κυρίῳ: the sentence is elliptical in

Greek.

<sup>e</sup> T. R. reads 'and bearing witness and giving.'

<sup>f</sup> T. R. has 'being' in text.



# ACTS XIV, XV.

his eyes on him and seeing that he  
<sup>10</sup> had faith to be healed, said with a  
loud voice, Rise up straight upon  
thy feet: and he sprang up and  
<sup>11</sup> walked. But the crowds, who saw  
what Paul had done, lifted up  
their voices in Lycaonian, saying,  
The gods, having made themselves  
like men, are come down to us.  
<sup>12</sup> And they called Barnabas Jupiter,  
and Paul Mercury, because he  
<sup>13</sup> took the lead in speaking. And  
the priest of Jupiter who was be-  
fore the city, having brought  
bulls and garlands to the gates,  
would have done sacrifice along  
<sup>14</sup> with the crowds. But the apos-  
tles Barnabas and Paul having  
heard [it], rent their garments,  
and rushed out<sup>h</sup> to the crowd,  
<sup>15</sup> crying and saying, Men, why do  
ye these things? We also are  
men of like passions with you,  
preaching<sup>i</sup> to you to turn from  
these vanities to the living God,  
who made the heaven, and the  
earth and the sea, and all things  
<sup>16</sup> in them; who in the past genera-  
tions suffered all the nations to go  
<sup>17</sup> in their own ways, though indeed  
he did not leave himself without  
witness, doing good, and giving to  
you<sup>j</sup> from heaven rain and fruitful  
seasons, filling your<sup>k</sup> hearts with  
<sup>18</sup> food and gladness. And saying  
these things, they with difficulty  
kept the crowds from sacrificing  
<sup>19</sup> to them. But there came Jews  
from Antioch and Iconium, and  
having persuaded the crowds and

stoned Paul, drew him out of  
the city, supposing him to have  
<sup>20</sup> died. But while the disciples  
encircled him, he rose up and  
entered into the city. And on the  
morrow he went away with Bar-  
<sup>21</sup> nabas to Derbe. And having an-  
nounced the glad tidings to that  
city, and having made many dis-  
ciples, they returned to Lystra  
<sup>22</sup> and<sup>1</sup> Iconium and<sup>1</sup> Antioch, es-  
tablishing the souls of the disci-  
ples, exhorting them to abide in  
the faith, and that through many  
tribulations we must enter into  
<sup>23</sup> the kingdom of God. And having  
chosen them elders in each  
assembly, having prayed with  
fastings, they committed them to  
the Lord, on whom they had be-  
<sup>24</sup> lieved. And having passed through  
Pisidia they came to Pamphylia,  
<sup>25</sup> and having spoken the word<sup>m</sup> in  
Perga, they came down to Atta-  
<sup>26</sup> lia; and thence they sailed away  
to Antioch, whence they had been  
committed to the grace of God for  
the work which they had fulfilled.  
<sup>27</sup> And having arrived, and having  
brought together the assembly,  
they related to them all that God  
had done with them, and that he  
had opened a door of faith to the  
<sup>28</sup> nations. And they stayed<sup>n</sup> no  
little time with the disciples.

XV. And certain persons, having  
come down from Judæa, taught  
the brethren, If ye shall not<sup>o</sup>  
have been circumcised according  
to the custom of Moses, ye can-

<sup>g</sup> T. R. reads 'their'

<sup>h</sup> T. R. reads 'rushed in.'

<sup>i</sup> Literally 'evangelizing.'

<sup>j</sup> T. R. reads 'us.'

<sup>k</sup> T. R. reads 'our.'

<sup>1</sup> Somerepeat 'to' here, perhaps rightly.

<sup>m</sup> Many add 'of the Lord.'

<sup>n</sup> T. R. adds 'there.'

<sup>o</sup> T. R. reads 'if ye are not.'

<sup>2</sup> not be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go to Jerusalem to the apostles and elders about this question.

<sup>3</sup> They therefore, having been set on their way by the assembly, passed through Phœnicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the

<sup>4</sup> brethren. And being arrived at Jerusalem, they were received by the assembly, and the apostles, and the elders, and related all that God had wrought with them.

<sup>5</sup> And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them

<sup>6</sup> to keep the law of Moses. And the apostles and the elders were gathered together to see about

<sup>7</sup> this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,<sup>p</sup> ye know that from the earliest<sup>q</sup> days God amongst you<sup>r</sup> chose that the nations by my mouth should hear the word of the glad

<sup>8</sup> tidings and believe. And the heart-knowing God bore them witness, giving them the Holy

<sup>9</sup> Spirit as to us also, and put no difference between<sup>s</sup> us and them, having purified their hearts by

<sup>10</sup> faith. Now therefore why tempt ye God, by putting<sup>t</sup> a yoke upon the neck of the disciples which neither our fathers nor we have

<sup>11</sup> been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,<sup>u</sup> in the same manner as they

<sup>12</sup> also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by

<sup>13</sup> them. And after they had held their peace, James answered, saying, Brethren,<sup>p</sup> listen to me. Simon has related how God first

<sup>14</sup> visited to take out of [the] nations

<sup>15</sup> a people for his name. And with this agree the words of the pro-

<sup>16</sup> phets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild

<sup>17</sup> its ruins, and will set it up, so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord who does all<sup>v</sup> these

<sup>p</sup> Literally 'men brethren.'

<sup>q</sup> Literally 'from ancient.'

<sup>r</sup> T. R. reads 'us.'

<sup>s</sup> Literally 'both.'

<sup>t</sup> The Hebrew infinitive, I think, yet not unused in Greek, equivalent in sense to 'in putting,' as Col. iv. 6, 2 Cor. ix. 5, Eph. iii. 6, Phil. iv. 10. It is explanatory of what precedes, namely, 'that,' &c. It sometimes runs into the force of ὥστε, as in Rev. xvi. 9, but in general the infinitive is explanatory; ὥστε a consequence. See verse 29 of this chapter.

<sup>u</sup> T. R. reads '[the] Lord Jesus Christ.'

<sup>v</sup> As this is a perplexed passage as to the reading (not the sense), I add that *κ*, Gries., Scholz, Tisch., (not Lach.,) Meyer, Alford, and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Sabatier, that is, Latin of E) reads it as in T. R.; Irenæus pretty nearly following the Vulgate. Lach. follows A, D.; T. R., E, G, H, which have, I may say always, the T. R.

<sup>18</sup> things known from eternity.<sup>v</sup>  
<sup>19</sup> Wherefore *I* judge, not to trouble those who from the nations turn  
<sup>20</sup> to God; but to write to them to abstain from pollutions of idols, and from<sup>w</sup> fornication, and from what is strangled, and from blood.  
<sup>21</sup> For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.  
<sup>22</sup> Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called<sup>x</sup> Barsabbas and Silas, leading men among the  
<sup>23</sup> brethren, having by their hand written thus:<sup>y</sup> The apostles, and the elders, and the brethren,<sup>z</sup> to the brethren who are from among [the] nations at Antioch, and [in] Syria, and Cilicia, greeting:  
<sup>24</sup> Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law;]<sup>a</sup> to whom we  
<sup>25</sup> gave no commandment; it seemed good to us, having arrived at a common<sup>b</sup> judgment, to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name

<sup>27</sup> of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will relate to you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary  
<sup>29</sup> things: to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye will do  
<sup>30</sup> well. Farewell. They therefore, being let go, came to Antioch, and having gathered the multitude delivered to [them] the epistle. And having read it, they rejoiced at  
<sup>31</sup> the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened  
<sup>32</sup> them. And having passed some time [there], they were let go in peace from the brethren to those  
<sup>33</sup> who<sup>c</sup> sent them.<sup>d</sup> And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.  
<sup>36</sup> But after certain days Paul said to Barnabas, Let us return now and<sup>e</sup> visit the<sup>f</sup> brethren in every city where we have announced the word of the Lord, [and see] how  
<sup>37</sup> they are getting on. And Barna-

<sup>v</sup> T. R. reads 'things, known unto God from eternity are all his works.'

<sup>w</sup> Or 'of fornication, and of what is strangled, and of blood.'

<sup>x</sup> T. B. reads 'surnamed.'

<sup>y</sup> Many omit 'thus.'

<sup>z</sup> Many read 'elder brethren.'

<sup>a</sup> Many omit from 'saying' to 'law.'

<sup>b</sup> Or, perhaps, 'assembled with one accord.' I have said 'having arrived at a common judgment' to give the sense of

γενόμενοι. 'Become of one accord' would look like previous disunion. The fact merely of having arrived at one mind or like judgment is stated.

<sup>c</sup> T. R. reads 'the apostles.'

<sup>d</sup> T. R. adds 'but it seemed good to Silas to abide there.' Ver. 34.

<sup>e</sup> δῆ. Pretty much 'nay,' or 'I say, let us return.' But that is too familiar.

<sup>f</sup> T. R. reads 'our.'

bas proposed to take with [them]  
<sup>33</sup> John also,<sup>g</sup> called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and not gone with them to the  
<sup>39</sup> work. There arose therefore<sup>h</sup> very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed  
<sup>40</sup> away to Cyprus; but Paul having chosen Silas went forth, committed by the brethren to the grace  
<sup>41</sup> of God.<sup>i</sup> And he passed through Syria and Cilicia, confirming the assemblies.

XVI. And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timothy, son of a<sup>j</sup> Jewish believing woman, but [the] father a Greek,  
<sup>2</sup> who had a [good] testimony of the brethren in Lystra and Iconium.  
<sup>3</sup> Him would Paul have go forth with him, and took him [and] circumcised him on account of the Jews who were in those places, for they all knew his father that  
<sup>4</sup> he was a Greek. And as they passed through the cities they instructed<sup>k</sup> them to observe the decrees determined on by the apostles and<sup>l</sup> elders who were in  
<sup>5</sup> Jerusalem. The assemblies therefore were confirmed in the faith, and increased in number every day.  
<sup>6</sup> Having passed therefore through Phrygia and the Galatian country, having been forbidden by the

Holy Spirit to speak the word in  
<sup>7</sup> Asia, having come down<sup>m</sup> to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus<sup>n</sup>  
<sup>8</sup> did not allow them; and having passed by Mysia they descended  
<sup>9</sup> to Troas. And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and<sup>o</sup> beseeching him, and saying, Pass over into Macedonia and help  
<sup>10</sup> us. And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tid-  
<sup>11</sup> ings. Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow to Neapolis, and thence to Philippi, which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days.  
<sup>13</sup> And on the sabbath day we went outside the gate<sup>p</sup> by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled.  
<sup>14</sup> And a certain woman, by name Lydia, a seller of purple of the city of Thyatira, who worshipped God, heard; whose heart the Lord opened to attend to the things  
<sup>15</sup> spoken by Paul. And when she had been baptized and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house

<sup>g</sup> T. R. omits 'also.'

<sup>h</sup> Some read 'and' or 'but,' δέ.

<sup>i</sup> Many read 'of the Lord.'

<sup>j</sup> T. R. adds 'certain.'

<sup>k</sup> Or 'delivered to them to keep.'

<sup>l</sup> T. R. adds 'the.'

<sup>m</sup> These participles have a causative

force, especially thus disunited. Such being the case, they attempted to go. It is pretty much so in English.

<sup>n</sup> T. R. omits 'of Jesus.'

<sup>o</sup> T. R. omits 'and.'

<sup>p</sup> T. R. reads 'city.'

and abide [there]. And she con-  
 16 strained us. And it came to pass  
 as we were going to prayer<sup>p</sup> that  
 a certain female slave, having a  
 spirit of Python, met us, who  
 17 brought much profit to her mas-  
 ters by prophesying. She, having  
 followed Paul and us, cried, say-  
 ing, These men are bondsmen of  
 the Most High God, who announce  
 18 to you<sup>q</sup> [the] way of salvation. And  
 this she did many days. And Paul  
 being distressed, turned, and said  
 to the spirit, I enjoin thee in the  
 name of Jesus Christ to come out  
 of her. And it came out the same  
 19 hour. And her masters seeing  
 that the hope of their gains was  
 gone,<sup>r</sup> having seized Paul and  
 Silas, dragged [them] into the  
 market before the magistrates;  
 20 and having brought them up to  
 the pretors,<sup>s</sup> said, These men ut-  
 terly trouble our city, being Jews,  
 21 and announce customs which it is  
 not lawful for us to receive nor  
 22 practise, being Romans. And the  
 crowd rose up too<sup>t</sup> against them;  
 and the pretors,<sup>s</sup> having torn  
 off their clothes, commanded to  
 23 scourge [them]. And having laid  
 many stripes upon them they cast  
 [them] into prison, charging the  
 24 jailor to keep them safely; who,  
 having received such a charge, cast  
 them into the inner prison, and  
 secured their feet to the stocks.  
 25 And at midnight Paul and Silas, in  
 praying, were praising God with

singing, and the prisoners listened  
 26 to them. And suddenly there was  
 a great earthquake, so that the  
 foundations of the prison shook,  
 and all the doors were immedi-  
 ately opened, and the bonds of all  
 27 loosed. And the jailor being  
 awakened out of his sleep, and  
 seeing the doors of the prison  
 opened, having drawn a sword  
 was going to kill himself, think-  
 28 ing the prisoners had fled. But  
 Paul called out with a loud voice,  
 saying, Do thyself no harm, for we  
 29 are all here. And having asked  
 for lights, he rushed in, and,  
 trembling, fell down before Paul  
 30 and Silas. And leading them out  
 said, Sirs, what must I do that I  
 31 may be saved? And they said,  
 Believe on the Lord Jesus<sup>v</sup> and  
 thou shalt be saved, thou and thy  
 32 house. And they spoke to him the  
 word of the Lord, with<sup>w</sup> all that  
 33 were in his house. And he took  
 them the same hour of the night  
 and washed [them] from their  
 stripes; and was baptized, he and  
 34 all his straightway. And having  
 brought them into his house he  
 laid the table [for them], and re-  
 joined with all his house,<sup>x</sup> having  
 35 believed in God. And when it was  
 day, the pretors<sup>s</sup> sent the lictors,  
 36 saying, Let those men go. And  
 the jailor reported these words to  
 Paul: The pretors<sup>s</sup> have sent that  
 ye may be let go. Now there-  
 fore go out and depart in peace.

were called.

<sup>t</sup> Or 'together;' but I apprehend 'with  
 [them]' that is, the 'masters of the girl.'  
 But the two 'thems' go ill together.

<sup>v</sup> T. R. adds 'Christ.'

<sup>w</sup> T. R. reads 'and to.'

<sup>x</sup> πανοικί, an adverb.

<sup>p</sup> τήν is added by many, and then it may  
 mean 'the place of prayer.' But it is the  
 same word as 'prayer' in verse 13.

<sup>q</sup> T. R., with many authorities, reads  
 'us.'

<sup>r</sup> Or 'gone out,' referring to the spirit.

<sup>s</sup> στρατηγοί, so the Duumviri of colonies



<sup>37</sup> But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and  
<sup>38</sup> bring us out. And the lictors reported these words to the pre-tors.<sup>z</sup> And they were afraid when they heard they were Romans.  
<sup>39</sup> And they came and besought them, and having brought them out, asked them to go out of the  
<sup>40</sup> city. And having gone out of the prison, they came to Lydia; and having seen the brethren they exhorted them and went away.

XVII. And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was  
<sup>2</sup> the synagogue of the Jews. And according to Paul's custom he went in among them, and on three sabbaths reasoned with them from  
<sup>3</sup> the scriptures, opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I announce  
<sup>4</sup> to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women not  
<sup>5</sup> a few. But the unbelieving Jews having been stirred up to jealousy, and<sup>a</sup> taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd

together, set the city in confusion; and having beset the house of Jason sought to bring them out  
<sup>6</sup> to the people; and not having found them, dragged Jason and certain brethren before the politarchs,<sup>b</sup> crying out, These [men] that have set the world in tumult  
<sup>7</sup> are come here also, whom Jason has received; and these all do contrary to the decrees of Cæsar, saying, that there is another king,  
<sup>8</sup> Jesus. And they troubled the crowd and the politarchs<sup>b</sup> when  
<sup>9</sup> they heard these things. And having taken security of Jason and the rest, they let them go.  
<sup>10</sup> But the brethren immediately sent away, in the night, Paul and Silas to Beroëa; who, being arrived, went away into the synagogue of  
<sup>11</sup> the Jews. And these were more noble than those in Thessalonica, receiving<sup>c</sup> the word with all readiness of mind, daily searching the scriptures if these things were so.  
<sup>12</sup> Therefore many from among them believed, and of Grecian women of the upper classes and men not  
<sup>13</sup> a few. But when the Jews from Thessalonica knew that the word of God was announced in Beroëa also by Paul, they came<sup>d</sup> there  
<sup>14</sup> also, stirring up the crowds. And then immediately the brethren sent away Paul to go as<sup>e</sup> to the sea; but Silas and Timotheus abode  
<sup>15</sup> there. But they that conducted Paul brought him as far as Athens;

<sup>z</sup> See note to verse 20.

<sup>a</sup> Some read here simply 'but the Jews having taken,' &c.

<sup>b</sup> The special title of the city magistrates of Thessalonica.

<sup>c</sup> Literally 'who received:' οἰκτιρες, 'being such as.'

<sup>d</sup> Or 'came stirring up there also.' So Alford after Meyer; but it seems to me rather forced. Vul., Bengel, Diodati have it as in text. So Beza and the Dutch.

<sup>e</sup> The use of 'as' here is not of semblance of anything, but of purpose or intention. See Win. 702, sec. 67.

and, having received a commandment to Silas and Timotheus, that they should come to him as quick as possible, they departed.

<sup>16</sup> But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the <sup>17</sup> city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the marketplace every day with those he met with. But some also<sup>d</sup> of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection to them. And having taken hold on him they brought [him] to Areopagus,<sup>e</sup> saying, Might we know what this new doctrine which is spoken <sup>20</sup> by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what <sup>21</sup> these things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to <sup>22</sup> hear the news. And Paul standing in the midst of Areopagus<sup>e</sup> said, Athenians,<sup>f</sup> in every way I see you given up to demon worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God.

Whom<sup>g</sup> therefore ye reverence, not knowing [him], him I announce <sup>24</sup> to you. The God who has made the world and all things which are in it, he being Lord of heaven and earth, does not dwell in temples <sup>25</sup> made with hands, nor is served by men's hands as needing something, himself giving to all life and <sup>26</sup> breath and<sup>h</sup> all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined <sup>27</sup> ordained<sup>i</sup> times and the boundaries of their dwelling, that they might seek God;<sup>j</sup> if indeed they might feel after him and find him, although he is not far from each <sup>28</sup> one of us; for in him we live and move and exist; as also some of the poets amongst you have said, For we are also his offspring. <sup>29</sup> Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form <sup>30</sup> of man's art and imagination. God therefore having overlooked the times of ignorance, now enjoins men that they should all<sup>k</sup> every- <sup>31</sup> where repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from <sup>32</sup> among [the] dead. And when they heard [of the] resurrection of [the] dead, some mocked, and some said,

<sup>d</sup> T. R. omits 'also.'

<sup>e</sup> Or 'the hill of Mars.'

<sup>f</sup> Literally 'men Athenians.' The introduction of 'men' in these passages is not merely a Hebraism. It is the accustomed oratorical address in Greek.

<sup>g</sup> Many read 'what,' and 'that.'

<sup>h</sup> B has *kai ta πάντα*.

<sup>i</sup> T. R. reads 'fore-arranged.'

<sup>j</sup> T. R. reads 'the Lord.'

<sup>k</sup> T. R. reads 'all men everywhere to repent.'

# ACTS XVII, XVIII.

We will hear thee again concerning this. <sup>33</sup> Thus Paul went out of <sup>34</sup> their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

XVIII. And after these things, having left Athens, he<sup>m</sup> came to <sup>2</sup> Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to <sup>3</sup> leave Rome,) came to them, and because they were of the same trade abode with them, and wrought. For they were tent-<sup>4</sup> makers by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and <sup>5</sup> Greeks. And when both Silas and Timotheus came down from Macedonia, Paul was pressed<sup>a</sup> in respect of the word,<sup>o</sup> testifying to the Jews that Jesus was the <sup>6</sup> Christ.<sup>p</sup> But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: *I* [am] pure;<sup>q</sup> from henceforth I will <sup>7</sup> go to the nations. And departing thence he came to the house of a certain man, by name Justus, who worshipped God, whose house ad-<sup>8</sup> joined the synagogue. But Crispus the ruler of the synagogue believed in the Lord with all his

house; and many of, the Corinthians hearing, believed, and were <sup>9</sup> baptized. And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not <sup>10</sup> silent; because *I* am with thee, and no one shall set upon thee to injure thee; because I have much <sup>11</sup> people in this city. And he remained there a year and six months, teaching among them the <sup>12</sup> word of God. But when Gallio was proconsul of Achaia, the Jews with one consent rose against Paul and led him to the judgment <sup>13</sup> seat, saying, This [man] persuades men to worship God contrary to <sup>14</sup> the law. But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with <sup>15</sup> you; but if it be questions<sup>r</sup> about words, and names, and the law that ye have, see to it yourselves; for *I* do not intend to be <sup>16</sup> judge of these things. And he drove them from the judgment <sup>17</sup> seat. And having all<sup>s</sup> laid hold on Sosthenes the ruler of the synagogue, they beat him before the judgment seat. And Gallio troubled himself about none of <sup>18</sup> these things. And Paul, having yet stayed there many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had

<sup>1</sup> T. R. adds 'and.'

<sup>m</sup> T. R. reads 'Paul.'

<sup>n</sup> Or 'earnestly occupied with.'

<sup>o</sup> T. R. reads 'in spirit.'

<sup>p</sup> This is feeble, but I know not how else to put it. It is 'the Christ, Jesus;'  
i.e., that the Christ was really come, and

that Jesus was he. However most of the best MSS read it as in text, as  $\kappa$ , B, A, D. C is here wanting.

<sup>q</sup> Or '*I*, pure [from it] from henceforth, will go to the nations.'

<sup>r</sup> T. R. reads 'a question.'

<sup>s</sup> T. R. reads 'all the Greeks having.'

<sup>19</sup> a vow : and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews.  
<sup>20</sup> And when they asked him that he would remain for a longer time  
<sup>21</sup> with them<sup>a</sup> he did not accede, but bade them farewell, saying, I must by all means keep the coming feast at Jerusalem ; ' I will return to you again if God will : and he sailed  
<sup>22</sup> away from Ephesus. And landing at Cæsarea, and having gone up and saluted the assembly, he  
<sup>23</sup> went down to Antioch. And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.  
<sup>24</sup> But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.  
<sup>25</sup> He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus,<sup>b</sup> knowing only the baptism  
<sup>26</sup> of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more  
<sup>27</sup> exactly. And when he purposed to go into Achaia, the brethren wrote to the disciples engaging them to receive him, who, being come, contributed<sup>c</sup> much to those

<sup>28</sup> who believed through grace. For he with great strength convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

XIX. And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and  
<sup>2</sup> having found certain disciples, he said to them, Did ye receive [the] Holy Spirit when ye had believed ? And they [said]<sup>d</sup> to him, We did not even hear if [the] Holy Spirit  
<sup>3</sup> was [come]. And he said,<sup>e</sup> To what then were ye baptized ? And they said, To the baptism of John.  
<sup>4</sup> And Paul said, John indeed baptized [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on<sup>f</sup>  
<sup>5</sup> Jesus. And when they heard that, they were baptized to the name of  
<sup>6</sup> the Lord Jesus. And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. And all the men were about  
<sup>7</sup> twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading the things concerning  
<sup>8</sup> the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of<sup>g</sup> Tyrann-

<sup>a</sup> The addition of 'with them' is doubtful.

<sup>b</sup> T. R. adds 'but.'

<sup>c</sup> T. R. reads 'the Lord.'

<sup>d</sup> It may be 'contributed much through grace to those who believed;' but I doubt

it is the sense.

<sup>e</sup> T. R. has 'said' in text.

<sup>f</sup> T. R. adds 'to them.'

<sup>g</sup> T. R. adds 'the Christ.'

<sup>h</sup> T. R. reads 'a certain.'



## ACTS XIX.

<sup>10</sup> nus. And this took place for two years, so that all that inhabited Asia heard the word of the Lord,<sup>b</sup> both Jews and Greeks.

<sup>11</sup> And God wrought no ordinary

<sup>12</sup> miracles by the hands of Paul, so that even napkins or aprons were brought from his body<sup>c</sup> [and put] upon the sick, and the diseases left them, and the wicked spirits

<sup>13</sup> went out.<sup>d</sup> And certain of the Jewish exorcists, who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I<sup>e</sup> adjure you by Jesus, whom Paul

<sup>14</sup> preaches. And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this.

<sup>15</sup> But the wicked spirit answering said, Jesus I know, and Paul I am acquainted with; but ye, who

<sup>16</sup> are ye? And the man in whom the wicked spirit was leaped<sup>f</sup> upon them, and having mastered both,<sup>g</sup> prevailed against them, so that they fled out of that house naked

<sup>17</sup> and wounded. And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was

<sup>18</sup> magnified. And many of those that believed came confessing and

<sup>19</sup> declaring their deeds. And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty

<sup>20</sup> thousand pieces of silver. Thus

with might the word of the Lord increased and prevailed.

<sup>21</sup> And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see

<sup>22</sup> Rome also. And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia.

<sup>23</sup> And there took place at that time no small disturbance about the

<sup>24</sup> way. For a certain [man] by name Demetrius, a silver beater, making silver temples of Artemis<sup>h</sup> brought

<sup>25</sup> no small gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-

<sup>26</sup> living arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made

<sup>27</sup> with hands. Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world

<sup>28</sup> reveres. And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians. And the

<sup>29</sup> whole<sup>i</sup> city was filled with confusion, and they rushed with one accord to the theatre, having

<sup>b</sup> T. R. adds 'Jesus.'

<sup>c</sup> Or 'skin,' surface of his body.

<sup>d</sup> T. R. adds 'from them.'

<sup>e</sup> T. R. reads, 'we adjure.'

<sup>f</sup> Literally 'leaping.'

<sup>g</sup> T. R. reads 'them.'

<sup>h</sup> Or 'Diana.'

<sup>i</sup> 'Whole' is doubtful.



seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul.  
<sup>30</sup> But Paul intending to go in to the people, the disciples suffered him  
<sup>31</sup> not; and some of the asiarchs<sup>k</sup> also, who were his friends, sent to him and urged him not to throw  
<sup>32</sup> himself into the theatre. Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had  
<sup>33</sup> come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his hand, would have  
<sup>34</sup> made a defence to the people. But, recognizing that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians.  
<sup>35</sup> And the townclerk, having quieted the crowd, said,<sup>l</sup> Ephesians,<sup>m</sup> what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,<sup>n</sup> and of the [image] which fell down from heaven?<sup>o</sup>  
<sup>36</sup> These things therefore being undeniable, it is necessary that ye should be calm and do nothing  
<sup>37</sup> headlong. For ye have brought these men, [who are] neither temple plunderers, nor speak injuriously of your<sup>p</sup> goddess. If therefore Demetrius and the artisans who [are] with him have a matter against any one, the

courts are being held, and there are proconsuls: let them accuse  
<sup>39</sup> one another. But if ye inquire anything concerning other matters, it will be settled in the regular assembly. For also we  
<sup>40</sup> are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this con-  
<sup>41</sup> course. And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him]<sup>q</sup> and embraced [them], went away to go to  
<sup>2</sup> Macedonia. And having passed through those parts, and having exhorted them with much dis-  
<sup>3</sup> course, he came to Greece. And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as he was going to sail to Syria, the resolution was adopted of returning through Macedonia.  
<sup>4</sup> And there accompanied him as far as Asia, Sopater, [son] of Pyrrhus,<sup>r</sup> a Bercean; and of Thessalonians Aristarchus and Secundus and Gaius, and Timotheus of Derbe, and of Asia Tychicus and  
<sup>5</sup> Trophimus. These going before  
<sup>6</sup> waited for us in Troas; but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven  
<sup>7</sup> days. And the first day of the

<sup>k</sup> Honorary magistrates, of the principal persons of the province, specially charged with the public festivals.

<sup>l</sup> Literally 'says.'

<sup>m</sup> Literally 'men Ephesians.'

<sup>n</sup> T.R. reads 'the great goddess Artemis.'

<sup>o</sup> Or 'Jupiter.'

<sup>p</sup> Some read 'our.'

<sup>q</sup> Some add 'and exhorted.'

<sup>r</sup> T. R. omits 'son of Pyrrhus.'

week, we<sup>a</sup> being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight. And there were many lights in the upper room where we<sup>t</sup> were assembled.  
<sup>9</sup> And a certain youth, by name Eutychus, sitting at the window-opening, overpowered<sup>u</sup> by deep sleep while Paul discoursed very much at length, having been overpowered by the sleep,<sup>v</sup> fell from the third story down to the bottom, and was taken up dead. But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life<sup>w</sup> is in him. And having gone up, and having broken the<sup>x</sup> bread, and eaten, and having long spoken<sup>y</sup> until daybreak, so he went away.  
<sup>12</sup> And they brought [away] the boy alive, and were no little comforted.  
<sup>13</sup> And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself  
<sup>14</sup> being about to go on foot. And when he met with us at Assos, having taken him on board we  
<sup>15</sup> came to Mitylene: and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Trogyllium, the next  
<sup>16</sup> day we came to Miletus: for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for

he hastened, if it was possible for him, to be the day of Pentecost  
<sup>17</sup> at Jerusalem. But from Miletus having sent to Ephesus, he called over [to him] the elders of the  
<sup>18</sup> assembly. And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I  
<sup>19</sup> arrived in Asia, serving the Lord with all lowliness, and<sup>z</sup> tears, and temptations which happened to me through the plots of the Jews;  
<sup>20</sup> how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you pub-  
<sup>21</sup> licly and in every house, testifying both to Jews and Greeks, repentance towards God and faith to-  
<sup>22</sup> wards our Lord Jesus Christ. And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me  
<sup>23</sup> in it; only that the Holy Spirit testifies to me<sup>a</sup> in every city, saying that bonds and tribula-  
<sup>24</sup> tions await me. But I make no account of my life [as] dear to myself, so that I may finish my course with joy,<sup>b</sup> and the ministry which I have received of the Lord Jesus to testify the glad tidings  
<sup>25</sup> of the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom of God,<sup>c</sup> shall see  
<sup>26</sup> my face no more. Wherefore I witness to you this day, that I am  
<sup>27</sup> clean from the blood of all, for I have not shrunk from announcing

<sup>a</sup> T. R. reads 'the disciples.'

<sup>t</sup> T. R. reads 'they.'

<sup>u</sup> καταφερόμενος, in the act of being so.

<sup>v</sup> κατενεχθείς, had been already.

<sup>w</sup> Or 'soul.'

<sup>x</sup> T. R. omits 'the.'

<sup>y</sup> Or 'conversed.'

<sup>z</sup> T. R. adds 'many.'

<sup>a</sup> T. R. omits 'to me.'

<sup>b</sup> Many omit 'with joy.'

<sup>c</sup> Many omit 'of God.'

to you all the counsel of God.  
<sup>28</sup> Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased  
<sup>29</sup> with the blood of his own.<sup>d</sup> For I know this,<sup>e</sup> that there will come in amongst you after my departure grievous wolves, not sparing  
<sup>30</sup> the flock; and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them.  
<sup>31</sup> Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears.  
<sup>32</sup> And now I commit you<sup>f</sup> to God, and to the word of his grace,

which is able to build you up and give to you an inheritance among  
<sup>33</sup> all the sanctified. I have coveted [the] silver or gold or clothing of  
<sup>34</sup> no one. <sup>g</sup>You yourselves know that these hands have ministered to my wants and to those who were  
<sup>35</sup> with me. I have shewed you all things, that thus labouring we ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.  
<sup>36</sup> And having said these things he knelt down and prayed with  
<sup>37</sup> them all. And they all wept sore; and falling upon the neck of Paul  
<sup>38</sup> they ardently kissed<sup>h</sup> him, specially pained by the word which he had

<sup>d</sup> I am fully satisfied that this is the right translation. To make it a question of the divinity of Christ (which I hold to be of the foundation of Christianity) is simply absurd. Wetstein, Griesb., Lach., Tisch., Meyer, De Wette, Alford, have Κυρίου (i.e., Lord), not God at all, following A. C, D, E, and a host of other MSS. Matthæi has Κυρίου καὶ Θεοῦ, with all the Russian MSS. B and <sup>g</sup> have Θεοῦ; others Χριστοῦ. I am persuaded that the reading is Θεοῦ and has been tampered with because of the difficulty of the phrase. διὰ τοῦ αἵματος τοῦ ἰδίου is generally received. Further, Athanasius, particularly in his second letter to Apollinarius, condemns all such language as 'the blood of God' as doctrinally false and the boldness of the Arians—used by them *because* they did *not* believe in the true divinity of Jesus, declaring scripture does not speak so. God could not be said to die or suffer; nor flowing of blood be applied to him. In one place you have, The scriptures have nowhere taught αἷμα Θεοῦ δίχα σαρκός. The old editions had διὰ σαρκός. The latter is the form of all the language of Athanasius. At any rate, it is in Acts xx., if at all, δίχα σαρκός. On the other hand, Chrysostom has Θεοῦ and τοῦ ἰδίου αἵματος. His comment on it is general: only we have the evidence that already the false reading had crept in, for τοῦ ἰδίου αἵματος is not received as genuine.

Quotations from the Fathers will be found in Wetstein *in loco*. Heb. ix. 12, xiii. 12, and even Chrys., as far as they go, shew what the more natural form of 'his own blood' would be in Greek. It has been questioned whether ἰδιος can be so used in the singular. But we have it in John's Gospel, chap. xv. 19. It is used in the neuter singular for material things, Acts iv. 32. The torturing the passage, as we find it in the manuscripts, I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with πᾶς in this way. At any rate, it is strange to find an argument for the divinity of Christ on a passage where Θεοῦ is rejected by almost all important editions, founding it on an expression which Athanasius declares to be nowhere found in scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Apollinarius: in particular in sections xii.—xiv., p. 758. Benedict. ed., 1777, vol. i., part 2.

<sup>e</sup> Some read simply 'I know that.'

<sup>f</sup> T. R. and many add 'brethren.'

<sup>g</sup> T. R. adds 'but,' or 'and,' δέ, which even so is better left out in English.

<sup>h</sup> κατεφίλου, elsewhere 'covered with kisses.'

said, that they would no more see his face. And they went down with him to the ship.

XXI. And when, having got away<sup>i</sup> from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and<sup>2</sup> thence to Patara. And having found a ship passing over into Phœnicia, we went on board and<sup>3</sup> sailed; and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge<sup>4</sup> her cargo. And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go up to Jerusalem.<sup>5</sup> But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling down upon the shore we<sup>6</sup> prayed. And having embraced one another, we went on board ship,<sup>7</sup> and they returned home. And we, having completed the voyage, arrived from Tyre at Ptolemais, and having saluted the brethren we remained one day with them.<sup>8</sup> And leaving on the morrow,<sup>k</sup> we came to Cæsarea; and entering into the house of Philip the evangelist, who was of the seven, we abode<sup>9</sup> with him. Now this man had four virgin daughters who prophesied.<sup>10</sup> And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judæa,

<sup>11</sup> and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of [the]  
<sup>12</sup> Gentiles. And when we heard these things, both we and those of the place besought [him] not  
<sup>13</sup> to go up to Jerusalem. But Paul answered, What do ye, weeping and breaking my heart? for *I* am ready not only to be bound but also to die at Jerusalem for the  
<sup>14</sup> name of the Lord Jesus. And when he would not be persuaded, we were silent, saying, The will  
<sup>15</sup> of the Lord be done. And after these days, having got our effects ready, we went up to Jerusalem.  
<sup>16</sup> And [some] of the disciples from Cæsarea went with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple with whom  
<sup>17</sup> we were to lodge.<sup>1</sup> And when we were arrived at Jerusalem the  
<sup>18</sup> brethren gladly received us. And on the morrow Paul went in with us to James, and all the elders  
<sup>19</sup> came there. And having saluted them, he related one by one the things which God had wrought among the nations by his ministry.  
<sup>20</sup> And they having heard [it] glorified God,<sup>m</sup> and said to him, Thou seest, brother, how many myriads there are of the Jews who have believed,  
<sup>21</sup> and all are zealous of the law. And they have been informed concern-

<sup>i</sup> There is an expression of effort in the Greek word: 'torn ourselves' may be too strong. Chrys. remarks that it implies βίαι, 'force.'  
<sup>k</sup> T. R. adds 'Paul, and we that were

with him.'

<sup>1</sup> Or 'to bring us to a certain Mnason, a Cyprian, an old disciple with whom.'

<sup>m</sup> T. R. reads 'the Lord.'



ing thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs.

<sup>22</sup> What is it then? a multitude must necessarily come together; for they will hear that thou art

<sup>23</sup> come. This do therefore that we say to thee: We have four men

<sup>24</sup> who have a vow on them; take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will<sup>a</sup> know that nothing is [true] of which they have been informed about thee; but that thou thyself also walkest orderly,

<sup>25</sup> keeping the law. But concerning [those of] the nations who have believed, we have written, deciding that they should observe no such thing, only to keep themselves from things offered to idols, and from blood, and from things strangled, and from fornication.

<sup>26</sup> Then Paul taking the men, on the next day, having been purified,<sup>o</sup> entered with them into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every

<sup>27</sup> one of them. And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon

<sup>28</sup> him, crying,<sup>p</sup> Israelites, help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and

<sup>29</sup> profaned this holy place. For

they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had

<sup>30</sup> brought into the temple. And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut. And as they were seeking to kill him, a representation came to the chiliarch of the band that the whole

<sup>32</sup> of Jerusalem was in a tumult; who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chiliarch and the soldiers, ceased

<sup>33</sup> beating Paul. Then the chiliarch came up and laid hold upon him, and commanded him to be bound with two chains, and inquired who he might be and what he had

<sup>34</sup> done. And different persons cried a different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be

<sup>35</sup> brought into the fortress. But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence

<sup>36</sup> of the crowd. For the multitude of the people followed, crying,

<sup>37</sup> Away with him. But as he was about to be led into the fortress, Paul says to the chiliarch, Is it allowed me to say something to thee? And he said, Dost thou

<sup>38</sup> know Greek? Thou art not then that Egyptian who before these days raised a sedition and led out the four thousand men of the

<sup>39</sup> assassins? But Paul said, I am

<sup>a</sup> T. R. reads 'may.'

<sup>o</sup> Or 'purified with them, entered.'

<sup>p</sup> Literally 'men Israelites.'



a Jew<sup>a</sup> of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak  
<sup>40</sup> to the people. And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying, (XXII.) Brethren<sup>r</sup> and fathers, hear my defence which I now  
<sup>2</sup> make to you. And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of<sup>s</sup> Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as ye are  
<sup>4</sup> all this day; who have persecuted this way unto death, binding and delivering up to prisons both  
<sup>5</sup> men and women; as also the high priest bears me witness, and all the elderhood; from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to  
<sup>6</sup> Jerusalem, to be punished. And it came to pass,<sup>t</sup> as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great  
<sup>7</sup> light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why  
<sup>8</sup> persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazaraean, whom thou perse-

<sup>9</sup> cutest. But they that were with me beheld the light, and were filled with fear, but heard not the voice of him that was speaking to me.  
<sup>10</sup> And I said, What shall I do, Lord? And the Lord said to me, Rise up and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do.  
<sup>11</sup> And as I could not see, through the glory of that light, being led by the hand by those who were with me, I came to Damascus.  
<sup>12</sup> And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who  
<sup>13</sup> dwelt [there], coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received  
<sup>14</sup> my sight and saw him. And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his  
<sup>15</sup> mouth; for thou shalt be a witness for him to all men of what thou  
<sup>16</sup> hast seen and heard. And now why lingerest thou? Arise and get baptized, and have thy sins washed away, calling on his name.<sup>v</sup>  
<sup>17</sup> And it came to pass<sup>t</sup> when I had returned to Jerusalem, and as I was praying in the temple, that I  
<sup>18</sup> became in ecstasy, and saw him saying<sup>f</sup> to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony  
<sup>19</sup> concerning me. And I said, Lord, they themselves know that I was imprisoning and beating in every

<sup>a</sup> Literally 'a man a Jew.'

<sup>r</sup> Literally 'Men brethren.'

<sup>s</sup> Some would point it thus: 'city, educated at the feet of Gamaliel accord-

ing to,' &c. It comes to the same.

<sup>t</sup> Literally 'it came to pass to me.' But it is hardly English.

<sup>v</sup> T. R. reads 'on the name of the Lord.'

synagogue those that believe on  
<sup>20</sup> thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,<sup>w</sup> and kept the clothes of  
<sup>21</sup> them who killed him. And he said to me, Go, for I will send thee to  
<sup>22</sup> the nations afar off. And they heard him until this word, and lifted up their voice, saying, Away with such [a one] as that from the earth, for it was<sup>x</sup> not fit he  
<sup>23</sup> should live. And, as they were crying, and throwing away their clothes, and casting dust into the  
<sup>24</sup> air, the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus  
<sup>25</sup> against him. But as they stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and un-  
<sup>26</sup> condemned? And the centurion, having heard it, went and reported it to the chiliarch, saying, What<sup>y</sup> art thou going to do? for this man  
<sup>27</sup> is a Roman. And the chiliarch coming up said to him, Tell me, art thou<sup>z</sup> a Roman? And he said,  
<sup>28</sup> Yes. And the chiliarch said, I, for a great sum, bought this citizenship. And Paul said, But I was  
<sup>29</sup> also [free] born. Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him.

<sup>30</sup> And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him,<sup>a</sup> and commanded the chief priests and all the<sup>b</sup> council to meet,<sup>c</sup> and having brought Paul down set him before them.

XXIII. And Paul, fixing his eyes on the council, said, Brethren,<sup>d</sup> I have walked in all good conscience  
<sup>2</sup> with God unto this day. But the high priest Ananias ordered those standing by him to smite his mouth.  
<sup>3</sup> Then Paul said to him, God will smite thee, whited wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten?  
<sup>4</sup> And those that stood by said, Dost thou rail against the high priest of  
<sup>5</sup> God? And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly of the ruler  
<sup>6</sup> of thy people. But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren,<sup>d</sup> I am a Pharisee, son of Pharisees: I am judged concerning the hope and  
<sup>7</sup> resurrection of [the] dead. And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the multitude  
<sup>8</sup> was divided. For Sadducees say there is no resurrection, nor angel, nor spirit; but Pharisees confess  
<sup>9</sup> both of them. And there was a great clamour, and the scribes of the Pharisees' part rising up con-

<sup>w</sup> T. R. adds 'to his being killed.'

<sup>x</sup> T. R. reads καθήκον.

<sup>y</sup> T. R. reads 'look to what thou art.'

<sup>z</sup> T. R. reads 'if thou art.'

<sup>a</sup> T. R. reads 'from the bonds.'

<sup>b</sup> T. R. reads 'their.'

<sup>c</sup> T. R. reads 'to come.'

<sup>d</sup> Literally 'men brethren.'

tended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or an angel—  
<sup>10</sup> And a great tumult having arisen, the chiliarch, fearing lest Paul should have been torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to  
<sup>11</sup> bring [him] into the fortress. But the following night the Lord stood by him and said, Be of good courage; <sup>f</sup> for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness  
<sup>12</sup> at Rome also. And when it was day, the Jews, <sup>g</sup> having banded together, put themselves under a curse, saying that they would neither eat nor drink till they  
<sup>13</sup> should kill Paul. And they were more than forty who had joined  
<sup>14</sup> together in this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste  
<sup>15</sup> nothing until we kill Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down <sup>h</sup> to you, as about to determine more precisely what concerns him, and we before he draws near are ready to kill him.  
<sup>16</sup> But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and  
<sup>17</sup> reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has some-  
<sup>18</sup> thing to report to him. He there-

fore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something  
<sup>19</sup> to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast  
<sup>20</sup> to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concern-  
<sup>21</sup> ing him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the  
<sup>22</sup> promise from thee. The chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these  
<sup>23</sup> things to me. And having called certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Cæsarea, and seventy horsemen, and two hundred light-armed footmen, for  
<sup>24</sup> the third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to  
<sup>25</sup> Felix the governor, having written a letter couched in this form:  
<sup>26</sup> Claudius Lysias to the most excellent governor Felix, greeting.  
<sup>27</sup> This man, having been taken by the Jews, and being about to be

<sup>e</sup> T. R. adds 'let us not fight with God.'  
<sup>f</sup> T. R. adds 'Paul.'

<sup>g</sup> T. R. reads 'certain of the Jews.'  
<sup>h</sup> T. R. adds 'to-morrow.'

killed by them, I came up with the military and took<sup>i</sup> out [of their hands], having learned that <sup>23</sup> he was a Roman. And desiring to know<sup>j</sup> the charge on which they accused him I brought him down <sup>29</sup> to their council, whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy <sup>30</sup> of death or of bonds. But having received information of a plot about to be put in execution against the man by the Jews, I have immediately sent him to thee, commanding also his accusers to say before thee the things that <sup>31</sup> are against him. Farewell. The soldiers therefore, according to their orders, took Paul and brought <sup>32</sup> him by night to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the fortress. And these having <sup>33</sup> entered into Cæsarea, and given up the letter to the governor, <sup>34</sup> presented Paul also to him. And<sup>k</sup> having read [it], and asked of what eparchy he was, and learned that <sup>35</sup> [he was] of Cilicia, he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's prætorium.

XXIV. And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul before the

<sup>i</sup> T. R. adds 'him.'  
<sup>j</sup> Many read 'to know distinctly,' ἐπιγνώvai.

<sup>k</sup> T. R. adds 'the governor.'

<sup>l</sup> The phrase is not complete, or rather, the parts are not strictly connected: finding him so, they would have judged him.

<sup>m</sup> Many omit from after 'seized,' verse 6,

<sup>2</sup> governor. And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this <sup>3</sup> nation by thy forethought, we receive [it] always and everywhere, most excellent Felix, with <sup>4</sup> all thankfulness. But that I may not too much intrude on thy time, I beseech thee to hear us <sup>5</sup> briefly in thy kindness. For finding<sup>l</sup> this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazareans; who also attempted to <sup>6</sup> profane the temple; whom we also had seized, and would have judged <sup>7</sup> according to our law; but Lysias, the chiliarch, coming up, took [him] away with great force out <sup>8</sup> of our hands, having commanded his accusers to come to thee,<sup>m</sup> of whom thou canst thyself, in examining [him], know the certainty of all these things of which we <sup>9</sup> accuse him. And the Jews also joined<sup>n</sup> in pressing the matter against [Paul], saying that these <sup>10</sup> things were so. But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I answer the more<sup>o</sup> readily as to the things which concern myself. <sup>11</sup> As thou mayest know<sup>p</sup> that there are not more than twelve

to 'to thee,' reading 'seized, of whom;' but 'of whom' must then refer to 'Paul.'

<sup>n</sup> T. R. συνέθεντο, 'assented,' 'joined in.'

<sup>o</sup> Many omit 'the more.'

<sup>p</sup> ἐπιγνώvai, the best MSS: 'know certainly,' 'recognize,' 'realize the knowledge of a thing.' T. R. γινώvai.



days since I went up to worship  
<sup>12</sup> at Jerusalem, and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues,  
<sup>13</sup> nor in the city; neither can they make good the things of  
<sup>14</sup> which they now accuse me. But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets; having hope towards God, which they themselves also receive, that there is to be a resurrection<sup>a</sup> both of just and  
<sup>16</sup> unjust. And for this cause I also exercise [myself] to have in everything a conscience without offence  
<sup>17</sup> towards God and men. And after a lapse of many years I arrived, bringing alms to my nation, and  
<sup>18</sup> offerings. Whereupon they found me purified in the temple, with neither crowd nor tumult. But<sup>r</sup> it was certain Jews from Asia,  
<sup>19</sup> who ought to appear before thee and accuse, if they have anything  
<sup>20</sup> against me; or let these themselves say what<sup>s</sup> wrong they found in me when I stood before  
<sup>21</sup> the council, [other] than concerning this one voice which I cried standing amongst them: I am  
 'judged this day by you touching [the] resurrection of [the] dead.  
<sup>22</sup> And Felix,<sup>t</sup> knowing accurately the things concerning the way,

adjourned them, saying, When Lysias the chiliarch is come down I will determine your affair;<sup>v</sup>  
<sup>23</sup> ordering the centurion to keep him,<sup>w</sup> and that he should have freedom, and to hinder none of his friends to minister<sup>x</sup> to him.  
<sup>24</sup> And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning  
<sup>25</sup> the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for  
<sup>26</sup> thee; hoping<sup>y</sup> at the same time that money would be given him by Paul:<sup>z</sup> wherefore also he sent for him the oftener and communed  
<sup>27</sup> with him. But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews to acquire their favour, left Paul bound.

XXV. Festus therefore being come into the eparchy, after three days went up to Jerusalem from Cæsa-  
<sup>2</sup> rea. And the chief priests and the chief of the Jews laid informations before him against Paul,  
<sup>3</sup> and besought him, asking as a grace against him, that he would send for him to Jerusalem, laying people in wait to kill him on the  
<sup>4</sup> way. Festus therefore answered that Paul should be kept at Cæsa-

<sup>a</sup> T. R. adds 'of the dead.'

<sup>r</sup> T. R. omits 'but.'

<sup>s</sup> T. R. reads 'if they found any wrong.'

<sup>t</sup> T. R. adds 'having heard these things.'

<sup>v</sup> T. R. adds 'and.'

<sup>w</sup> T. R. reads 'Paul.'

<sup>x</sup> T. R. adds 'or to come.'

<sup>y</sup> T. R. adds δέ, 'too' or 'also.'

<sup>z</sup> T. R. adds 'that he might let him go.'



rea, and that he himself was about  
<sup>5</sup> to set out shortly. Let therefore  
the persons of authority among  
you, says he, going down too, if  
there be anything in this man,  
<sup>6</sup> accuse him. And having remained  
among them not more than eight<sup>a</sup>  
or ten days, he went down to Cæ-  
sarea; and on the next day, having  
sat down on the judgment-seat,  
commanded Paul to be brought.  
<sup>7</sup> And when he was come, the Jews  
who were come down from Jeru-  
salem stood round, bringing many  
and grievous charges<sup>b</sup> which they  
<sup>8</sup> were not able to prove: Paul<sup>c</sup>  
answering for himself, Neither  
against the law of the Jews, nor  
against the temple, nor against  
Cæsar, have I offended [in] any-  
<sup>9</sup> thing. But Festus, desirous of  
obliging the Jews to acquire their  
favour, answering Paul, said, Art  
thou willing to go up to Jerusalem,  
there to be judged before me con-  
<sup>10</sup> cerning these things? But Paul  
said, I am standing before the  
judgment-seat of Cæsar, where I  
ought to be judged. To the Jews  
have I done no wrong, as *thou* also  
<sup>11</sup> very well knowest.<sup>d</sup> If then I  
have done any wrong and com-  
mitted anything worthy of death,  
I do not deprecate dying; but if  
there is nothing of those things of  
which they accuse me, no man can  
give me up to them for nothing.  
<sup>12</sup> I appeal to Cæsar. Then Festus,  
having conferred with the coun-  
cil, answered, Thou hast appealed

to Cæsar? To Cæsar shalt thou  
<sup>13</sup> go. And when certain days had  
elapsed, Agrippa the king and Ber-  
nice arrived at Cæsarea to salute  
<sup>14</sup> Festus. And when they had spent  
many days there, Festus laid be-  
fore the king the matters relating  
to Paul, saying, There is a certain  
<sup>15</sup> man left prisoner by Felix, con-  
cerning whom, when I was at  
Jerusalem, the chief priests and  
the elders of the Jews laid in-  
formations, requiring judgment  
<sup>16</sup> against him: to whom I answered,  
It is not [the] custom of the  
Romans to give up any man<sup>e</sup> be-  
fore that the accused have the  
accusers face to face, and he get  
opportunity of defence touching  
<sup>17</sup> the charge. When therefore they  
had come together here, without  
putting it off, I sat the next day  
on the judgment-seat and com-  
manded the man to be brought:  
<sup>18</sup> concerning whom the accusers,  
standing up, brought no such  
accusation of guilt as I sup-  
<sup>19</sup> posed; but had against him certain  
questions of their own system of  
worship, and concerning a certain  
Jesus who is dead, whom Paul  
<sup>20</sup> affirmed to be living. And as I  
myself was at a loss as to an  
inquiry into these things, I said,  
Was he willing to go to Jeru-  
salem and there to be judged  
<sup>21</sup> concerning these things? But Paul  
having appealed to be kept for the  
cognizance of Augustus, I com-  
manded him to be kept till I shall

<sup>a</sup> T. R. omits 'eight or.'

<sup>b</sup> T. R. adds 'against Paul.'

<sup>c</sup> T. R. omits 'Paul.'

<sup>d</sup> Or 'thou knowest better than that;'  
i.e., than to say, 'will you go up to Jeru-

salem and be judged?' We might read  
'better than thou pretendest;' but it is  
difficult with the *ws*.

<sup>e</sup> T. R. adds 'to destruction.'

<sup>22</sup> send him to Cæsar. And Agrippa said to Festus, I myself also would desire to hear the man. And he said, To-morrow<sup>f</sup> thou shalt hear him.

<sup>23</sup> On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought.

<sup>24</sup> And Festus said,<sup>g</sup> King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him] that he ought not to

<sup>25</sup> live any longer. But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send him,

<sup>26</sup> concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have

<sup>27</sup> something to write: for it seems to me senseless sending a prisoner not also to signify the charges against him.

XXVI. And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence; I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews,

<sup>3</sup> especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to

<sup>4</sup> hear me patiently. My manner of life then from my youth, which from its commencement was passed among my nation in Jeru-

<sup>5</sup> salem, know all the Jews, who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I

<sup>6</sup> lived a Pharisee. And now I stand to be judged because of the hope of the promise made by God to

<sup>7</sup> our<sup>h</sup> fathers, to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king,<sup>i</sup> I am

<sup>8</sup> accused of [the] Jews. Why should it be judged a thing incredible in your sight if God raises the dead?

<sup>9</sup> I indeed myself thought that I ought to do much against the name

<sup>10</sup> of Jesus the Nazaraean. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I

<sup>11</sup> gave my vote. And often punishing them in all the synagogues, I compelled them to blaspheme.

And, being exceedingly furious against them, I persecuted them even to cities out [of our own land].

<sup>12</sup> And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief

<sup>13</sup> priests, at mid-day, on the way, I saw, O king, a light above the

<sup>f</sup> T. R. reads 'says he' after 'to-morrow.'

<sup>g</sup> Literally 'says.'

<sup>h</sup> T. R. has 'the.'

<sup>i</sup> T. R. adds 'Agrippa.'

brightness of the sun shining from heaven round about me and those who were journeying with me.  
<sup>14</sup> And, when we were all fallen to the ground, I heard a voice speaking to me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads.  
<sup>15</sup> And I said, who art thou, Lord? And the Lord<sup>k</sup> said, I am Jesus  
<sup>16</sup> whom thou<sup>l</sup> persecutest: but rise up and stand on thy feet; for for this purpose have I appeared to thee, to appoint thee to be a servant<sup>m</sup> and a witness both of what thou hast seen, and of what I shall  
<sup>17</sup> appear to thee in, taking thee out from among the people, and the nations, to whom now I send thee,  
<sup>18</sup> to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me.  
<sup>19</sup> Whereupon, king Agrippa, I was not disobedient to the heavenly  
<sup>20</sup> vision; but have, first to those both in Damascus and Jerusalem, and to all the region of Judæa, and to the nations, announced that they should repent and turn to God, doing works worthy of repentance.  
<sup>21</sup> On account of these things the Jews, having seized me in the temple, attempted to lay hands  
<sup>22</sup> on and destroy me. Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small

and great, saying nothing else than those things which both the prophets and Moses have said  
<sup>23</sup> should happen, [namely] whether Christ should suffer; whether he first, through resurrection of [the] dead, should announce light both<sup>n</sup> to the people and to the nations.  
<sup>24</sup> And as he answered for his defence with these things, Festus says<sup>o</sup> with a loud voice, Thou art mad, Paul; much learning turns  
<sup>25</sup> thee to madness. But he said,<sup>p</sup> I am not mad, most excellent Festus, but utter words of truth  
<sup>26</sup> and soberness; for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that he is a stranger to none of these things; for this was not done in  
<sup>27</sup> a corner. King Agrippa, believest thou the prophets? I know that  
<sup>28</sup> thou believest. And Agrippa [said] to Paul, In a little thou persuadest  
<sup>29</sup> me to become a christian. And Paul said, I would to God, both in little and in much, that not only thou, but all who hear me this day, should become such as I also  
<sup>30</sup> am, except these bonds. And<sup>q</sup> the king stood up, and the governor and Bernice, and those who  
<sup>31</sup> sat with them, and having gone apart, they spoke to one another, saying, This man does nothing  
<sup>32</sup> worthy of death or of bonds. And Agrippa said to Festus, This man might have been let go if he had not appealed to Cæsar.

XXVII. But when it had been

<sup>k</sup> T. R. omits 'Lord.'

<sup>l</sup> There is a certain emphasis on 'I' and 'thou.'

<sup>m</sup> ὑπηρέτης, an appointed official servant.

<sup>n</sup> T. R. omits 'both.'

<sup>o</sup> T. R. reads 'said.'

<sup>p</sup> Literally 'says.'

<sup>q</sup> T. R. adds 'when he had said this.'

determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company. And going on board a ship of Adramyttium about to<sup>r</sup> navigate by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself. And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary. And having sailed over the waters of Cilicia and Pamphylia we came to Myra in Lycia: and there the centurion having found a ship of Alexandria sailing to Italy, he made us go on board her. And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us, we sailed under the lee of Crete abreast of Salmone; and coasting it with difficulty we came to a certain place called Fair Havens, near to which was [the] city of Lasæa. And much time having now been spent, and navigation being already dangerous because the fast also was already past, Paul counselled them, saying, Men, I perceive that the navigation will be with disaster and much loss, not only of the cargo and the ship, but

<sup>11</sup> also of our lives. But the centurion believed rather the helmsman and the shipowner than what was said by Paul. And the harbour being ill adapted to winter in, the most counselled to set sail thence, if perhaps they might reach Phœnice to winter in, a port of Crete looking north-east and south-east.<sup>s</sup> And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete. But not long after there came down it a hurricane called Euroclydon. And the ship being caught and driven, and not able to bring her head to the wind, letting her go we were driven [before it]. But running under the lee of a certain island called Clauda, we were with difficulty able to make ourselves masters of the boat; which having hoisted up, they used helps, frapping<sup>t</sup> the ship; and fearing lest they should<sup>v</sup> run into Syrtis and run aground, having lowered the gear they were so driven. But the storm being extremely violent on us, on the next day they threw cargo overboard, and on the third day with their own hands they cast away the ship furniture. And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our being saved was taken away. And when

<sup>r</sup> T. R. connects 'about to' with 'we.'

<sup>s</sup> The direction is expressed by that of winds, but *κατά* is the point 'to which' not 'from which' the wind blows. *Libs* is a south-west wind, and *Chorus* a north-west. But down the wind is, of course, just the opposite point.

<sup>t</sup> Passing a cable round the body of the ship.

<sup>v</sup> *εἰς τὴν Σύρτιν ἐκπέσωσι. ἐκπίπτω* is (ver. 26) 'run on shore on an island.' I give it this sense therefore here; but the *εἰς τὴν Σύρτιν*, which was at some distance south-west, needs some paraphrase. 'Run aground into Syrtis' is not sense.



they had been a long while without taking food, Paul then standing up in the midst of them said, Ye ought, O men, to have hearkened to me and not have made sail from Crete and have gained  
<sup>22</sup> this disaster and loss: and now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the  
<sup>23</sup> ship. For an angel of the God whose I am and whom I serve  
<sup>24</sup> stood by me this night, saying, Fear not, Paul; thou must stand before Cæsar; and behold, God has granted to thee all those that sail  
<sup>25</sup> with thee. Wherefore be of good courage, men, for I believe God that thus it shall be, as it has  
<sup>26</sup> been said to me. But we must be cast ashore on a certain island.  
<sup>27</sup> And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed  
<sup>28</sup> that some land neared them, and having sounded found twenty fathoms, and having gone a little farther and having again sounded  
<sup>29</sup> they found fifteen fathoms; and fearing lest we<sup>w</sup> should be cast on rocky places, casting four anchors out of the stern they wished that day were come.  
<sup>30</sup> But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry  
<sup>31</sup> out anchors from the prow, Paul said to the centurion and to the soldiers, Unless these abide in the  
<sup>32</sup> ship ye cannot be saved. Then the soldiers cut away the ropes of

<sup>33</sup> the boat and let her fall. And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking  
<sup>34</sup> food. Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish.\* And, having said these things and taken a loaf, he gave thanks to God before  
<sup>35</sup> all, and having broken it began to eat. And all taking courage,  
<sup>36</sup> themselves also took food. And we were in the ship, all the souls,  
<sup>37</sup> two hundred and seventy-six. And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea.  
<sup>38</sup> And when it was day they did not recognize the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the  
<sup>39</sup> ship ashore; and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they  
<sup>40</sup> made for the strand. And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken up by the force of the  
<sup>41</sup> waves. And [the] counsel of the soldiers was that they should kill the prisoners lest any one should  
<sup>42</sup> swim off and escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and

<sup>w</sup> T. R. reads 'they.'

\* T. R. reads 'shall fall from.'



commanded those who were able to swim, casting themselves first [into the sea], to get out on land; <sup>44</sup> and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

XXVIII. And when they got safe [to land] we<sup>y</sup> then knew that the <sup>2</sup> island was called Melita. But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and be- <sup>3</sup> cause of the cold. And Paul having gathered a certain<sup>z</sup> quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from<sup>a</sup> the heat seized his hand.

<sup>4</sup> And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live.

<sup>5</sup> He however,<sup>b</sup> having shaken off the beast into the fire, felt no <sup>6</sup> harm. But they expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

<sup>7</sup> Now in the country surrounding that place were the lands belonging to the chief man<sup>c</sup> of the island, by name Publius, who received us and gave [us] hospitality three days in

<sup>8</sup> a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery, to whom Paul entered in, and having prayed and laid his hands on him <sup>9</sup> cured him. But this<sup>d</sup> having taken place, the rest also who had sicknesses in the island came and were <sup>10</sup> healed: who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

<sup>11</sup> And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with <sup>12</sup> [the] Dioscuri for its ensign. And having come to Syracuse we re- <sup>13</sup> mained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to <sup>14</sup> Puteoli, where, having found brethren, we were begged to stay with them seven days. And thus <sup>15</sup> we went to Rome. And thence<sup>e</sup> the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernæ, whom, when Paul saw, he thanked God and took courage.

<sup>16</sup> And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but]<sup>e</sup> Paul was allowed to remain by himself with the soldier who <sup>17</sup> kept him. And it came to pass after three days, that he<sup>f</sup> called

<sup>y</sup> T. R. reads 'they.'

<sup>z</sup> T. R. omits 'certain.'

<sup>a</sup> T. R. reads 'out,' 'out of,' ἐκ for ἀπό.

<sup>b</sup> μὲν οὖν 'much rather:' 'however' is weak, but is I believe the best word. μὲν οὖν goes farther than simple affirming.

<sup>c</sup> 'The chief man' was an official title: πρῶτος Μεληταίων. As an individual he was not, for his father was alive.

<sup>d</sup> T. R. reads 'this then.'

<sup>e</sup> What is enclosed in [ ] is doubtful.

<sup>f</sup> T. R. reads 'Paul.'

together those who were the chief of the Jews; and when they had come together he said to them, Brethren,<sup>g</sup> I having done nothing against the people or the customs of our forefathers have been delivered a prisoner from Jerusalem <sup>18</sup> into the hands of the Romans, who having examined me were minded to let me go, because there was nothing worthy of death in me. <sup>19</sup> But the Jews speaking against it, I was compelled to appeal to Cæsar, not as having anything to accuse my nation of. For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I <sup>21</sup> have this chain about me. And they said to him, For our parts, we have neither received letters from Judæa concerning thee, nor has any one of the brethren who has arrived reported or said any- <sup>22</sup> thing evil concerning thee. But we beg<sup>h</sup> to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is <sup>23</sup> everywhere spoken against. And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them<sup>i</sup> concerning Jesus,

both from the law of Moses and the prophets, from early morning <sup>24</sup> to evening. And some were persuaded of<sup>k</sup> the things which were <sup>25</sup> said, but some disbelieved. And being disagreed among themselves, they left; Paul having spoken one word, Wellspoke the Holy Ghost by Esaias the prophet to our fathers, <sup>26</sup> saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall <sup>27</sup> see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and <sup>28</sup> I should heal them. Be it known to you therefore, that this<sup>l</sup> salvation of God has been sent to the nations; they also will hear [it.] <sup>29</sup> [And he having said this, the Jews went away, having great reasoning among themselves.]<sup>m</sup> And he<sup>n</sup> remained two whole years in his own hired lodging, and received <sup>31</sup> all who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

<sup>g</sup> Literally 'men brethren.'

<sup>h</sup> Or 'we should think well.' It is used as in text, Daniel ii. 16, 1 Macc. xi. 28, Wisdom of Solomon xiii. 18, 2 Macc. ii. 8. See Wetstein on Acts xv. 38 (where the Vulgate has *rogabat*), and Schleusner, *sub voce*, for classical examples.

<sup>i</sup> T. R. adds 'the things.'

<sup>k</sup> 'Assented to them as true.' It is used of giving credit to a person so as to follow him: as in Acts v. 36.

<sup>l</sup> T. R. reads 'the salvation.'

<sup>m</sup> This verse is rejected by very many.

<sup>n</sup> T. R. reads 'Paul.'

## EPISTLE TO THE ROMANS.

PAUL, bondsman of Jesus Christ, [a] called<sup>a</sup> apostle, separated to  
<sup>2</sup> God's glad tidings, (which he had before promised by his prophets  
<sup>3</sup> in holy writings,<sup>b</sup>) concerning his Son (come of David's seed according to flesh, marked out Son of God in power, according to [the] Spirit<sup>c</sup> of holiness, by resurrection of [the] dead) Jesus Christ our  
<sup>5</sup> Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of faith among all the nations,  
<sup>6</sup> among whom are ye also [the]  
<sup>7</sup> called<sup>d</sup> of Jesus Christ: to all that are in Rome, beloved of God, called<sup>e</sup> saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ.

<sup>8</sup> First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the  
<sup>9</sup> whole world; for God is my witness, whom I serve in my spirit in the glad tidings of his Son, how

unceasingly I make mention of you, always beseeching at my prayers, if any way now at least I may be prospered,<sup>f</sup> by the will  
<sup>11</sup> of God to come to you. For I greatly desire to see you, that I may impart to you some spiritual  
<sup>12</sup> gift to establish you; that is, to have mutual comfort among you, each by the faith which [is] in the  
<sup>13</sup> other, both yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you also, even as among  
<sup>14</sup> the other nations. I am a debtor both to Greeks and barbarians,  
<sup>15</sup> both to wise and unintelligent: so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.  
<sup>16</sup> For I am not ashamed of the glad tidings:<sup>g</sup> for it is God's power to salvation, to every one that

<sup>a</sup> 'A called apostle,' and ver. 7 'called saints:' in the latter case the sense is changed in the Authorized Version. In the original they are designated as already saints, 'saints by the calling of God,' not as simply called to be so. 'Called saints' is ambiguous in English: the sense is determined in the note on verse 7.

<sup>b</sup> 'In holy writings:' there is no article; and 'in the holy scriptures' is not warranted by the original. The statement of the apostle is general, addressing himself, as he does, to Gentiles.

<sup>c</sup> In many cases it is impossible to put a small or a large S rightly to the word Spirit, as the presence and power of the Holy Ghost characterizes the state, and that and the state are both included. And so it is here. It is divine, not merely human, perfectness, and by the Holy Ghost, yet it is Christ's state. But it is not merely a state, but that state which

consists in the presence and power of the Holy Ghost, and is the absolute expression of it. On the whole, I put a large S here, but it is the Son manifested on earth who is spoken of, and characteristic of him. Resurrection was the proof, but he who had eyes to see saw what came in flesh justified in the Spirit even when here, the same Spirit which was quickening power in resurrection, as 1 Peter iii. 18, ζωοποιεῖς πνεύματι.

<sup>d</sup> 'Called ones of Jesus Christ' is what they are.

<sup>e</sup> That is, saints by calling: 'called to be saints' is not the meaning of the passage.

<sup>f</sup> εὐδοθήσομαι does not refer to a prosperous journey, but to the hope that God may favour or prosper him so that he may come; he had long wished it, and hoped that at last it might be granted him.

<sup>g</sup> T. R. adds 'of Christ.'

believes, both to Jew first, and to  
<sup>17</sup> Greek: for righteousness of God<sup>h</sup>  
 is revealed therein, on the prin-  
 ciple of faith, to faith: according  
 as it is written, But the just shall  
 live by<sup>i</sup> faith.

<sup>18</sup> For there is revealed wrath of  
 God from heaven upon all impiety  
 and unrighteousness of men hold-  
 ing the truth in unrighteousness.

<sup>19</sup> Because what may be known of  
 God is manifest among them, for  
 God has manifested [it] to them,—

<sup>20</sup> for from [the] world's creation  
 the invisible things of him are  
 perceived, being apprehended by  
 the mind through the things that  
 are made, both his eternal power  
 and divinity,<sup>j</sup>—so as to render<sup>k</sup>  
 them inexcusable.

<sup>21</sup> Because,<sup>l</sup> knowing God, they  
 glorified him not as God, neither  
 were thankful; but fell into folly  
 in their thoughts,<sup>m</sup> and their  
 heart, without understanding, was

<sup>22</sup> darkened: professing themselves

<sup>23</sup> to be wise, they became fools, and  
 changed the glory of the incor-  
 ruptible God into [the] likeness of

an image of corruptible man and  
 of birds and quadrupeds and rep-

<sup>24</sup> tiles. Wherefore God gave them  
 up also<sup>n</sup> in the lusts of their heart

to uncleanness, to dishonour their

<sup>25</sup> bodies between themselves: who<sup>o</sup>  
 changed the truth of God into  
 falsehood, and honoured and served

<sup>26</sup> the creature more than him who  
 had created [it], who is blessed  
 for ever. Amen. For this reason

God gave them up to vile lusts;  
 for both their females changed the  
 natural use into that contrary to

<sup>27</sup> nature; and in like manner the  
 males also, leaving the natural use  
 of the female, were inflamed in

their lust towards one another;  
 males with males working shame,  
 and receiving in themselves the

recompense of their error which  
<sup>28</sup> was fit. And according as they  
 did not think good<sup>p</sup> to have God

in [their] knowledge, God gave  
 them up to a reprobate<sup>q</sup> mind to  
 do unseemly things; being filled

with all unrighteousness,<sup>r</sup> wicked-  
 ness, covetousness, malice; full  
 of envy, murder, strife, deceit, evil

<sup>h</sup> 'Righteousness of God.' The absence of the article may arrest the mind here, and in some other places, in this part of the epistle. It is likely to do so, because the righteousness of God is now a known doctrine; not so when the apostle taught. This righteousness of God was a wholly new thought, as was indeed wrath from heaven: wrath on earth was not. The gospel, or 'glad tidings,' was the power of God to salvation, because righteousness of God (that kind of righteousness) was revealed—not that of man required. See also chap. iii. 21.

<sup>i</sup> 'By faith.' The word 'by' is the same in Greek (ἐκ) as that translated 'on the principle of.' I have left 'by' as being a quotation.

<sup>j</sup> Here θεϊότης is characteristic; not θεότης, 'Godhead,' as in Col. ii. 9.

<sup>k</sup> εἰς τὸ εἶναι does not affirm that they

are, simply, but the consequence of the display of creative glory in what was seen. 'So that they should,' or 'might be,' is ambiguous in English, and implies purpose. Hence I have said 'so as to render,' which gives the sense.

<sup>l</sup> This is the second reason: the first is ver. 19.

<sup>m</sup> διαλογισμοῖς signifies the 'inward reasonings of the mind.' The word 'thoughts' in English conveys this best.

<sup>n</sup> The 'also' is doubtful here.

<sup>o</sup> οἰτινες.

<sup>p</sup> ἐδοκίμασαν is not 'they liked;' the word means 'to assay, test, prove;' and thence 'approve, or hold for good.'

<sup>q</sup> Or, as some, 'a mind void of moral discernment,' ἀδόκιμον answering to 'did not think good;' οὐκ ἐδοκίμασαν.

<sup>r</sup> T. R. adds 'fornication.'



## ROMANS I, II.

<sup>30</sup> dispositions ; whisperers, backbiters, hateful to God,<sup>a</sup> insolent, proud, boasters, inventors of evil things, disobedient to parents,<sup>31</sup> void of understanding, faithless, without natural affection,<sup>r</sup> unmerciful ; who knowing the righteous judgment<sup>s</sup> of God, that they who do<sup>t</sup> such things are worthy of death, not only practise them, but have fellow delight<sup>v</sup> in those who do [them.]

II. Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest<sup>w</sup> thyself ; for thou that judgest doest the<sup>2</sup> same things. But we know that the judgment of God is according to truth upon those who do such<sup>3</sup> things. And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt escape<sup>4</sup> the judgment of God ? or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the

goodness of God leads thee to<sup>5</sup> repentance ? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath, and revelation of [the] righteous judgment of<sup>6</sup> God, who shall render to each<sup>7</sup> according to his works : to them who, in patient continuance of good works,<sup>x</sup> seek for glory, honour, and incorruptibility,<sup>y</sup> life<sup>8</sup> eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath<sup>9</sup> and indignation,<sup>z</sup> tribulation and distress, on every soul of man that works evil, both of Jew first, and<sup>10</sup> of Greek ; but glory and honour and peace to every one that works good, both to Jew first, and to<sup>11</sup> Greek : for there is no acceptance<sup>12</sup> of persons with God. For as many as have sinned without law shall perish also without law ; and as many as have sinned under law<sup>13</sup> shall be judged by law, (for not the hearers of the law [are] just before

<sup>a</sup> The ancients and Calvin and others would translate 'God-haters;' but I doubt, in spite of ancient opinion drawn from reasoning, that it has this sense. It seems to me that it had acquired the sense of 'abominable,' 'abominably wicked:' as 'cursed children' does not mean that a curse is pronounced, but that they are so bad as to be fit to be only thus designated. So the moral state of *θεοστυγής*. See Fritzsche, Meyer, &c. Suidas and Ecumenius give it only as an opinion, not as the use of the word in Greek. Kypke's citations do not, I think, prove anything ; they accord with the general sense given.

<sup>r</sup> T. R. adds 'implacable.'

<sup>s</sup> *δικαίωμα*, that which the righteous will of God requires, hence even an ordinance of his will, or a righteous act meeting his requirement. See Luke i. 6 and Rom. v. 18 ; and also Rev. xv. 4, where it is judgment itself. See Rom. ii. 5.

<sup>t</sup> *πράσσω* is 'to do an act' as a matter

of fact, to carry it out into a fact ; *ποιέω* 'to make, produce.' I have therefore translated *πράσσω* 'to do,' and *ποιέω* 'practise,' which is more a course of action going on, doing it, as in German *was machst du dort*.

<sup>v</sup> The constant use of *σύν* with the verb, by the apostle, is very difficult, sometimes impossible, to render justly. The apostle means here that not only their own passions hurry them away, but, being thoroughly corrupt, they enjoy other people's sinning ; associating themselves in thought and spirit with them, as taking pleasure in their doing so.

<sup>w</sup> There is in Greek a paronomasia, strengthening the sense : *κρίνεις τὸν ἑτέρον, σεαυτὸν κατακρίνεις*.

<sup>x</sup> Literally 'work,' in the singular.

<sup>y</sup> *ἀφθαρσία*, 'incorruptibility,' not 'immortality:' the resurrection, or change, of the body is looked for ; and it is thus a part of christian truth.

<sup>z</sup> T. R. reads 'indignation and wrath.'



God, but the doers of the law shall  
<sup>14</sup> be justified. For when [those of  
the] nations, which have no law,  
practise by nature the things of  
the law, these, having no law, are  
<sup>15</sup> a law to themselves; who<sup>2</sup> shew  
the work of the law written<sup>a</sup> in  
their hearts, their conscience also  
bearing witness, and their thoughts  
accusing or else excusing them-  
<sup>16</sup> selves between themselves;) in  
[the] day when God shall judge  
the secrets of men, according to  
my glad tidings, by Jesus Christ.

<sup>17</sup> But if<sup>b</sup> thou art named a Jew,  
and retest in the law, and makest  
<sup>18</sup> thy boast in God, and knowest the  
will, and discerningly approvest  
the things that are more excellent,  
being instructed out of the law;  
<sup>19</sup> and hast confidence that thou thy-  
self art a leader of the blind, a  
light of those who [are] in dark-  
<sup>20</sup> ness, an instructor of the foolish,  
a teacher of babes, having the  
form of knowledge and of truth in  
<sup>21</sup> the law: thou then that teachest  
another, dost thou not teach thy-  
self? thou that preachest not to  
<sup>22</sup> steal, dost thou steal? thou that  
sayest [man should] not commit  
adultery, dost thou commit adul-  
tery? thou that abhorrest idols,  
<sup>23</sup> dost thou commit sacrilege? thou  
who boastest in law, dost thou by  
transgression of the law dishonour  
<sup>24</sup> God? For the name of God is

blasphemed on your account  
among the nations, according as  
<sup>25</sup> it is written. For circumcision  
indeed profits if thou keep<sup>c</sup> the  
law; but if thou be a law-trans-  
gressor, thy circumcision is become  
<sup>26</sup> uncircumcision. If therefore the  
uncircumcision keep the require-  
ments of the law, shall not his  
uncircumcision be reckoned<sup>d</sup> for  
<sup>27</sup> circumcision, and uncircumcision  
by nature, fulfilling the law, judge  
thee, who, with<sup>e</sup> letter and cir-  
cumcision, [art] a law-transgres-  
<sup>28</sup> sor? For he is not a Jew who  
[is] one outwardly,<sup>f</sup> neither that  
circumcision which is outward in  
<sup>29</sup> flesh; but he [is] a Jew [who is  
so] inwardly;<sup>g</sup> and circumcision,  
of the heart, in spirit, not in letter;  
whose praise [is] not of men, but  
of God.

III. What then [is] the superiority  
of the Jew? or what the profit of  
<sup>2</sup> circumcision? Much every way:  
and first indeed, that to them  
were entrusted the oracles of God.  
<sup>3</sup> For what? if some have not be-  
lieved, shall their unbelief make  
the faith of God of none effect?  
<sup>4</sup> Far be the thought: but let God  
be true, and every man false; ac-  
cording as it is written, So that  
thou shouldest be justified in thy  
words, and overcome when thou  
<sup>5</sup> art in judgment. But if our  
unrighteousness commend God's

<sup>2</sup> οἷτινες.

<sup>a</sup> It is not the law, but the work which  
is written: τὸ ἔργον τοῦ νόμου γραπτόν.

<sup>b</sup> T. R. reads 'behold,' ἴδε, instead of  
εἰ δέ.

<sup>c</sup> Literally 'do.'

<sup>d</sup> The word commonly translated 'im-  
puted.'

<sup>e</sup> διὰ, with the genitive, has the sense  
of 'in a given state or condition, as well

as 'by means of.' 'By letter and circum-  
cision' gives no definite sense here. I  
have endeavoured to express the sense by  
'with,' as their having or possessing letter  
and circumcision practically puts them in  
that condition.

<sup>f</sup> ἐν τῷ φανερωῖ, 'openly,' 'manifestedly.'

<sup>g</sup> ἐν τῷ κρυπτῷ, in what is hidden or  
secret.

righteousness, what shall we say? Is God unrighteous who inflicts wrath?<sup>b</sup> I speak according to man. Far be the thought: since how shall God judge the world? For if the truth of God in my lie has more<sup>i</sup> abounded to his glory, why yet am I also judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

What then? are we better? No, in no wise: for we have before charged both Jews and Greeks with being all under sin: according as it is written, There is not a righteous [man], not even one: There is not the [man] that understands, there is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness, there is not so much as one: Their throat [is] an open sepulchre; with their tongues they have used deceit: asps' poison [is] under their lips: whose mouth

<sup>b</sup> 'Inflicts wrath' is hardly English, as wrath is a sentiment of the mind; and it is what reaches another which is inflicted, as punishment or pain. But 'executes' is not the sense, nor is 'takes vengeance.' The form of expression is in Greek, as in the use of 'inflict' in English, a figure of the effect for the cause, *ἐπιφέρων τὴν ὀργήν*. Parkhurst gives 'inflicts wrath' or 'vengeance'; so I have ventured it.

<sup>i</sup> Or 'has more abounded by my lie.' In the translation in the text the thought is 'he remained true in spite of my failure.'

<sup>k</sup> Literally 'in the law.'  
<sup>l</sup> *γένηται*: 'become in that state,' not as future, but as the existing consequence. Hence I say 'be.'

<sup>m</sup> Or 'because': so Meyer, Alford, and De Wette, referring it to what goes before.

is full of cursing and bitterness: swift their feet to shed blood: ruin and misery in their ways: and way of peace they have not known: there is no fear of God before their eyes. Now we know that whatever the things the law says, it speaks to them who [are] under<sup>k</sup> the law, that every mouth may be stopped, and all the world be<sup>l</sup> under judgment to God. Wherefore<sup>m</sup> by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

But now without law righteousness of God is manifested, borne witness to by the law and the prophets:<sup>n</sup> righteousness of God by faith of Jesus Christ towards all, and upon all those who believe: for there is no difference; for all have sinned, and come short<sup>o</sup> of the glory of God; being justified freely by his grace through the redemption which [is] in Christ Jesus; whom God has set forth a mercy-seat,<sup>p</sup> through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by<sup>q</sup> the sins that had taken place before, through the

But it is a much more general proposition deduced from that, as 'the second part of the sentence shews, which does refer to what goes before.

<sup>n</sup> Greek has *δέ*, but it is better left out for the sense in English.

<sup>o</sup> 'Come' is the present fact: 'they come short': 'are short' is too familiar. I add the note, otherwise 'come' might seem dependent on 'have.' 'Are come' is the perfect.

<sup>p</sup> I do not think this word can be used for '[a] propitiatory [sacrifice]' or 'propitiation': it certainly is not its habitual use in LXX; and we have the two parts of the work of the great day of atonement, here and in chap. iv. 25.

<sup>q</sup> 'In respect of the passing by the sins.' I have hesitated as to using *διὰ* with the

<sup>26</sup> forbearance of God; for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus. <sup>27</sup> Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith; <sup>28</sup> for<sup>r</sup> we reckon that a man is justified by faith, without works of <sup>29</sup> law. Is [God] the God of Jews only? is he not of [the] nations also? Yea, of nations also: since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircum- <sup>31</sup> cision by faith. Do we then make void law by faith? Far be the thought: [no,] but we establish law.

IV. What shall we say then that Abraham our father<sup>s</sup> according <sup>2</sup> to flesh has found? For if Abraham has been justified on the principle of works, he has whereof to boast, but not before God. <sup>3</sup> For what does the scripture say? And Abraham believed God, and it was reckoned to him as<sup>t</sup> right- <sup>4</sup> eousness. Now to him that works

the reward is not reckoned as of <sup>5</sup> grace, but of debt: but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteous- <sup>6</sup> ness. Even as David also declares the blessedness of the man to whom God reckons righteousness <sup>7</sup> without works: Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been <sup>8</sup> covered: blessed [the] man to whom<sup>v</sup> [the] Lord shall not at all reckon sin.<sup>w</sup>

<sup>9</sup> [Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned <sup>10</sup> to Abraham as righteousness. How then has it been reckoned? when he was in circumcision, or in un- <sup>11</sup> circumcision? Not in circumci- sion, but in uncircumcision. And he received [the] sign of circum- cision [as] seal of the righteous- ness of faith which [he had] being in uncircumcision, that he might<sup>x</sup> be [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned

accusative in this sense here; but on the whole I do not doubt it gives the sense. God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement shewed his righteousness in this. *Now* the righteousness is itself shewn, and to be relied on.

<sup>r</sup> T. R. reads 'faith. Therefore.'

<sup>s</sup> Many read 'forefather.'

<sup>t</sup> I am not quite satisfied with 'as;' but I am that it is the nearest approach to the sense in English. 'For,' I object to; because then faith is made of positive worth, having the value of righteousness; whereas the sense is that he was holden for righteous in virtue of faith. 'For' does not go far enough as righteousness; too far as to a positive value of faith. Faith might be reckoned for righteousness, and yet the

righteousness come short of what was required; whereas if it be reckoned as righteousness, the last word is taken in its own value as such: 'the man was held to be righteous,' 'to have righteousness.' It is a Hebrew form. See Psalm cvi. 31. I apprehend too that Genesis xv. 6, where there is no preposition, makes the force of the expression plain.

<sup>v</sup> Many read 'whose sin:' οὗ for ᾧ: 'whose sin [the] Lord shall not at all reckon [to him]'

<sup>w</sup> That is, 'not account of him as having any.'

<sup>x</sup> εἰς τὸ εἶναι, 'in order to his being.' It is necessary perhaps to say 'that he might be' in English; but there is an expression of purpose which goes rather too far. See note to chap. i. 20.

<sup>12</sup> to them also;<sup>v</sup> and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.<sup>z</sup>

<sup>13</sup> For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness  
<sup>14</sup> of faith. For if they which [are] of law be heirs, faith is made vain, and the promise made of no  
<sup>15</sup> effect. For law<sup>a</sup> works wrath; but<sup>b</sup> where no law is neither [is  
<sup>16</sup> there] transgression. Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith,  
<sup>17</sup> who is father of us all (according as it is written, I have made thee father of many nations) before the God whom he believed, who quickens the dead, and calls the things which be not as being;  
<sup>18</sup> who against hope believed in<sup>c</sup> hope to his becoming father of many nations, according to that

which was spoken, So shall thy  
<sup>19</sup> seed be: and not being weak in faith, he considered not<sup>d</sup> his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb,  
<sup>20</sup> and hesitated not at the promise of God through unbelief; but found strength in faith,<sup>e</sup> giving glory to  
<sup>21</sup> God; and being fully persuaded that what he has promised he is  
<sup>22</sup> able also to do; wherefore also it was reckoned to him as righteous-  
<sup>23</sup> ness. Now it was not written on his account alone that it was  
<sup>24</sup> reckoned to him, but on ours also, to whom, believing upon him who has raised from among  
<sup>25</sup> the dead Jesus our Lord, who has been delivered for our offences and has been raised for our justification, it will be reckoned.

V. Therefore having been justified on the principle of faith, we have<sup>f</sup> peace toward God through our  
<sup>2</sup> Lord Jesus Christ; by whom we have<sup>g</sup> also access by faith into this favour in which we stand, and we boast in hope of the glory of God.

<sup>3</sup> And not only [that], but we also

<sup>v</sup> Some omit 'also' on good authority, perhaps rightly.

<sup>z</sup> Some may doubt of the accuracy of the translation of ver. 12, from the apparent order of the Greek words. However, I give without any hesitation the translation in the text, adding this notice to any one who can consult the Greek. It is merely the apparent form of the phrase which leads to another translation. 'Father of circumcision' means, he in whom real separation to God was first publicly established. Perhaps 'of the faith, during [his] uncircumcision, of our father Abraham' may be clearer. This notice will at any rate suffice.

<sup>a</sup> Or 'for the law.'

<sup>b</sup> T. R. reads 'for.'

<sup>c</sup> Or 'with:' ἐπὶ is the state or condition of his mind in believing. See 1 Cor. ix. 10.

<sup>d</sup> Some omit 'not,' and take δέ in ver. 20 like ἀλλά.

<sup>e</sup> 'Found strength in faith' may seem rather free; but 'strengthened by faith' might very easily be applied to his body in this passage; whereas ἐνεδυναμώθη is inwardly strengthened: 'was strong' is not a just translation. It is, I apprehend, in opposition to οὐ διεκρίθη τῇ ἀπιστίᾳ. ἐνδύναμος is 'gifted with strength.' Abraham was gifted with strength, by faith (i.e., inwardly, in contrast with doubt).

<sup>f</sup> Many read 'let us have.'

<sup>g</sup> Perfect: 'have obtained and possess.'



boast in tribulations, knowing that  
<sup>4</sup> tribulation works endurance; and  
 endurance, experience; and experience,  
<sup>5</sup> hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which has been  
<sup>6</sup> given to us: for we being still without strength, in [the] due time Christ has died<sup>h</sup> for [the] ungodly.  
<sup>7</sup> For scarcely for a just [man] will one die, for perhaps for a good [man] some one might also dare  
<sup>8</sup> to die; but God commends his own love to us, in that, we being still sinners, Christ has died for  
<sup>9</sup> us. Much rather therefore, having been now justified in [the power of] his blood, we shall be  
<sup>10</sup> saved by him from wrath. For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall

be saved by<sup>i</sup> [the power of] his life.

<sup>11</sup> And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.

<sup>12</sup> <sup>k</sup>For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all  
<sup>13</sup> have sinned: (for until law sin was in [the] world; but sin is not put to account<sup>l</sup> when there is no  
<sup>14</sup> law; but death reigned<sup>m</sup> from Adam until Moses, even upon those who had not sinned<sup>n</sup> in the likeness of Adam's transgression, who is [the] figure of him to come.

<sup>15</sup> But [shall]<sup>o</sup> not the act of favour [be] as the offence? For if by the offence of one the many have died, much rather has the grace of God, and the free gift in grace, which

<sup>h</sup> Or 'died.' It is the aorist; but 'has died' is used in English for the fact, which is the force of the aorist. That is, it is so used where the moral import is an abiding one, and time is not in question, though no abiding effect is meant. 'He has taken a journey.' The simple preterite i.e., without auxiliary, is not an aorist in English; it is historical, and the fact is viewed as passed and done with, or part of a whole so regarded.

<sup>i</sup> Or 'by his blood,' 'by his life:' when *ἐν* is used morally it has the force of 'in the power,' 'intrinsic character of;' *ἐν σαρκί, ἐν πνεύματι*. It is not the same preposition here as in that which I have translated 'through the death.' Here the article and *αὐτοῦ* give it a somewhat more instrumental character.

<sup>k</sup> The epistle divides itself here, as to doctrine, into two distinct parts, which a new paragraph hardly shews. Up to verse 11 'sins' had been treated of; from this point 'sin.'

<sup>l</sup> This is a different word from that translated 'reckoned' in chapter iv. (both 'imputed' in Auth. Ver.) There, a man is estimated such or such, judicially esteemed such: here, a particular fault is

put to a person's account. The former is found in Gal. iii. 6, 2 Cor. v. 19; this only in Philem. 18.

<sup>m</sup> Or 'has reigned.'

<sup>n</sup> Or 'according to.' 'Sinning after' has rather the character of copying, which is not the sense here. It refers to Hosea vi. 7. They, like Adam, have transgressed the covenant: this of Israel. But they who had no law did not: *ἐπί* is here the form or character in or with which anything happens; that which gives it its character. It is a characterizing condition of the act: a common use of *ἐπί* with a dative. So Heb. x. 28, ix. 17. So *ἐφ' ᾧ ἐπὶ πόσω*. Herodian, quoted by Fritzsche, *ἐφ' ἑτέραις εἰσελθὼν ἐλπῖσιν*. It must be differently translated in different cases in English. In verse 12 here 'in that' or 'for that'; in Herodian 'with other hopes'; *ἐπὶ πόσω*, for 'how much.' Heb. x. 28: 'on [the credit or testimony of] two or three witnesses.' Hcb. ix. 17: 'where death is come in, has intervened.' It is a condition necessary to, or characterizing what is done by, the verb.

<sup>o</sup> Or 'not as the offence [is] the act of favour.'



[is] by one man Jesus Christ, <sup>16</sup>abounded unto the many. And [shall]<sup>p</sup> not as by one that has sinned [be] the gift? For the judgment [was] of<sup>a</sup> one to condemnation, but the act of favour, of many offences unto justification.<sup>r</sup> For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life <sup>17</sup>by the one Jesus Christ :)<sup>s</sup> so then as [it was] by one offence towards all men to condemnation, so by one righteousness<sup>t</sup> towards all men for <sup>18</sup>justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners; so also by the obedience of the one the many will be constituted righteous. But law came in,<sup>u</sup> in order that the offence might abound; but where sin abounded, <sup>19</sup>grace has overabounded, in order that, even as sin has reigned in [the power of] death, so also grace might reign through righteous-

ness<sup>v</sup> to eternal life through Jesus Christ our Lord.

VI. What then shall we say? Should<sup>w</sup> we continue in sin that <sup>2</sup>grace may abound? Far be the thought. We who have died to sin, how shall we still live in it? <sup>3</sup>Are you ignorant that we, as many as have been baptized unto Christ Jesus, have been baptized unto his <sup>4</sup>death? We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should walk in new- <sup>5</sup>ness of life. For if we are become identified with him in the likeness of his death, so also we shall be of <sup>6</sup>[his] resurrection; knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we <sup>7</sup>should no longer serve sin. For he that has died is justified<sup>x</sup> from <sup>8</sup>sin. Now if we have died with Christ, we believe that we shall <sup>9</sup>also live with him, knowing that

<sup>p</sup> Or 'not as by one that sinned [is] the gift.'

<sup>a</sup> That is, had its foundation in, was grounded on, one single thing or act.

<sup>r</sup> 'Justification,' or 'judicial righteousness' Here the Greek is more exact than English perhaps allows. δικαίωμα is the state of accomplished subsisting righteousness before God, in which justification places us; δικαίωσις, the act of justifying. In English we must use justification for both. I cannot say 'righteousness;' it might be practical δικαιοσύνη. In the last verse of chap. iv. it is δικαίωσις, because it was the doing of it which was in view, for our justifying: not, as some read, because we were justified—this can be said only (v. 1) in connection with faith, and would have been διὰ τὸ δικαιωθῆναι ἡμᾶς. Διὰ τὴν δικαίωσιν ἡμῶν is the effect future to the rising again. I would add, δῶρημα is translated

'gift,' χάρισμα 'act of favour,' and δωρεά 'free gift,' to distinguish them.

<sup>s</sup> Verses 13 to 17 are a parenthesis.

<sup>t</sup> Here 'righteousness' is, as in ver. 16, δικαίωμα, translated there 'justification,' which here it evidently cannot be; it is the accomplished subsisting righteousness answering to the one offence.

<sup>u</sup> παρειρήλθεν, came in as an extra thing, or by the bye.

<sup>v</sup> δικαιοσύνη. It is the thing on that principle, not simply an effectuated accomplished δικαίωμα.

<sup>w</sup> T. R. reads 'shall we.' It is the subjunctive, ἐπιμένωμεν for ἐπιμενοῦμεν, what is called the deliberative subjunctive: 'Are we to do so?'

<sup>x</sup> 'Justified,' δεδικαίωται: 'free' is ambiguous, and might be supposed to be ἐλεύθερος. It is justified, cleared, discharged. From 'sin,' note, not 'sins.'

- Christ having been raised up from among [the] dead dies no more : death has dominion over him no more. For in that he has<sup>y</sup> died, he has<sup>y</sup> died to sin once for all ; but in that he lives, he lives to God.
- 11 So also ye reckon yourselves dead to sin and alive to God in Christ
- 12 Jesus.<sup>z</sup> Let not sin therefore reign in your mortal body to obey<sup>a</sup> its
- 13 lusts. Neither yield<sup>b</sup> your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among<sup>c</sup> [the] dead, and your members instruments of righteousness to God.
- 14 For sin shall not have dominion over you, for ye are not under law but under grace.
- 15 What then ? should<sup>d</sup> we sin because we are not under law but under grace ? Far be the thought.
- 16 Know ye not that to whom ye yield yourselves bondsmen for obedience, ye are bondsmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness ? But thanks [be] to God, that ye were bondsmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed.
- 17 Now, having got your freedom from sin, ye have become bondsmen to righteousness. I speak

- humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage<sup>e</sup> to uncleanness and to lawlessness unto lawlessness, so now yield<sup>f</sup> your members in bondage to righteousness unto holiness.
- 20 For when ye were bondsmen of sin ye were free from righteousness.
- 21 What fruit had ye *then* in the things of which ye are *now* ashamed ? for the end of *them* [is]
- 22 death. But now, having got your freedom from sin, and having become bondsmen to God, ye have your fruit unto holiness, and the
- 23 end eternal life. For the wages of sin [is] death ; but the act of favour of God, eternal life in Christ Jesus our Lord.

- VII. Are ye ignorant, brethren, (for I speak to those knowing law,) that law<sup>g</sup> rules over a man
- 2 as long as he lives ? For the married woman is bound by law to her husband so long as he is alive ; but if the husband should die, she is clear from the law of the husband : so then, the husband being
- 3 alive, she shall be called an adulteress if she be to another man ; but if the husband should die she is free from the law, so as not to be an adulteress though she be to
- 4 another man. So that, my brethren,

<sup>y</sup> Or 'died.' It is the fact.

<sup>z</sup> T. R. adds 'our Lord,' with good authorities.

<sup>a</sup> T. R. reads 'in its lusts.' The MSS vary.

<sup>b</sup> The distinction between *παριστάνετε* and *παρσστήσατε*—that is, the present, which has a continuous present sense ; and the aorist, which gives the act in itself—I have sought in vain a means of distinguishing in English. *μηδὲ παριστάνετε*, 'neither yield your members.' It is at no time to be done. *παρσστήσατε*, 'let it have been done' as a once accomplished act.

<sup>c</sup> 'Out of dead are alive.' The order of the words gives a contrasted force to the *ἐκ νεκρῶν* ; not merely that they came thence. But 'out of dead alive' is hardly English.

<sup>d</sup> Or 'are we to sin?' the subjunctive aorist. T. R. reads 'shall.'

<sup>e</sup> The word translated 'in bondage' is an adjective, expressing the state of slavery, to which no word answers in English.

<sup>f</sup> This is the aorist, the act done once for all, have it done.

<sup>g</sup> Or 'the law.'

ren, ye also have been made dead to the law by the body of the Christ, to be to another who has been raised up from among [the] dead, in order that we might bear fruit to God.

<sup>5</sup> For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death; but now we are clear from the law, having died<sup>h</sup> in that in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.

<sup>7</sup> What shall we say then? [is] the law<sup>i</sup> sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust; but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead. But I was alive without law once; but the commandment having come, sin revived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death: for sin, getting a point of attack by the commandment, deceived<sup>j</sup> me, and by it slew [me]. So that the law indeed [is]

<sup>h</sup> 'Having died:.' T. R. reads 'that being dead in which.' But it is an unfounded reading. Erasm. and Steph. 1550 have ἀποθανόντες; Beza ἀποθανόντος.

<sup>i</sup> Or 'the law [is] sin.' The sense is the same.

<sup>j</sup> ἐξηπάτησε.

<sup>k</sup> T. R. reads rather 'is become,' γέγονε: ἐγένετο is read by all the best uncial MSS. s, B, A, C, D, and Porph. (Tisch.) Meyer, Lachm. Alford have ἐγένετο. I notice it as Tisch. and Griesb. have γέγονεν. Two MSS. F, G. omit both.

<sup>l</sup> Or 'working out.'

<sup>m</sup> I have put 'I' in italics when the per-

sonal pronoun ἐγώ is emphatically introduced in Greek and the emphasis is not otherwise apparent; the position of ἐμοί 'me,' produces the same effect, save in verse 9; the contrast is there apparent.

holy, and the commandment holy, and just, and good. Did then that which is good become<sup>k</sup> death to me? Far be the thought. But sin, that it might appear sin, working<sup>l</sup> death to me by that which is good; in order that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I<sup>m</sup> am fleshly,<sup>n</sup> sold under sin. For that which I do,<sup>o</sup> I do not own: for not what I will, this I do; but what I hate, this I practise. But if what I do not will, this I practise, I consent to the law that [it is] right. Now then it is no longer I that do<sup>o</sup> it; but the sin that dwells in me. For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me;<sup>p</sup> but to do<sup>o</sup> right [I find]<sup>q</sup> not. For I do not practise the good that I will; but the evil I do not will, that I do.<sup>o</sup> But if what I do not will, this I practise, it is no longer I do<sup>o</sup> it, but the sin that dwells in me. I find then the law upon me who wills to practise what is right, that with me evil is there.<sup>p</sup> For I delight in the law of God according to the inward man: but I see another law in my members, warring in oppo-

sonal pronoun ἐγώ is emphatically introduced in Greek and the emphasis is not otherwise apparent; the position of ἐμοί 'me,' produces the same effect, save in verse 9; the contrast is there apparent.

<sup>n</sup> σαρκινός. T. R. reads σαρκικός.

<sup>o</sup> κατεργάζομαι, 'work out to a result:' same word as in verse 12.

<sup>p</sup> 'Is there with me:.' I find no better way of translating, though I am not satisfied. The word is παράκειται μοι, and in verse 21, ἐμοί παράκειται. 'Sin is by me,' — vorhanden.

<sup>q</sup> Many omit 'I find.'

sition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members. O wretched man that I [am]! who shall deliver me out of this body of death? I thank God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

VIII. There is then now no condemnation, to those in Christ Jesus.\*

<sup>2</sup> For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death.

<sup>3</sup> For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in

<sup>4</sup> the flesh, in order that the righteous requirement<sup>s</sup> of the law should be fulfilled in us, who do not walk according to flesh but

<sup>5</sup> according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and peace.

<sup>7</sup> Because the mind of the flesh is enmity against God: for it is not subject to the law of God; for

<sup>8</sup> neither indeed can it be: and they

that are in flesh cannot please  
<sup>9</sup> God. But ye are not in flesh but in Spirit;† if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ he is not  
<sup>10</sup> of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account  
<sup>11</sup> of righteousness. But if the Spirit of him that has raised up Jesus from among [the] dead dwell in you, he that has raised up<sup>v</sup> Christ from among [the] dead shall quicken your mortal bodies also on account<sup>w</sup> of his Spirit  
<sup>12</sup> which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to  
<sup>13</sup> flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye will live:  
<sup>14</sup> for as many as are led by [the] Spirit of God, these are sons of  
<sup>15</sup> God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba,  
<sup>16</sup> Father. The Spirit itself bears witness with our spirit, that we  
<sup>17</sup> are children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that we may also be glorified with<sup>x</sup> [him].

\* T. R. adds 'who walk not after the flesh, but after the Spirit' to this verse; but it cannot be translated as in Auth. Ver. The Greek, were it to stand as part of the text, must be translated, 'There is no condemnation for those who, in Christ Jesus, walk not after the flesh, but after the Spirit;' or, 'those in Christ Jesus, who,' &c.

<sup>s</sup> 'Righteous requirement,' δικαιῶμα; not δικαιοσύνη, 'habit of righteousness.'

<sup>t</sup> Another instance of the difficulty of putting a large or small 'S.' It is clearly the state and characteristic of the believer;

but it is so by the presence of the Spirit. See too verse 15.

<sup>v</sup> Some add 'the.'

<sup>w</sup> T. R. reads 'by, or through, his Spirit.' The reading was the subject of mutual charges of corrupting the text between the orthodox and the Macedonians in the fourth century.

<sup>x</sup> This is an example of the frequent use of συν prefixed to the verb, often difficult to render in English. 'If we co-suffer that we may be co-glorified' answers to it, but is hardly tolerable as English.



18 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed to us.<sup>γ</sup> For the anxious<sup>z</sup> looking out of the creature expects the revelation of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who hath subjected the same, in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory of the children of God.<sup>α</sup> For we know that the whole creation<sup>β</sup> groans together and travails in pain together until now. And not only [that], but even we ourselves, who have the first-fruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? But if what we see not we hope,<sup>ε</sup> we expect in patience. And in like manner the Spirit joins<sup>δ</sup> also its help to our weakness;<sup>ε</sup> for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession<sup>ς</sup> with groan-

ings which cannot be uttered. 27 But he who searches the hearts knows what [is] the mind of the Spirit, because he intercedes for saints according to God. But we *do* know that all things work together for good to those who love God, to those who are called according to purpose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be [the] first-born among many brethren. But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

31 What shall we then say to these things? If God [be] for us, who against us? He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things? 33 Who shall bring an accusation against God's elect? [It is] God who justifies: who is he that condemns? [It is] Christ who has died, but rather has been also raised up; who is also at the right hand of God; who also intercedes for us: who shall sepa-

acter; and therefore I have here translated it 'creation.'

<sup>ε</sup> 'Hope for' may seem more correct English, but separates from the force of the preceding words, with which we are all familiar.

<sup>δ</sup> *συναντιλαμβάνεται*. *ἀντιλαμβάνω* is 'to take up a person's cause, so as to help them.' But we have the *συν*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it.

<sup>ε</sup> Or 'infirmity.' T.R. reads 'weaknesses' or 'infirmities.'

<sup>ς</sup> T.R. adds 'for us.'

<sup>ς</sup> Refers to verse 26.

<sup>γ</sup> 'The glory about to be revealed.' *ἀποκαλυφθῆναι* depends, I suppose, grammatically on *μέλλουσαν*; but the sense is most nearly given in the text. See Gal. iii 23, and 1 Cor. iii. 22. The emphasis is on *μέλλουσαν* in contrast with *τοῦ νῦν καιροῦ*.

<sup>z</sup> Or 'constant.'

<sup>α</sup> 'Glorious liberty' does not give the sense: the creature has not part in the liberty of grace; it will in that which glory gives

<sup>β</sup> 'Creation' is the translation of the same word as that rendered 'creature' in verses 9—21; but the word 'whole' gives it a concrete, and not an abstract, cha-



rate us from the love of Christ? tribulation,<sup>a</sup> or distress, or persecution, or famine, or nakedness,<sup>36</sup> or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep<sup>37</sup> for slaughter. But in all these things we more than conquer through him that has loved us.<sup>38</sup> For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,<sup>39</sup> nor things to come, nor powers,<sup>b</sup> nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

IX. I say [the] truth in Christ, I lie not, my conscience bearing witness<sup>2</sup> with me in [the] Holy Spirit, that I have great grief and uninterrupted pain in my heart,<sup>i</sup> for I have wished, I myself, to be a curse from Christ for my brethren, my kinsmen,<sup>4</sup> according to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service,<sup>5</sup> and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all<sup>k</sup> God blessed for ever. Amen.

<sup>6</sup> Not however as though the word of God had failed; for not all [are]  
<sup>7</sup> Israel which [are] of Israel; nor because they are seed of Abraham [are] all children: but, In Isaac<sup>8</sup> shall a seed be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed.  
<sup>9</sup> For this word [is] of promise, According to this time I will come, and there shall be a son to Sarah.<sup>1</sup>  
<sup>10</sup> And not only [that], but Rebecca having conceived by one, Isaac our  
<sup>11</sup> father, [the children] indeed being not yet born, or having done anything good or worthless<sup>m</sup> (that the purpose of God according to election might abide, not of works, but  
<sup>12</sup> of him that calls), it was said to her, The greater shall serve the  
<sup>13</sup> less: according as it is written, I have loved Jacob, and I have hated Esau.  
<sup>14</sup> What shall we say then? [Is there] unrighteousness with God? Far be  
<sup>15</sup> the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel com-  
<sup>16</sup> passion. So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy.

<sup>a</sup> T. R. reads 'nor powers, nor things present, nor things to come.'

<sup>i</sup> Here the sense depends on the punctuation. It may be 'pain in my heart for my brethren,' or 'a curse from Christ for my brethren.' I apprehend, in the apostle's mind the last phrase is connected with both: he parenthetically states how far his heart had gone for Israel, and then continues the phrase. This want of strictness of continuation of grammatical structure is very common with the apostle from the ardour of his style, and only adds force to what he says. He had loved

them as much as Moses. (Ex. xxxii. 32.) His pain was continuous: the wish he speaks of, like Moses's, was a moment's earnest appeal, as beside himself.

<sup>k</sup> 'Who is over all:'  $\acute{o} \acute{\omega}\nu \acute{\epsilon}\pi\iota$  is more emphatic than  $\acute{o} \acute{\epsilon}\pi\iota \pi\acute{\alpha}\nu\tau\omega\nu$ : he exists and subsists as such. It may be translated also 'is,' or 'exists God over all.'

<sup>1</sup> The apostle's object is, not to state what the word of promise is, but that the word he quotes, on which all depended, is a matter of promise.

<sup>m</sup> T. R. reads 'evil.' It is  $\phi\alpha\upsilon\lambda\omicron\nu$  for  $\kappa\alpha\kappa\acute{o}\nu$ .

17 For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst<sup>a</sup> [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth.  
 18 So then, to whom he will he shews mercy, and whom he will he hardens.  
 19 Thou wilt say to me then, Why does he yet find fault? for who  
 20 resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou  
 21 made me thus? Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, minded  
 22 to shew his wrath and to make his power known, endured with much longsuffering vessels of  
 23 wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before pre-  
 24 pared for glory, us, whom he has also called, not only from amongst [the] Jews, but also from amongst  
 25 [the] nations? As he says also in Hosea, I will call not-my-people My people; and the-not-beloved

26 Beloved. And it shall be, in the place where it was said to them, Ye [are] not my people, there shall they be called Sons of [the] living  
 27 God. But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be  
 28 saved: for [he] is bringing the matter to an end, and cutting [it] short in righteousness: because a matter cut short will [the] Lord do  
 29 upon the earth. And according as Esaias said before, Unless [the] Lord of Hosts had left us a seed, we had been as Sodom, and made like even as Gomorrha.  
 30 What then shall we say? That [they of the] nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the prin-  
 31 ciple of faith. But Israel, pursuing after a law of righteousness, has not attained to [that] law.<sup>o</sup>  
 32 Wherefore? Because [it was] not on the principle of faith, but as of  
 33 works.<sup>a</sup> For they have stumbled at the stumblingstone,<sup>r</sup> according as it is written, Behold, I place in Sion a stone of stumbling and rock of offence: and no one that believes on him shall be ashamed.

X. Brethren, the delight<sup>s</sup> of my

the Vulg. not.

<sup>a</sup> 'As of works.' What I have here translated 'of' is the preposition I have elsewhere translated 'on the principle of.' But this very sense is clearer in having simply 'of' after the 'as,' and the sentence less encumbered.

<sup>r</sup> 'That stumblingstone' is not exact, and spoils the sense. Christ is the stumblingstone, as he goes on to explain.

<sup>s</sup> εὐδοκία, 'his good pleasure,' the thought that delighted him. The order of the words, τῆς ἐμῆς καρδίας, gives, I think, the force of 'own,' or an emphatic 'my.' The

<sup>a</sup> 'Raised thee up from amongst.' ἐγ-  
 γερα. The ἐγ has a definite force, but  
 needs some word governed by it in  
 English. I have said, 'that I might thus,'  
 because it is not ἴνα, the ultimate end;  
 but ὅπως, the means or way of doing it.  
 'That,' by itself, in English, is ambiguous  
 in this respect; 'so that' can hardly be  
 used in the first member of the sentence:  
 I have so expressed it in the second: in  
 each case it is ὅπως.

<sup>o</sup> T. R. reads 'a law of righteousness.'

<sup>p</sup> T. R. reads 'of law,' with many good  
 authorities. The oldest versions have it,

own heart and my supplication which [I address] to God for <sup>2</sup> them<sup>t</sup> is for salvation. For I bear them witness that they have zeal for God, but not according to <sup>3</sup> knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted <sup>4</sup> to the righteousness of God. For Christ is [the] end of law for righteousness to every one that believes.

<sup>5</sup> For Moses lays down in writing the righteousness which is of the law, The man who has practised those things shall live by them. <sup>6</sup> But the righteousness of faith speaks thus: Do not say in thine heart, Who shall ascend to the heavens? That is, to bring <sup>7</sup> Christ down. Or, Who shall descend into the abyss? That is, to bring up Christ from among <sup>8</sup> [the] dead. But what says it? The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we <sup>9</sup> preach: that if thou shalt confess with thy mouth, Jesus as Lord,<sup>v</sup> and shalt believe in thine heart that God has raised him from among [the] dead, thou shalt be <sup>10</sup> saved. For with [the] heart is believed<sup>w</sup> to righteousness; and with [the] mouth confession

<sup>11</sup> made to salvation. For the scripture says, No one believing on <sup>12</sup> him shall be ashamed. For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him. <sup>13</sup> For every one whosoever, who shall call on the name of the Lord, <sup>14</sup> shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who <sup>15</sup> preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace, of them that announce glad <sup>16</sup> tidings of good things! But they have not all obeyed the glad tidings. For Esaias says, Lord, <sup>17</sup> who has believed our report? So faith then [is] by a report, but the <sup>18</sup> report by God's word. But I say, Have they not heard? Yea, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world. <sup>19</sup> But I say, Has not Israel known? First, Moses says, I will provoke you to jealousy through<sup>x</sup> [them that are] not a nation; through a nation without understanding I <sup>20</sup> will anger you. But Esaias is very

connection of the beginning of the phrase with 'for salvation' is not very grammatical; but this abruptness of style is usual with Paul.

<sup>t</sup> T. R. reads 'for Israel': 'for them' is the more correct reading: 'for Israel' is a gloss to explain. 'For them,' occupied as the apostle is with his subject, is far more beautiful. 'For salvation' is perhaps a little obscure; but what he says is, what would satisfy his heart was that;

and his prayers tended that way, not to their judgment, evil as they were, and rejecters of Christ. But the judgment was not yet revealed.

<sup>v</sup> Or '[the] Lord Jesus.'

<sup>w</sup> Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

<sup>x</sup> ἐπί signifies the occasion or condition under which a thing happens, not the means of, as an instrument: 'through' expresses this more nearly than 'by.'

bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after me. But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.<sup>y</sup>

XI. I say then, Has God cast away his people? Far be the thought. For I also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with God against Israel?<sup>z</sup> Lord, they have killed thy prophets, <sup>a</sup>they have dug down thine altars; and I have been left alone, and they seek my life. But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal.<sup>b</sup> Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, no longer of works: since [otherwise] grace is no more grace.<sup>c</sup>

7 What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,<sup>d</sup> according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this

<sup>9</sup> day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them: let their eyes be darkened not to see, and bow down their back alway.

<sup>11</sup> I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations <sup>12</sup>to provoke them to jealousy. But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather <sup>13</sup>their fulness? For I speak to you, the nations, inasmuch as I am apostle of nations, I glorify <sup>14</sup>my ministry; if by any means I shall provoke to jealousy [them which are] my flesh, and shall <sup>15</sup>save some from among them. For if their casting away [be the] world's reconciliation, what the reception of them but life from the dead?

<sup>16</sup> Now if the first-fruit [be] holy, the lump also; and if the root <sup>17</sup>[be] holy, the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree, <sup>18</sup>boast not against the branches; but if thou boastest, [it is] not thou bearest the root, but the root

<sup>y</sup> Or 'contradicting.'

<sup>z</sup> T. R. adds 'saying.'

<sup>a</sup> T. R. adds 'and.'

<sup>b</sup> 'Baal' has here the article in the feminine; and hence the Authorized Version has put in 'image.' The feminine article is doubtless borrowed from the LXX. The Chaldee inserts 'image.' Some learned men, as Selden, attribute it to the masculine and feminine characters in

which Baal was adored in Syria. I notice the gender therefore merely in this note.

<sup>c</sup> T. R. adds 'but if of works, it is no longer grace; otherwise work is no more work.' I add 'otherwise;' ἐπεὶ is constantly thus used in Greek. The ellipse when filled up is 'since [if it were], grace is no more grace;' or 'since [then].'

<sup>d</sup> Or 'hardened,' 'made obdurate in heart.'



<sup>19</sup> thee. Thou wilt say then, The branches<sup>e</sup> have been broken out in order that I might be grafted in.  
<sup>20</sup> Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded, but fear: if God indeed  
<sup>21</sup> has not spared the natural branches; lest it might be he spare not thee either.<sup>f</sup>  
<sup>22</sup> Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God,<sup>g</sup> if thou shalt abide<sup>h</sup> in goodness, since [otherwise] thou also wilt be cut away.  
<sup>23</sup> And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graff them in.  
<sup>24</sup> For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they, who are according to nature, be grafted  
<sup>25</sup> into their own olive tree? For I

do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness<sup>i</sup> in part is happened to Israel, until the fullness of the nations be come in;  
<sup>26</sup> and so all Israel shall be saved. According as it is written, The deliverer shall come out of Sion; he<sup>k</sup> shall turn away ungodliness  
<sup>27</sup> from Jacob. And this is the covenant from me, to them, when I shall have taken away their sins.  
<sup>28</sup> As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved  
<sup>29</sup> on account of the fathers. For the gifts and calling of God [are]  
<sup>30</sup> not subject to repentance.<sup>l</sup> For as indeed ye also once have not believed in God, but now have been objects of mercy through  
<sup>31</sup> the unbelief of these; so these also have now not believed in your mercy, in order that they also  
<sup>32</sup> may be objects of mercy.<sup>m</sup> For

<sup>e</sup> Many read 'branches,' not 'the branches.'

<sup>f</sup> This is another case where the grammatical structure is not complete. It may well be taken, 'fear.....lest he spare not thee:' the beginning of ver. 21 adding a supplementary thought, of which the apostle's mind was full: still it is a broken phrase. γάρ may well be translated sometimes 'indeed;' otherwise we must say, 'for if God has not,' &c., and add 'take heed,' or something like it, as in the Authorized Version.

<sup>g</sup> T. R. omits 'of God.'

<sup>h</sup> 'If thou shouldest abide,' or 'abidest.' There are three degrees of condition in Greek: indicative, if the fact arrives; subjunctive, doubtful if it will; and conditional, of uncertain probability. This is the subjunctive. The English hardly gives the three with 'if.' in the second person; in the third I can say, 'If he comes,' 'If he should come.' Habit has, in conversation, preserved the subjunctive, or what answers to it: 'If he come,' implying more doubt than 'If he comes,'

and less than 'If he should come:' but in the second person this is hardly bearable in English: 'If thou abide.' The reader may use it if he pleases: see ver. 23. I have there said, 'If they abide.' There is no difference here in English between indicative and subjunctive: the conditional would be ill placed.

<sup>i</sup> Or 'obduracy.'

<sup>k</sup> T. R. reads 'and.'

<sup>l</sup> ἀμεταμέλητα.

<sup>m</sup> Here the English translation has lost the force of the phrase through habits of doctrine. The Jews would not believe in the mercy shewn to the Gentiles, and thus lost the glad tidings of the grace of God for themselves; and thus, their right to the promises being gone, they come in at the end as objects of mere mercy, as any poor Gentile might be; though, by that mercy, God accomplishes his promises, which, as to their now responsibility, they had lost all title to. It is this which gives rise to the apostle's expressions of admiration as to the wisdom of God.



## ROMANS XI, XII.

God hath shut up together all in unbelief, in order that he might  
<sup>33</sup> shew mercy to all. O depth of riches both of [the] wisdom and knowledge of God !<sup>a</sup> how unsearchable his judgments, and untraceable his ways ! For who has  
<sup>34</sup> known [the] mind of [the] Lord, or who has been his counsellor ?  
<sup>35</sup> or who has first given to him, and  
<sup>36</sup> it shall be rendered to him ? For of him, and through him, and for him, [are] all things : to him be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service. And be not conformed to this world,<sup>o</sup> but be transformed by the renewing of your<sup>p</sup> mind, that ye may prove<sup>q</sup> what [is] the good and acceptable and perfect will of  
<sup>3</sup> God. For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think ; but to think so as to be wise,<sup>r</sup> as God has dealt to each a measure of  
<sup>4</sup> faith. For, as in one body, we have many members, but all the members have not the same office ;  
<sup>5</sup> thus we, [being] many, are one body in Christ, and each one mem-  
<sup>6</sup> bers one of the other. But having different gifts, according to the

grace given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith ;  
<sup>7</sup> or service, [let us occupy ourselves] in service ; or he that  
<sup>8</sup> teaches, in teaching ; or that ex- horts, in exhortation ; he that gives, in simplicity ;<sup>s</sup> he that leads, with diligence ; he that shews mercy, with cheerfulness. Let love be unfeigned ; abhorring evil ; cleaving to good : as to brotherly love, kindly affectioned towards one another : as to honour, each taking the lead in paying it<sup>t</sup> to the other :  
<sup>11</sup> as to diligent zealousness, not slothful ; in spirit fervent ; serving  
<sup>12</sup> the Lord. As regards hope, rejoicing : as regards tribulation, enduring : as regards prayer, per-  
<sup>13</sup> severing : distributing to the necessities of the saints ; given to  
<sup>14</sup> hospitality. Bless them that persecute you ; bless, and curse not.  
<sup>15</sup> Rejoice with those that rejoice, and weep with those that weep.  
<sup>16</sup> Have the same respect one for another, not minding high things, but going along with the lowly :<sup>u</sup> be not wise in your own eyes :  
<sup>17</sup> recompensing to no one evil for evil : providing things honest be-  
<sup>18</sup> fore all men : if possible, as far as depends on you, living in peace  
<sup>19</sup> with all men ; not avenging yourselves, beloved, but give place to wrath ; for it is written, Vengeance [belongs] to me, I will re-

<sup>a</sup> Or 'O depth of God's riches, and wisdom, and knowledge.'

<sup>o</sup> αἰῶνι.

<sup>p</sup> Some omit 'your.'

<sup>q</sup> Or 'to the proving.'

<sup>r</sup> So as to have a sober judgment, 'to think soberly.'

<sup>s</sup> Or 'with liberality : ' from 'giving

without hesitation,' or 'not avoiding to give on false excuses,' it has come to mean 'readily and liberally.'

<sup>t</sup> 'Taking the lead in paying it' is paraphrastic : but 'preventing' (*prévenant*) is obsolete. I know not how to present the sense more briefly.

<sup>u</sup> Or 'with what is lowly.'

<sup>20</sup> compensate, saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his <sup>21</sup> head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subject<sup>v</sup> to the authorities that are above [him]. For there is no authority except from God; and those<sup>w</sup> that <sup>2</sup> exist are set up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring<sup>x</sup> sentence of guilt <sup>3</sup> on themselves. For rulers are not a terror to a good work, but to <sup>4</sup> an evil [one].<sup>y</sup> Do ye desire then not to be afraid of the authority? practise [what is] good, and thou <sup>5</sup> shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that <sup>6</sup> does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. <sup>7</sup> Render<sup>z</sup> to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear,

fear; to whom honour, honour. <sup>8</sup> Owe no one anything, unless to love one another: for he that loves <sup>9</sup> another has fulfilled<sup>a</sup> the law. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,<sup>b</sup> Thou shalt not lust; and if there be any other commandment, it is summed up in this word, Thou shalt love thy neighbour as thy- <sup>10</sup> self. Love works no ill to its neighbour: love therefore [is the] whole<sup>c</sup> law.

<sup>11</sup> This also,<sup>d</sup> knowing the time, that it is already time that *we* should be aroused out of sleep; for now [is] our salvation nearer <sup>12</sup> than when we believed. The night is far spent, and the day is near;<sup>e</sup> let us cast away therefore the works of darkness, and let us put <sup>13</sup> on the armour of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, <sup>14</sup> not in strife and emulation. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

XIV. Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.<sup>f</sup> <sup>2</sup> One man is assured that he may eat all things; but the weak eats <sup>3</sup> herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge

which flows from love the law is already fulfilled before its requirement is applied. <sup>b</sup> T. R. adds 'Thou shalt not bear false witness.'

<sup>c</sup> Gr. 'fulness,' πλήρωμα.

<sup>d</sup> καὶ τοῦτο is a phrase of the apostle's, as assigning another and additional reason for what he says.

<sup>e</sup> Or 'drawn nigh.'

<sup>f</sup> Or 'disputes in reasoning.'

<sup>v</sup> 'Subject itself:' it is reflective; perhaps sufficiently expressed in 'be subject.' 'Sets himself in opposition' is in direct contrast: ὑποτάσσομαι . . . ἀντιτάσσομαι. This is verbally lost in English.

<sup>w</sup> T. R. reads 'the authorities.'

<sup>x</sup> Literally 'shall receive.'

<sup>y</sup> T. R. reads 'good works, but to evil.'

<sup>z</sup> T. R. adds 'therefore.'

<sup>a</sup> Or 'fulfils' (perfect). By the conduct

# ROMANS XIV.

him that eats: for God has received him. Who art *thou* who judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord<sup>s</sup> is able to make him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind. He that regards the day, regards it to [the] Lord; [and he that regards not the day, to [the] Lord he does not regard it.]<sup>h</sup> And<sup>i</sup> he that eats, eats to the Lord, for he gives God thanks; [and he that does not eat, [it is] to [the] Lord he does not eat,]<sup>j</sup> and gives God thanks. For none of us lives to himself, and none dies to himself. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we should die, we are the Lord's. For to this [end] Christ has<sup>k</sup> died and lived again,<sup>l</sup> that he might rule over both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.<sup>m</sup> For it is written, *I live*, saith the Lord, that to me shall bow every knee, and every tongue shall confess to

God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumblingblock or a fall-trap before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean. For<sup>n</sup> if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not *him*<sup>o</sup> with thy meat for whom Christ has died. Let not then your good be evil spoken of; for the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in [the] Holy Spirit. For he that in this<sup>p</sup> serves the Christ<sup>q</sup> [is] acceptable to God and approved of men.

So then let us pursue the things which tend to<sup>r</sup> peace, and things whereby one shall build up another.<sup>s</sup> For the sake of meat do not destroy the work of God. All things indeed [are] pure; but [it is] evil to that man who eats while stumbling [in doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in<sup>t</sup> which thy brother stumbles, or is offended, or is weak. Hast thou

<sup>s</sup> T. R. reads 'God,' with several authorities.

<sup>h</sup> The bracketed clause is, to say the least, very doubtful, and I am disposed to think added, not genuine. It may have been omitted by homœoteleuton. The old versions are divided.

<sup>i</sup> T. R. omits 'and.'

<sup>j</sup> Many leave out this last clause.

<sup>k</sup> T. R. adds 'both.'

<sup>l</sup> T. R. reads 'died and rose and lived again.'

<sup>m</sup> T. R. reads 'Christ.'

<sup>n</sup> T. R. reads 'but.' The passage returns back, so to speak, to the end of verse 13.

<sup>o</sup> ἐκεῖνον.

<sup>p</sup> T. R. reads 'these [things].'

<sup>q</sup> Or 'Christ' perhaps without 'the.'

<sup>r</sup> Literally 'the things of peace.'

<sup>s</sup> Or 'the things of edification, in which one [builds up] another,' or 'of mutual edification.'

<sup>t</sup> Not 'at,' but 'in' which he stumbles when he does it.

faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows.

<sup>23</sup> But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.

XV. But we ought, we that are strong, to bear the infirmities of the weak, and not to please our-

<sup>2</sup> selves. Let<sup>v</sup> each one of us please his neighbour with a view to what

<sup>3</sup> is good to edification. For the Christ also did not please himself; but according as it is written, The reproaches of them that

reproach thee have fallen upon

<sup>4</sup> me. For as many things as have been written<sup>w</sup> for our instruction, that through endurance and through<sup>x</sup>

encouragement of the scriptures<sup>y</sup> we might have hope. Now the God of endurance and of encourage-

ment give to you to be like-minded one toward another, according to

<sup>6</sup> Christ Jesus; that ye may with one accord, with one mouth, glorify the God and Father of our Lord

<sup>7</sup> Jesus Christ. Wherefore receive ye one another, according as the Christ also has received you<sup>z</sup> to [the] glory of God.

<sup>8</sup> For<sup>a</sup> I say that Jesus<sup>a</sup> Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fa-

<sup>9</sup> thers; and that the nations should glorify God for mercy; according

as it is written, For this cause I will confess to thee among [the] nations, and will sing to thy name.

<sup>10</sup> And again he says, Rejoice, na-

<sup>11</sup> tions, with his people. And again, Praise the Lord, all [ye] nations, and praise him, all [ye] peoples.

<sup>12</sup> And again, Esaias says, There shall be the root of Jesse, and one that arises to rule over [the] nations: in him shall [the] nations hope.

<sup>13</sup> Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.

<sup>14</sup> But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one

<sup>15</sup> another. But I have written to you the more boldly, brethren, in part, as putting you in mind, be-

cause of the grace given to me by

<sup>16</sup> God, for me to be<sup>b</sup> minister<sup>c</sup> of Christ Jesus to the nations, carrying on as a sacrificial service the message of glad tidings of God, in order that the offering up of the nations might be acceptable,

<sup>17</sup> sanctified by [the] Holy Spirit. I have therefore [whereof] to boast in Christ Jesus<sup>d</sup> in the things which pertain to God.

<sup>18</sup> For I will not dare to speak anything of the things which Christ has not wrought by me, for [the] obedience of [the] nations,

<sup>19</sup> by word and deed, in [the] power

<sup>v</sup> T. R. reads 'for let.'

<sup>w</sup> T. R. adds 'before.'

<sup>x</sup> T. R. omits 'through.'

<sup>y</sup> T. R. reads 'us.'

<sup>z</sup> T. R. reads 'now' or 'but,' δέ.

<sup>a</sup> Many omit 'Jesus' here.

<sup>b</sup> 'For me to be,' εἰς τὸ εἶναι. I am not

content with the English; but the sense is not accurately given; the object of the gift was his being that.

<sup>c</sup> λειτουργῶν, an administrator officially employed.

<sup>d</sup> T. R. reads 'Jesus Christ.'



of signs and wonders, in [the] power of [the] Spirit of God;<sup>e</sup> so that I, from Jerusalem, and in a circle round to Illyricum, have fully preached the glad tidings of the Christ; and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation: but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand. Wherefore also I have been often hindered from coming to you. But now, having no longer place in these regions, and having great desire to come to you these many years, whenever<sup>f</sup> I should go to Spain; (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company;<sup>g</sup>) but now I go to Jerusalem, ministering to the saints; for Macedonia and Achaia have been well pleased to make a certain contribution for the poor of the saints who [are] in Jerusalem. They have been well pleased indeed,<sup>h</sup> and they are their debtors; for if the nations have partici-

pated in their spiritual things, they ought also in fleshly to minister to them. Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain. But I know that, coming to you, I shall come in [the] fulness of [the] blessing of<sup>i</sup> Christ. But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God; that I may be saved from those that do not believe in Judea; and that my ministry which [I have] for Jerusalem may be acceptable to the saints; in order that I may come to you in joy by God's will, and that I may be refreshed with you. And the God of peace be with you all. Amen.

XVI. But I commend to you Phœbe, our sister, who is minister<sup>k</sup> of the assembly which is in Cenchrea; that ye may receive her in [the] Lord worthily of saints, and that ye may assist her in whatever matter she has need of you; for she also has been an assister of many, and of myself. Salute Prisca<sup>l</sup> and Aquila, my fellow-workmen in Christ Jesus, <sup>4</sup> (who for my life staked<sup>m</sup> their

<sup>e</sup> Some omit 'of God.' Some put 'Holy Spirit.' As  $\kappa$  and Porph. (Mon. In. Tisch.) have Θεοῦ I have not changed the T. R.

<sup>f</sup> Or 'whenever I go.' It is again the subjunctive; i.e., not a fact assumed to happen, though not yet come; nor treated as improbable, though it may happen; but between the two—the possibility and intention expressed. T. R. adds 'I will come to you.' The sentence does not follow grammatically, but is interrupted by 'for I hope,' &c., and copyists have sought to make it hang together.

<sup>g</sup> Literally 'with you.'

<sup>h</sup> γάρ. It might be taken as a simple repetition of the beginning of verse 26.

<sup>i</sup> T. R. adds 'the gospel of.'

<sup>k</sup> I continue the word 'minister' here, to connect it with minister, as a verb, elsewhere, though it has *also* a technical use in English; but we say, 'ministered to my wants,' as well as 'ministered the word,' and 'they had John to their minister,' though in Greek this is another word (ὕπηρετης); here it is διάκονος, deacon or deaconess; but this in modern times has another sense also. She did the needed service in the assembly there; she was not properly a servant.

<sup>l</sup> T. R. reads 'Priscilla.'

<sup>m</sup> Or 'risked, hazarded.'



# ROMANS XVI.

own neck: to whom not I only am thankful, but also all the assemblies of the nations,) and the assembly at their house. Salute Epænetus, my beloved, who is [the] first-fruits of Asia<sup>n</sup> for Christ.  
<sup>6</sup> Salute Maria, who laboured much for you.<sup>o</sup> Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me. Salute Amplias, my beloved in the Lord. Salute Urbanus, our fellow workman in Christ, and Stachys, my beloved.  
<sup>10</sup> Salute Apelles, approved in Christ. Salute those who belong to Aristobulus. Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord. Salute Tryphæna and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord.  
<sup>13</sup> Salute Rufus, the elect in [the] Lord; and his mother and mine.  
<sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren with them. Salute Philologus, and Julias, Nereus, and his sister, and Olympas, and all the saints with them. Salute one another with a holy kiss. All<sup>p</sup> the assemblies of Christ salute you.  
<sup>17</sup> But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which

ye have learnt, and turn away from them. For such serve not our Lord<sup>q</sup> Christ, but their own belly, and by good words and fair speeches deceive<sup>r</sup> the hearts of the unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.<sup>s</sup>  
<sup>21</sup> Timotheus my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.  
<sup>22</sup> I Tertius, who have written this epistle, salute you in [the] Lord. Gaius my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.<sup>t</sup>  
<sup>25</sup> Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery,<sup>u</sup> as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—[the] only wise God, through Jesus Christ, to whom<sup>v</sup> be glory for ever. Amen.

<sup>n</sup> T. R. reads 'Achaia.'  
<sup>o</sup> T. R. reads 'for us.' B has ὑμᾶς.  
<sup>p</sup> T. R. omits 'all.'  
<sup>q</sup> T. R. adds 'Jesus.'  
<sup>r</sup> ἐξαπατῶσι.  
<sup>s</sup> T. R. adds 'Amen.'  
<sup>t</sup> Some omit verse 24.  
<sup>u</sup> It formed no part of what was unfolded in those ages, in which God de-

veloped his plans in creation; it was a purpose before, a subject outside their history. It had been eternally hidden; it was not in reckoned time.  
<sup>v</sup> The natural construction would be 'to him.' But these breaks in the structure of sentences, through long parentheses, are common with Paul.

## FIRST EPISTLE TO THE CORINTHIANS.

<sup>1</sup> PAUL, [a] called apostle of Jesus Christ, by God's will, and Sosthenes the brother, to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints,<sup>w</sup> with all that call on the name of our Lord Jesus Christ in every place, both theirs and

<sup>3</sup> ours. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

<sup>4</sup> I thank my God always about you, in respect of<sup>x</sup> the grace of God given to you in Christ Jesus ;

<sup>5</sup> that in everything ye have been enriched in him, in all word [of doctrine<sup>y</sup>], and all knowledge,

<sup>6</sup> (according as the testimony of the Christ has been confirmed in you,)

<sup>7</sup> so that ye come short in no gift, awaiting<sup>z</sup> the revelation of our

<sup>8</sup> Lord Jesus Christ ; who shall also confirm you to [the] end, unimpeachable in the day of our Lord

<sup>9</sup> Jesus Christ. God is faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.

<sup>10</sup> Now I exhort<sup>a</sup> you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions ; but that ye be perfectly united<sup>b</sup> in the same mind

<sup>11</sup> and in the same opinion. For it has been shewn to me concerning you, my brethren, by those of [the house of] Chlœe, that there

<sup>12</sup> are strifes among you. But I speak of this, that each of you says, I am of Paul, and I, of Apollos, and I, of Cephas, and I, of

as the utterance of it. It is a word so large in sense as to be very hard to express. Whatever expresses the mind is λόγος. Νοῦς is the intelligent faculty : whatever expresses the thought formed in it is λόγος. When it is in exercise, there is thinking, and consequently a thought, νόημα. As the Platonists said, There is the intelligent and intelligible ; what is νοερός and νοητός. But to be a positive object of another's mind, and so *de facto*, and not merely abstractedly, νοητός, there must be λόγος, the objective subject matter of thought in another. Thus all that communicates the divine mind (the intelligible) is λόγος, and first of all Christ. But we are said, having the Holy Ghost, to have also the νοῦς of Christ, the intelligent faculty with its thoughts. (Chap. ii. 1.)

<sup>z</sup> 'Awaiting' gives more actual expectation than 'waiting,' ἀπεκδεχόμενος.

<sup>a</sup> Or 'beseech.'

<sup>b</sup> καθηρτισμένοι, where all the members have each its own place, or make a whole ; or, if broken, are restored to one complete and perfect whole.

<sup>w</sup> Saints by [divine] calling.

<sup>x</sup> I am not quite satisfied with 'in respect of.' It is not ἐνέπρ, with a genitive, signifying 'for ;' nor διὰ, with an accusative, signifying 'on account of ;' but ἐπί, with a dative, which has the force of the occasion of, or condition under which anything happens, not its cause. 'By occasion of' is hardly English. We use 'to occasion' and 'occasion' in a somewhat similar way. If any prefer 'by reason of,' I know of no objection.

<sup>y</sup> Λόγω, whatever is the expression of a thought formed in the mind, and otherwise unknown ; hence used for the thing expressed, or the expression of it ; hence 'word.' Here it is the communication of the mind of God in the gospel of Christ. (See ii. 1.) I retain therefore 'word' in the expression 'all word, and all knowledge,' adding 'of doctrine' in brackets, because 'in all word' is scarcely English, and the 'word of doctrine' is, I believe, here the sense. 'Utterance' gives the sense imperfectly. It is the matter and form of thought and expression, as well

# I CORINTHIANS I, II.

<sup>13</sup> Christ. Is the Christ divided? has Paul been crucified for you? or have ye been baptized unto the name of Paul? I thank God that I have baptized none of you, unless Crispus and Gaius, that no one may say that I have baptized unto my own name. Yes, I baptized also the house of Stephanas; for the rest I know not if I have baptized any other. For Christ has not sent me to baptize, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made vain. For the word <sup>2</sup> of the cross is to them that perish foolishness, but to us that are saved it is God's power. <sup>19</sup> For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world? <sup>a</sup> has not God made foolish the wisdom of the <sup>b</sup> world? <sup>c</sup> For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased, by the foolishness of the preaching <sup>d</sup> to save those that believe. Since Jews indeed demand signs, <sup>e</sup> and <sup>23</sup> Greeks seek wisdom; but *we* preach Christ crucified, to Jews an offence, <sup>f</sup> and to nations <sup>g</sup> foolishness; but to those that [are] called, both Jews and Greeks, Christ

God's power and God's wisdom. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise; <sup>h</sup> and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, and things that are not, that he may annul the things that are; so that no flesh <sup>29</sup> should boast before God. <sup>i</sup> But of him are *ye* in Christ Jesus, who has been made to us wisdom from God, and righteousness, and sanctification, and redemption; that according as it is written, He that boasts, let him boast in [the] <sup>k</sup> Lord.

II. And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing <sup>2</sup> to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus <sup>3</sup> Christ, and *him* crucified. And I was with you in weakness and in fear and in much trembling <sup>4</sup> and my word and my preaching, not in persuasive words of <sup>l</sup> wis-

<sup>2</sup> Or, which [speaks] of the cross.

<sup>a</sup> αἰῶνος.

<sup>b</sup> T. R. reads τούτου, 'this.'

<sup>c</sup> κόσμου.

<sup>d</sup> 'The preaching' gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached; and such is the power of the Greek form of word κήρυγμα,

not κήρυξις nor τοῦ κηρύσσειν.

<sup>e</sup> T. R. reads 'a sign.'

<sup>f</sup> Literally 'fall-trap.'

<sup>g</sup> T. R. reads 'Greeks.'

<sup>h</sup> 'The wise': the word is masculine, and signifies 'those that are wise,' alluding to verse 26.

<sup>i</sup> T. R. reads 'before him.'

<sup>k</sup> κυρίῳ without article, for Jehovah.

<sup>l</sup> T. R. adds 'human.'

dom, but in demonstration of  
<sup>5</sup> [the] Spirit and of power; that  
 your faith might not stand<sup>m</sup> in  
 men's wisdom, but in God's power.  
<sup>6</sup> But we speak wisdom among  
 the perfect; but wisdom, not of  
 this world,<sup>n</sup> nor of the rulers of this  
<sup>7</sup> world,<sup>n</sup> who come to nought. But  
 we speak God's wisdom in [a]  
 mystery, that hidden [wisdom]  
 which God had predetermined be-  
<sup>8</sup> fore the ages<sup>o</sup> for our glory: which  
 none of the princes of this age<sup>o</sup>  
 knew, (for had they known they  
 would not have crucified the Lord  
<sup>9</sup> of glory,) but according as it is  
 written, Things which eye has  
 not seen, and ear not heard, and  
 which have not come into man's  
 heart, which God has prepared for  
<sup>10</sup> them that love him, but God has  
 revealed to us by [his]<sup>q</sup> Spirit;  
 for the Spirit searches all things,  
<sup>11</sup> even the depths of God. For who  
 of men hath known the things of  
 a man<sup>r</sup> except the spirit of the  
 man which is in him? thus also  
 the things of God knows no one  
<sup>12</sup> except the Spirit of God. But

we have received, not the spirit  
 of the world, but the Spirit<sup>a</sup>  
 which [is] of God, that we  
 may know the things which have  
 been freely given to us of God:  
<sup>13</sup> which also we speak, not in words<sup>t</sup>  
 taught by human wisdom, but in  
 those taught by the<sup>u</sup> Spirit, com-  
 municating spiritual [things] by  
<sup>14</sup> spiritual [means].<sup>v</sup> But [the] nat-  
 ural<sup>w</sup> man does not receive the  
 things of the Spirit of God, for  
 they are folly to him; and he can-  
 not know [them] because they  
<sup>15</sup> are spiritually discerned; but the  
 spiritual discerns all things, and  
<sup>16</sup> he is discerned of no one. For  
 who has known the mind of the  
 Lord? who shall instruct him?  
 But we have the mind of Christ.

III. And I, brethren, have not  
 been able to speak to you as to  
 spiritual, but as to fleshly;<sup>x</sup> as to  
<sup>2</sup> babes in Christ. I have given you  
 milk to drink,<sup>y</sup> not meat, for ye have  
 not yet been able, nor indeed are ye  
<sup>3</sup> yet able; for ye are yet carnal.  
 For whereas [there are] among  
 you emulation and strife,<sup>z</sup> are ye

<sup>m</sup> Literally 'be.'

<sup>n</sup> αἰῶνος.

<sup>o</sup> Or 'worlds.' I add this in note to keep up the connection with 'world' in verse 6, where 'world' has a moral signification: see Eph. ii. 2.

<sup>p</sup> Or 'world.'

<sup>q</sup> 'His' is a doubtful reading. If rejected it should be 'the Spirit.'

<sup>r</sup> 'Man' here has the article, but the sense is this: what is in man's mind is not known of any but the spirit of the man himself, who has the thoughts: *a fortiori* it is so with God.

<sup>s</sup> Note here again the difficulty arising from 'spirit' used for cause and state, as to putting a large S to signify the person of the Holy Ghost.

<sup>t</sup> It may perhaps be translated, 'taught words of human wisdom.'

<sup>u</sup> T. R. adds 'Holy.'

<sup>v</sup> Or 'expounding:' the word means literally 'mixing or putting together;' but the use of it, as interpreting or expounding, is common in the LXX: Numb. xv. 34; Gen. xl. 8; xli. 12, 15. σύγκριμα and σύγκρισις are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It means also 'to decide or decide;' the communication of the judge's mind, as well as of God's before unknown. To this Numb. xv. 34 may be referred. The opposition of ἀνακρίνω left no doubt in my mind before I found its use in the LXX.

<sup>w</sup> ψυχικός: the man animated merely by his created soul, without the teaching and power of the Holy Ghost.

<sup>x</sup> σαρκίνοις; both times in verse 3 σαρκικοί.

<sup>y</sup> T. R. adds 'and.'

<sup>z</sup> T. R. adds 'and dissensions.'



not carnal, and walk according to  
<sup>4</sup> man? For when one says, *I* am  
of Paul, and another, *I* of Apol-  
<sup>5</sup> los, are ye not men? <sup>a</sup> Who then  
is Apollos, and who Paul? <sup>b</sup> minis-  
tering servants, through whom ye  
have believed, and as the Lord has  
<sup>6</sup> given to each. *I* have planted;  
Apollos watered; but God has  
<sup>7</sup> given the increase. So that neither  
the planter is anything, nor the  
waterer; but God the giver of the  
<sup>8</sup> increase. But the planter and the  
waterer are one; but each shall  
receive his own reward according  
<sup>9</sup> to his own labour. For we are  
God's fellow-workmen; <sup>c</sup> ye are  
God's husbandry, God's building.  
<sup>10</sup> According to the grace of God  
which has been given to me, as a  
wise architect, I have laid the  
foundation, but another builds  
upon it. But let each see how he  
<sup>11</sup> builds upon it. For other founda-  
tion can no man lay besides that  
which [is] laid, which is Jesus  
<sup>12</sup> Christ. <sup>d</sup> Now if any one build upon  
this foundation gold, silver, pre-  
cious stones, wood, grass, straw,  
<sup>13</sup> the work of each shall be made  
manifest; for the day shall de-

clare [it], because it is revealed  
in fire; <sup>e</sup> and the fire shall try the  
<sup>14</sup> work of each what it is. If the  
work of any one which he has  
built upon [the foundation] shall  
abide, <sup>f</sup> he shall receive a reward.  
<sup>15</sup> If the work of any one shall be  
consumed, he shall suffer loss, but  
he shall be saved, but so as through  
<sup>16</sup> [the] fire. <sup>g</sup> Do ye not know that  
ye are [the] temple <sup>h</sup> of God, and  
that the Spirit of God dwells in  
<sup>17</sup> you? If any one corrupt <sup>i</sup> the  
temple <sup>h</sup> of God, *him* <sup>j</sup> shall God  
destroy; <sup>i</sup> for the temple <sup>h</sup> of God  
<sup>18</sup> is holy, and such are ye. Let no  
one deceive himself: if any one  
thinks himself to be wise among  
you in this world, let him become  
<sup>19</sup> foolish, that he may be wise. For  
the wisdom of this world is foolish-  
ness with God; for it is written,  
He who takes the wise in their  
<sup>20</sup> craftiness. And again, [The] Lord  
knows the reasonings of the wise  
<sup>21</sup> that they are vain. So that let  
no one boast in men; for all things  
<sup>22</sup> are yours. Whether Paul, or  
Apollos, or Cephas, or [the] world,  
or life, or death, or things present,  
or things coming, all are yours;

<sup>a</sup> T. R. reads 'carnal.'

<sup>b</sup> T. R. reads 'Who then is Paul and who Apollos, but,' &c. See also note to iv. 1, here *διάκονοι*.

<sup>c</sup> 'Workers, or labourers together with God,' goes too far. I have no doubt that *συνεργός* has the sense of journeyman, but as they are fellows doing the chief's work, as *Geselle* in German, and even *compagnon* in French.

<sup>d</sup> T. R. reads 'Jesus the Christ.'

<sup>e</sup> That is, the day. Compare 2 Thess. ii. 8. The word used for revealing the character of the work is another here, *δηλώσει*. I doubt much that *ἀποκαλύπτω* has ever that sense.

<sup>f</sup> T. R. reads 'abide.' The change is only that of an accent, but justified by

the whole phrase.

<sup>g</sup> Here the addition of the article wholly changes the sense: 'saved by fire' is as if the fire was a means of safety, whereas 'through the fire' is in spite of it, or going through the danger and difficulty of it. *διά* has the same double sense as 'through' in English. Compare 1 Peter iii. 20.

<sup>h</sup> *ναός*.

<sup>i</sup> *φθείρει, φθερεῖ*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

<sup>j</sup> *τοῦτον*, 'this [man],' is in many of the best copies; but 'him' gives the sense, only *τοῦτον* is more emphatic: I have therefore put 'him' in italics.



# I CORINTHIANS III, IV.

<sup>23</sup> and ye [are] Christ's, and Christ [is] God's.

IV. Let a man so account of us as servants<sup>k</sup> of Christ, and stewards<sup>2</sup> of [the] mysteries of God. Here, further, it is sought<sup>1</sup> in stewards that a man be found<sup>3</sup> faithful. But for me it is the very smallest matter that I be examined<sup>m</sup> of you or of man's day. Nor do I even examine myself. For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.<sup>n</sup>

<sup>6</sup> Now these things, brethren, I have transferred, in their application,<sup>o</sup> to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not letting your thoughts go above what is written, that ye may not be puffed up one for [such a] one against another. For who makes thee to differ? and what hast thou which

thou hast not received? but if thou hast received, why boastest<sup>8</sup> thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that *we* also might reign with you.

<sup>9</sup> For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. *We* [are] fools for Christ's sake, but *ye* prudent in Christ: *we* weak, but *ye* strong: *ye* glorious, but *we* in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted,<sup>12</sup> and wander without a home, and labour, working with our own hands. Railed at, we bless; persecuted, we suffer [it]; insulted,<sup>p</sup> we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now. Not [as] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I

<sup>k</sup> The appointed ὑπηρέτας. Three words are translated 'servant' in Auth. Ver.: δοῦλος, a slave; διάκονος, a person who acts or waits in service; and ὑπηρέτης. This last is always used in the New Testament as an official servant, or messenger, or apparitor.

<sup>1</sup> T. R. omits 'here,' reading for ὧδε, ὁ δέ. Some copies read 'ye seek,' for 'is sought.'

<sup>m</sup> ἀνακρίνω: the word does not signify 'judgment,' but the preliminary examination, at which the accused has to answer and give an account of himself.

<sup>n</sup> Literally 'then shall the praise be to each from God.'

<sup>o</sup> The word is used for a metaphor no doubt, because a metaphor transfers the thoughts as to one object, to another which is an image of it. Amos says 'The lion has roared,' speaking of God's threatening ways with Israel, as if he were his prey: in thought it is to be transferred to Israel. So here Paul is really speaking of those who came with great pretensions amongst the Corinthians, and he transferred it to himself and Apollos, that he might establish the principle universally, without naming these persons. By saying he 'transferred' it, the application was easy: but one can hardly say that is a figure.

<sup>p</sup> Or spoken to 'injuriously.'

# I CORINTHIANS IV, V.

entreat<sup>r</sup> you therefore be my imitators.

<sup>17</sup> For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every <sup>18</sup> assembly. But some have been puffed up, as if I were not coming <sup>19</sup> to you; but I will come quickly to you, if the Lord will; and I will know, not the word of those that <sup>20</sup> are puffed up but the power. For the kingdom of God [is] not in <sup>21</sup> word but in power. What will ye? that I come to you with a rod; or in love, and in a spirit of meekness?

V. It is universally reported<sup>s</sup> [that there is] fornication among you, and such fornication as [is] not even<sup>t</sup> among the nations, so that one should have his father's wife. <sup>2</sup> And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the <sup>3</sup> midst of you. For I, as absent in body but present in spirit, have already judged as present, [to <sup>4</sup> deliver], in the name of our Lord Jesus Christ<sup>v</sup> (ye and my spirit being gathered together, with the power of our Lord Jesus Christ),

<sup>5</sup> him that has so wrought this: to deliver him, [I say], [being] such, to Satan for destruction of the flesh, that the spirit may be saved <sup>6</sup> in the day of the Lord Jesus. Your boasting [is] not good. Do ye not know that a little leaven leavens <sup>7</sup> the whole lump? Purge<sup>w</sup> out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, <sup>8</sup> Christ, has been sacrificed;<sup>x</sup> so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.

<sup>9</sup> I have written to you in the epistle not to mix with fornicators; <sup>10</sup> <sup>y</sup> not altogether with the fornicators of this world, or with the avaricious, and<sup>z</sup> rapacious, or idolaters, since [then] ye should <sup>11</sup> go out of the world. But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one <sup>12</sup> not even to eat. For what [have] I [to do] with judging those outside also?<sup>a</sup> ye, do not ye judge them <sup>13</sup> that are within? But those without God judges.<sup>b</sup> Remove the wicked person from amongst yourselves.

<sup>r</sup> Or 'exhort,' παρακαλέω: a word which has to be rendered very differently in English in different places, and hard to render, though simple and easy to understand. It means 'calling upon a person so as to stimulate him to anything:' hence 'to exhort, and to comfort, encourage:' it has a fuller force here than a mere apostolic or pastoral exhortation.

<sup>s</sup> 'It is universally reported' does not quite give the sense of ἀκούεται. It was the reputation they had got by common report.

<sup>t</sup> T. R. reads 'named.'

<sup>x</sup> Some omit 'Christ' here both times. has it the first time, but not the ἡμῶν.

<sup>w</sup> T. R. adds 'therefore.'

<sup>x</sup> T. R. adds 'for us.'

<sup>y</sup> T. R. adds 'and.'

<sup>z</sup> T. R. reads 'or.'

<sup>a</sup> Many authorities omit 'also.'

<sup>b</sup> On the whole I prefer 'judges,' though Fathers and Vulgate read 'will judge;' Ital. 'judges.' The older MSS afford no help, as it is the difference merely of an accent, κρίνει and κρίνει.

# I CORINTHIANS VI.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? <sup>c</sup> Do ye not know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments? <sup>d</sup> Do ye not know that we shall judge angels? and not then matters of this life? If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren! <sup>e</sup> But brother prosecutes his suit with brother, and that before unbelievers. Already indeed then it is altogether a fault in you <sup>f</sup> that ye have suits between yourselves. Why do ye not rather suffer wrong? why are ye not rather defrauded? But ye do wrong, and defraud, and this <sup>g</sup> [your] brethren. Do ye not know that unrighteous [persons] shall not inherit [the] kingdom of God? Do not err; neither fornicators, nor idolaters, nor adulterers, nor

those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God.

<sup>12</sup> All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any.

<sup>13</sup> Meats for the belly, and the belly for meats; but God will bring to nothing it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body.

<sup>14</sup> And God has both raised up the Lord, and will raise us up from among [the dead] by his power.

<sup>15</sup> Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a

<sup>16</sup> harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh. <sup>h</sup>

<sup>c</sup>  $\eta$  is added here which is not in T. R. but it has the force of a question, but with some expression of surprise suggested, as 'is it so that you do not?' previous circumstances leading to suppose they could not know, or the like; so that something of the original sense of 'or' is in its use. The 'or' may be used here. Compare the same use of  $\eta$  in Romans xi. 2, vii. 1, vi. 3. In ii. 4 the force of 'or' is more sensible. Compare Matt. vii. 9, xx. 15, Rom. iii. 29, in which last it is a simple question

<sup>d</sup> 'To judge the smallest matters.'

<sup>e</sup> Literally 'between his brother [and brother]'. The word is in the singular in Greek.

<sup>f</sup> T. R. reads 'among you.'

<sup>g</sup> T. R. reads 'these [things] to.'

<sup>h</sup>  $\epsilon\iota\varsigma\ \mu\acute{\iota}\alpha\nu\ \sigma\acute{\alpha}\rho\kappa\alpha$ . It is impossible to translate  $\epsilon\iota\varsigma$  here in English: 'shall,' or 'shall become,' is the nearest in sense. The word is left out in Greek when he says 'one Spirit.' We are really 'one Spirit,' not two, with the Lord. But we cannot say 'to' or 'for one flesh.' The two become so practically by their union; they are created individually. The union induces unity in the flesh; 'shall,' or 'shall become' partly, though imperfectly, implies this. It is not therefore said 'shall be one Spirit:' but 'he is.' The Spirit which is in the Lord himself dwells in us, and is the living power of the new life. I

# I CORINTHIANS VI, VII.

<sup>17</sup> But he that [is] joined to the Lord  
<sup>18</sup> is one Spirit. Flee fornication.

Every sin which a man may practise is without the body, but he that commits fornication sins  
<sup>19</sup> against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God;  
<sup>20</sup> and ye are not your own? for ye have been bought with a price: glorify now then God in your body.<sup>b</sup>

VII. But concerning the things of which ye have written to me: [It is] good for a man not to touch a  
<sup>2</sup> woman; but on account of fornications, let each have his own wife, and each [woman] have her own  
<sup>3</sup> husband. Let the husband render her due<sup>i</sup> to the wife, and in like manner the wife to the husband.  
<sup>4</sup> The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own  
<sup>5</sup> body, but the wife. Defraud<sup>k</sup> not one another, unless, it may be, by consent for a time, that ye may devote yourselves to prayer,<sup>l</sup> and again be<sup>m</sup> together, that Satan tempt you not because of your  
<sup>6</sup> incontinency. But this I say, as consenting<sup>n</sup> [to], not as commanding [it]. Now<sup>o</sup> I wish all men to be even as myself: but every one has his own gift of God; one man

<sup>8</sup> thus, and another thus. But I say to the unmarried and to the widows, It is good for them that  
<sup>9</sup> they remain even as I. But if they have not control over themselves, let them marry; for it is better to marry than to burn.  
<sup>10</sup> But to the married I enjoin, not I, but the Lord, Let not wife be  
<sup>11</sup> separated from husband; (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and  
<sup>12</sup> let not husband leave wife. But as to the rest I say, not the Lord, If any brother have an unbelieving wife, and she consent to dwell with  
<sup>13</sup> him, let him not leave her. And a woman which has an unbelieving husband, and he consents to dwell with her, let her not leave him.  
<sup>14</sup> For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband; since [otherwise] indeed your children are unclean,  
<sup>15</sup> but now they are holy. But if the unbeliever go away, let them go away; a brother or a sister is not bound in such [cases], but God  
<sup>16</sup> has called us in peace. For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou  
<sup>17</sup> shalt save thy wife? However, as the Lord has divided to each, as

know not how to express it better in English; but this note was needed to explain the difference.

<sup>b</sup> T. R. adds 'and in your spirit, which are God's.'

<sup>i</sup> T. R. adds 'benevolence,' reading *ὁφείλουσιν* instead of *ὁφείλουν*.

<sup>k</sup> *ἀποστερείτε* means to 'deprive another of anything wrongfully:' so that it has the sense of 'rob,' 'defraud;' but with the sense of taking away, or depriving of, what another had a right to. Such is the

sense. I have said 'defraud,' as it is the same word as in vi. 7, 8. The sense is just the same; only here it is of one another.

<sup>l</sup> T. R. adds 'fasting.'

<sup>m</sup> T. R. reads 'come together into one place.'

<sup>n</sup> Or 'allowing,' 'permitting' it. I do not say 'by permission,' because that implies that he says it by the Lord's permission. He said it in the way of permission, not as a command.

<sup>o</sup> T. R. reads 'for.'



# I CORINTHIANS VII.

God<sup>p</sup> has called each, so let him walk; and thus I ordain in all  
 18 the assemblies. Has any one been called circumcised? let him not become uncircumcised: has any  
 19 one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping  
 20 God's commandments. Let each abide in that calling in which he has been called. Hast thou been called [being] bondsman, let it not concern thee; but and if thou canst become free, use [it] rather.  
 21 For the bondsman that is called in the Lord is the Lord's freeman; in like manner also the freeman being  
 22 called is Christ's bondsman. Ye have been bought with a price; do  
 23 not be the bondsmen of men. Let each wherein he is called, brethren, therein abide with God.

25 But concerning virgins, I have no commandment of the Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

26 I think then that this is good, on account of the present necessity, that [it is] good for a man  
 27 to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife?  
 28 do not seek a wife. But if thou shouldest also marry, thou hast

not sinned; and if the virgin marry, they have<sup>a</sup> not sinned: but such shall have tribulation in the flesh; but I spare you.  
 29 But this I say, brethren, the time [is] straitened. For the rest,<sup>r</sup> that even they who have wives,  
 30 be as not having [any]; and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing;  
 31 and they that use the<sup>s</sup> world, as not disposing of it as their own;<sup>t</sup> for the fashion of this  
 32 world passes. But I wish you to be without care. The unmarried cares for the things of the Lord,  
 33 how he shall please the Lord; but he that has married cares for the things of the world, how he shall  
 34 please his<sup>v</sup> wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her  
 35 husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord  
 36 without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and

<sup>p</sup> T. R. reads 'God' in the first clause, 'Lord' in the second.

<sup>a</sup> Or 'she has.' I say 'they' to embrace both sexes, which the word *τοιοῦτοι*, and what follows, seems distinctly to imply. The word is feminine from its primary natural reference.

<sup>r</sup> It may be translated 'for the rest [I say it], in order that even they which have wives.' Some have translated 'the time is straitened, or shortened henceforth.' *τὸ*

*λοιπὸν* is so used with a verb. But I can hardly think it to be so used here. T. R. reads 'that the time,' &c.

<sup>s</sup> T. R. reads 'this.'

<sup>t</sup> 'Disposing of it as their own.' See note to ix. 18.

<sup>v</sup> In Greek it is the article, not the pronoun 'his'; but this latter is almost necessary in English. The same remark applies to 'her,' ver. 34, and vii. 11.



so it must be, let him do what he will, he does not sin: let them  
<sup>37</sup> marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does  
<sup>38</sup> well. So that he that marries himself does well; and <sup>w</sup> he that  
<sup>39</sup> does not marry does better. A wife is bound <sup>x</sup> for whatever time her husband lives; but <sup>y</sup> if the husband be fallen asleep, she is free to be married to whom she  
<sup>40</sup> will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit.

VIII. But concerning things sacrificed to idols, we know, <sup>z</sup> (for we all have knowledge: knowledge

<sup>2</sup> puffs up, but charity edifies. \* If any one think he knows anything, he knows nothing yet as he ought  
<sup>3</sup> to know [it]. But if any one love  
<sup>4</sup> God, he is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other <sup>b</sup> God  
<sup>5</sup> save one. For and if indeed there are [those] called gods, whether in heaven or on earth, <sup>c</sup> (as there are gods many, and lords many,) <sup>6</sup> yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus Christ, by whom [are] all things,  
<sup>7</sup> and we by him. But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols;

<sup>w</sup> T. R. reads 'but,' δέ.

<sup>x</sup> T. R. reads 'bound by law.'

<sup>y</sup> ἐὰν δὲ καὶ, 'but if indeed,' 'but if it be so that.'

<sup>z</sup> The words for 'know' are different here, though the distinction is very faint in Greek. 'We all have knowledge' is of objective knowledge: γινώσκεις, 'knowledge [the same word] puffs up.' If any man thinks he knows, (εἰδέναι: has the inward conscious knowledge of in his mind.) 'he knows [objectively: ἐγνώκε] nothing as he ought to know it' (the same word). 'But if any man love God, the same is known [objectively] of him.' 'Concerning eating things offered to idols, we know' (have the conscious knowledge in our minds). Verse 10, 'If any one see thee, which hast knowledge' (objectively, what a man has learned, acquired). So verse 11: Hence from the word meaning 'inward conscious knowledge' a derivative means 'conscience.' So 'I know nothing against myself,' I am conscious of no fault. So 2 Tim. i. 12: 'I know in whom I have believed' I have the inward conscious knowledge: not, I know him. Thus we might say in English. 'I know whom I know, or what I know.' The first is inward conscious knowledge; the other objective, being acquainted with. Objective knowledge however passes into consciousness but not *vice versa*. They are ex-

pressed by *savoir* and *connaître* in French, *wissen* and *kennen* in German. Thus, when one has no need to inform a person because he has the knowledge of it already in his own mind, I can say εἶδας, not γινώσκεις: thus in 2 Tim i. 15. When it was not already known and realized in the mind, but communicated objectively to it—'This know'—it is τοῦτο δὲ γίνωσκε. 2 Tim. iii. 1. 2 Tim. iii. 14, 'knowing of whom thou hast learned them:' he was conscious of it, εἰδώς. So εἶδας, 'thou hast known the scriptures,' had the knowledge of them in his own mind realized. Though the difference is made in French and German, it must not be supposed that the distinct use of the words corresponds exactly, but it suffices here to have shewn the use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus thou 'knowest the household of Stephanas.' It was their inward acquaintance with their qualities, not objective; it is εἶδare. Of such a process the French is incapable. It must be *vous connaissez*, or explicitly *vous savez ce qui en est de*. ἐπίγνωσις is used for *certain* objective knowledge, and consequent *recognition* of the truth of a thing

<sup>a</sup> T. R. adds 'but.'

<sup>b</sup> Many omit 'other.'

<sup>c</sup> T. R. reads 'the earth.'

# I CORINTHIANS VIII, IX.

and their conscience, being weak,  
<sup>8</sup> is defiled. But meat does not commend us to God; neither if we should not eat do we come short; nor if we should eat have  
<sup>9</sup> we an advantage.<sup>d</sup> But see lest anywise this your right<sup>e</sup> [to eat] itself be a fall-trap to the weak.  
<sup>10</sup> For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience,<sup>f</sup> he being weak, be emboldened<sup>g</sup> to eat the things sacrificed to the idol? and the weak [one], the brother for whose sake Christ died, will perish through<sup>h</sup>  
<sup>12</sup> thy knowledge. Now, thus sinning against the brethren, and wounding their weak conscience,  
<sup>13</sup> ye sin against Christ. Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

IX. Am I not free?<sup>i</sup> am I not an apostle? have I not seen Jesus<sup>k</sup> our Lord? are not ye my work in  
<sup>2</sup> [the] Lord? If I am not an apostle to others, yet at any rate I am to you; for the seal of mine apostleship are ye in [the] Lord. My defence to those who examine me  
<sup>4</sup> is this: Have we not a right to eat and to drink? have we not a

right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and  
<sup>6</sup> Cephas? Or I alone and Barnabas, have we not a right not to  
<sup>7</sup> work? Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the  
<sup>8</sup> flock? Do I speak these things as a man, or does not the law also  
<sup>9</sup> say these things? For<sup>l</sup> in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen, or does he say [it] altogether for our sakes? For<sup>l</sup> for our sakes it has been written, that the plougher should plough in<sup>m</sup> hope, and he that treads out corn, in hope of partaking [of it].<sup>n</sup> If we have sown to you spiritual things, [is it a] great [thing] if we shall reap  
<sup>12</sup> your<sup>o</sup> carnal things? If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the  
<sup>13</sup> glad tidings of the Christ. Do ye not know that they who labour<sup>p</sup> [at] sacred things eat of the

<sup>d</sup> T. R. adds 'for,' and puts the affirmation phrase first.

<sup>e</sup> Or 'liberty,' ἐξουσία. Title in a man's own conscience is the sense.

<sup>f</sup> Literally 'the conscience of him weak.'

<sup>g</sup> 'Embodied.' literally 'edified,' or 'built up.'

<sup>h</sup> T. R. reads ἐπί. It is then the condition or occasion, not the cause or means exactly; moyennant in French.

<sup>i</sup> T. R. inverts the order of the first two phrases.

<sup>k</sup> T. R. adds 'Christ.'

<sup>l</sup> I have preserved these two 'fors' as

an example of the rapidity of the apostle's style. To make the sense hang together, we should have to add in the first case, 'not as a man merely,' or, 'surely it does:' 'For in the law of Moses,' &c.; and in the second 'not about the oxen, for for our sakes,' &c.

<sup>m</sup> Or 'with.' See Rom. iv. 18.

<sup>n</sup> T. R. reads 'in hope to be partaker of his hope'

<sup>o</sup> There is a contrast in ἡμεῖς ὑμῖν and ἡμεῖς ὑμῶν affecting the style, which disappears in English.

<sup>p</sup> Or 'perform the sacred rites.'

[offerings offered in the] temple;<sup>a</sup> they that attend at the altar partake with the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings. But I have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast. For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for<sup>r</sup> it is woe to me if I should not announce the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings<sup>s</sup> costless [to others], so as not to have made use,<sup>t</sup> as belonging to me, of my right in [announcing]

<sup>a</sup> Or 'of what is sacred.' It is well to distinguish *ναός*, the house, and *ιερόν*, the buildings in general of the temple. The English language, not formed on the existence of temple worship, affords no appropriate word to distinguish them. The sanctuary is properly the holy of holies: *ναός* includes both parts of the house.

<sup>r</sup> T. R. reads 'but.'

<sup>s</sup> T. R. adds 'of the Christ.'

<sup>t</sup> *καταχρήσασθαι*: it is the same word as that I have translated chap. vii. 31, 'not disposing of it as his own,' instead of 'abusing.' *καταχράσασθαι*, according to a common force of *κατά* in composition, is to use as one who has possession of a thing; using it as he likes, as his own. The apostle, as sent of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory. 'Made use of it' hardly fully expresses the force of it. The sense is given in re-

<sup>10</sup> the glad tidings. For being free from all, I have made myself bondsman to all, that I might gain the most [possible].<sup>v</sup> And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law,<sup>w</sup> in order that I might gain those who were under law: to those without law,<sup>x</sup> as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain those without law. I became to the weak, [as]<sup>y</sup> weak, in order that I might gain the weak. To all I have become all things, in order that at all events<sup>z</sup> I might save some. And I do all things<sup>a</sup> for the sake of the glad tidings, that I may be fellow-partaker with them.

<sup>24</sup> Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain.

sult in adding 'as belonging to me.' *παράχραμαι* is to misuse or abuse. It is so used by Philo, as to the world, in his treatise on Joseph, *ἴδιον τοῦτο χρῶ μὴ παραχρῶμενος*. (Vol. ii. p. 61, L. 41. ed. Mangey.)

<sup>v</sup> 'The most possible.' I think this gives the sense of *τοὺς πλείονας*. It is used for the major part of any body, and hence for the mass opposed to leaders. It is not 'the more,' i.e., so much the more, but the greatest number possible, the whole mass that he could reach by these means.

<sup>w</sup> T. R. omits 'not being myself under law.'

<sup>x</sup> *ἀνομος*, important, as shewing the true force of the word employed elsewhere: *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία*, not transgression of law. 'Under law to Christ;' not under the law, *ἐννομος*, rightfully, duly, subject to himself. I have said 'legitimately,' to preserve the connexion with law. *ἐννομος* is what is lawful and right. (Acts xix. 39.)

<sup>y</sup> T. R. has 'as' in text.

<sup>z</sup> Or 'by all means.'

<sup>a</sup> T. R. reads 'this I do.'

# I CORINTHIANS IX, X.

<sup>25</sup> But every one that contends [for a prize] is temperate in all things : they then indeed that they may receive a corruptible crown, but <sup>26</sup> we an incorruptible. I therefore thus run, as not uncertainly ; so I combat, as not beating the air. <sup>27</sup> But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

X. For<sup>b</sup> I would not have you ignorant, brethren, that all our fathers were under the cloud, and <sup>2</sup> all passed through the sea ; and all were baptized<sup>c</sup> unto Moses in <sup>3</sup> the cloud and in the sea ; and all <sup>4</sup> ate the same spiritual food, and all drank the same spiritual drink ; (for they drank of a spiritual rock which followed [them] : now <sup>5</sup> the rock was the Christ ;) yet God was not pleased with the most of them, for they were <sup>6</sup> strewed in the desert. But these things happened [as] types of us, that we should not be lusters after evil things, as they also lusted. <sup>7</sup> Neither be ye idolaters, as some of them ; as it is written, The people sat down to eat and to <sup>8</sup> drink, and rose up to play. Neither let us commit fornication, as some

of them committed fornication, and fell in one day three and <sup>9</sup> twenty thousand. Neither let us tempt the Christ,<sup>d</sup> as also some of them tempted, and perished by <sup>10</sup> serpents. Neither murmur ye, as some of them<sup>e</sup> murmured, and <sup>11</sup> perished by the destroyer. Now all these things happened to them [as] types, and have been written for our admonition, upon whom <sup>12</sup> the ends of the ages are come. So that let him that thinks that he <sup>13</sup> stands take heed lest he fall. No temptation has taken you but such as is according to man's nature ; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye]<sup>f</sup> should be able to bear [it.] <sup>14</sup> Wherefore, my beloved, flee from <sup>15</sup> idolatry. I speak as to intelligent [persons] : do ye judge what I say. <sup>16</sup> The cup of blessing which we bless, is it not [the] communion of the blood of the Christ ? The bread which we break, is it not [the] communion of the body of <sup>17</sup> the Christ ? Because we, [being] many, are one loaf,<sup>g</sup> one body ; for we all partake of that one loaf.<sup>g</sup>

<sup>b</sup> T. R. reads δέ, 'now,' or 'but.' Eng. Ver. 'moreover.' 'For,' γάρ, which the best copies read, gives the connection.

<sup>c</sup> Very many ancient copies have ἐβαπτίσθησαν for ἐβαπτίσαντο. The middle form of the verb is also used in Acts xxii. The difference is difficult to express in English, as we have no middle voice which has a reflective force. It is when an act returns back in its effect on oneself. Paul was to act in this case as Acts xxii. 16 ; not to baptize himself, that would be active ; but 'get baptized ;' 'be baptized' gives this where the command is to the person. Here we must say the same in English.

They passed through the sea and so got baptized. There was no action of course of a baptizer here, hence the middle voice. The many MSS which have the passive, overlooking this, used the habitual passive word, in which the action is that of another : as Acts x. 47, 48.

<sup>d</sup> Many read 'the Lord.'

<sup>e</sup> T. R. adds 'also.'

<sup>f</sup> T. R. has ὑμᾶς, 'ye,' in text.

<sup>g</sup> Or 'bread.' I have thought it might be translated 'because the bread (or loaf) is one, we, being many, are one body.' But it would be, I think, ἅπλος εἶς, not εἰς ἅπλος.



<sup>18</sup> See Israel according to flesh : are not they who eat the sacrifices in  
<sup>19</sup> communion with the altar ? What then do I say ? that what is sacrificed to an idol is anything, or  
<sup>20</sup> that an idol is anything ?<sup>b</sup> But that what the nations sacrifice they sacrifice to demons, and not to God. But I do not wish you to be in communion with demons.  
<sup>21</sup> Ye cannot drink [the] Lord's cup, and [the] cup of demons : ye cannot partake of [the] Lord's table, and of [the] table of demons.  
<sup>22</sup> Do we provoke the Lord to jealousy ? are we stronger than he ?  
<sup>23</sup> All things are lawful,<sup>i</sup> but all are not profitable ; all things are  
<sup>24</sup> lawful,<sup>i</sup> but all do not edify. Let no one seek his own [advantage],  
<sup>25</sup> but<sup>k</sup> that of the other. Everything sold in the shambles eat, making no inquiry for conscience  
<sup>26</sup> sake. For the earth [is] the Lord's  
<sup>27</sup> and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry  
<sup>28</sup> for conscience sake. But if any one say to you, This is offered to holy purposes,<sup>l</sup> do not eat, for his sake that pointed it out, and  
<sup>29</sup> conscience sake ;<sup>m</sup> but conscience, I mean, not thine own, but that

of the other : for why is my liberty  
<sup>30</sup> judged by another conscience ? " If I partake with thanksgiving, why am I spoken evil of for what I  
<sup>31</sup> give thanks for ? Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory.  
<sup>32</sup> Give no occasion to stumbling, whether to Jews, or Greeks, or the  
<sup>33</sup> assembly of God.<sup>n</sup> Even as I also please all in all things ; not seeking my own profit, but that of the many, that they may be saved.

XI. Be my imitators, even as I also [am] of Christ.

<sup>2</sup> Now I praise you,<sup>p</sup> that in all things ye are mindful of me ; and that as I have directed you, ye  
<sup>3</sup> keep the directions.<sup>q</sup> But I wish you to know that the Christ is the head of every man,<sup>r</sup> but woman's head [is] the man, and<sup>s</sup> the Christ's  
<sup>4</sup> head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame.  
<sup>5</sup> But every woman praying or prophesying with her head uncovered puts her own head to shame ; for it is one and the same  
<sup>6</sup> as a shaved woman. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let

<sup>b</sup> T. R. reverses the order of the questions.

<sup>i</sup> T. R. adds 'for me' twice. 'Are lawful' is the verb. of which the word translated (viii. 9) 'right or liberty' is the noun. The word 'liberty' (ver. 29 of this chapter) is another.

<sup>k</sup> T. R. reads 'but every one.'

<sup>l</sup> Or 'to a god.' *ἱερόθυτον*. T. R. reads 'to an idol.' *εἰδωλόθυτον*.

<sup>m</sup> T. R. adds 'For the earth is the Lord's and its fulness.'

<sup>n</sup> T. R. adds 'but.'

<sup>o</sup> I am obliged to put 'or' in English for

'both,' and 'and' in the original. It is there 'be offenceless (no occasion to fall) to both Jews and Greeks and the assembly of God.' The Greek is stronger in style.

<sup>p</sup> T. R., with several authorities, adds 'brethren.'

<sup>q</sup> The word translated 'directed,' 'directions,' is used for any instruction or ordinance delivered by word of mouth or writing, commonly translated 'traditions.' It means any thing delivered in any way.

<sup>r</sup> *ἄνδρός*, that is, 'man' in contrast with 'woman' : not *ἀνθρώπου*.

<sup>s</sup> Some omit 'the.'



# I CORINTHIANS XI.

7 her be covered. For man indeed ought not to have<sup>t</sup> his<sup>v</sup> head covered, being God's image and glory; but woman is man's<sup>w</sup> glory.  
 8 For man is not of woman, but  
 9 woman of man. For also man was not created for the sake of the woman, but woman for the sake  
 10 of the man. Therefore ought the woman to have authority on her head, on account of the angels.  
 11 However, neither [is] woman<sup>x</sup> without man, nor man without  
 12 woman, in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman;  
 13 but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncovered? Does not even nature  
 14 itself teach you, that man, if<sup>z</sup> he have long hair, it is a dishonour  
 15 to him? But woman, if she have long hair, [it is] glory to her; for the long hair is given to her in  
 16 lieu of a veil. But if any one think to be contentious, *we* have no such custom, nor the assemblies of God.  
 17 But [in] prescribing to<sup>a</sup> you [on] this<sup>h</sup> [which I now enter on], I do not praise,<sup>b</sup> [namely,] that<sup>c</sup> ye come together, not for the better,  
 18 but for the worse. For first, when ye come together in<sup>d</sup> assembly, I

hear there exist divisions among you, and I partly give credit [to  
 19 it]. For there must also be sects<sup>e</sup> among you, that the approved may  
 20 become manifest among you. When ye come therefore together into one place, it is not to eat [the]  
 21 Lord's supper. For each one in eating takes his *own* supper before [others], and one is hungry and another drinks to excess.  
 22 Have ye not then houses for eating and drinking? or do ye despise the assemblies of God, and put to shame them who have not? What shall I say to you? shall I praise  
 23 you? In this [point] I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered  
 24 up, took bread, and having given thanks brake [it], and said,<sup>f</sup> This is my body, which [is] for you: this do in remembrance<sup>g</sup> of me.  
 25 In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink  
 26 [it], in remembrance of me.<sup>h</sup> For as often as ye shall eat this bread, and drink the<sup>i</sup> cup, ye announce the death of the Lord, until he  
 27 come. So that whosoever shall eat the<sup>j</sup> bread, or drink the cup of

do violence to the sense.

<sup>b</sup> See verse 2.

<sup>c</sup> Or 'because ye come together.'

<sup>d</sup> T. R. adds 'the.'

<sup>e</sup> αἱρέσεις, schools or parties after a man's own opinion.

<sup>f</sup> T. R. adds 'take, eat,' and 'broken.'

<sup>g</sup> The word translated 'remembrance' has an active signification of 'recalling,' or 'calling to mind,' as a memorial. 'For the calling me to mind,' εἰς τὴν ἐμὴν ἀνάμνησιν.

<sup>h</sup> T. R. reads 'this.'

<sup>t</sup> Or 'to cover his head;' middle voice.

<sup>v</sup> Literally 'the.'

<sup>w</sup> ἀνδρός.

<sup>x</sup> T. R. here inverts the order of the words

<sup>z</sup> I have not changed the effect of the rapidity of the apostle's style here, to make a smoother sentence, where the sense is clear.

<sup>a</sup> παραγγέλλω is always used in New Testament for 'charging,' or 'commanding.' Many modern interpreters refer this to what goes before. But it seems to

the Lord, unworthily, shall be  
guilty in respect of the body and  
28 of the blood of the Lord. But let  
a man prove himself, and thus  
eat of the bread, and drink of the  
29 cup. For [the] eater and drinker<sup>i</sup>  
eats and drinks judgment<sup>k</sup> to  
himself, not distinguishing the  
30 body. On this account many  
among you [are] weak and infirm,  
and a good many are fallen asleep.  
31 But<sup>l</sup> if we judged<sup>m</sup> ourselves, so  
32 were we not judged. But being  
judged, we are disciplined of  
[the] Lord, that we may not be  
33 condemned with the world. So  
that, my brethren, when ye come  
together to eat, wait for one an-  
34 other. <sup>n</sup>If any one be hungry, let  
him eat at home, that ye may not  
come together for judgment<sup>o</sup>: but  
the other things, whenever I come,  
I will set in order.

XII. But concerning spiritual [mani-  
festations], brethren, I do not wish  
2 you to be ignorant. Ye know that  
when<sup>p</sup> ye were [of the] nations  
[ye were] led away to dumb idols,  
in whatever way ye might be led.  
3 I give you therefore to know,  
that no one, speaking in [the  
power of the] Spirit of God, says,  
Curse [on] Jesus; and no one can  
say, Lord Jesus, unless in [the

4 power of the] Holy Spirit. But  
there are distinctions of gifts, but  
5 the same Spirit; and there are  
distinctions of services, and the  
6 same Lord; and there are distinc-  
tions of operations, but<sup>r</sup> the same  
God who operates all things in all.  
7 But to each the manifestation of  
8 the Spirit is given for profit. For  
to one, by the Spirit, is given [the]  
word of wisdom; and to another  
[the] word of knowledge, accord-  
9 ing to the same Spirit; and to a  
different one faith, in [the power  
of] the same Spirit; and to an-  
other gifts of healing in [the power  
10 of] the same Spirit; and to  
another operations of miracles;  
and to another prophecy; and  
to another discerning of spirits;  
and to a different one kinds of  
tongues; and to another interpre-  
11 tation of tongues. But all these  
things operates the one and the  
same Spirit, dividing to each in  
particular according as he pleases.  
12 For even as the body is one and  
has many members, but all the  
members of the<sup>r</sup> body, being  
many, are one body, so also [is]  
13 the Christ. For in<sup>s</sup> [the power of]  
one Spirit we have all been bap-  
tized into one body, whether Jews  
or Greeks, whether bondsmen or

<sup>i</sup> T. R. reads 'he that eats and drinks unworthily,' and adds 'of the Lord' after 'body.'

<sup>k</sup> κρίμα, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's κρίμα was put on the cross. It may be translated 'what is matter of judgment.'

<sup>l</sup> T. R. reads 'for.'

<sup>m</sup> Here the English language fails. 'Judge ourselves' is not the same word in Greek as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not

applied to a formal scrutiny. Here the force is, If I scrutinize and judge myself, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is felt to be a positive result of judgment affecting us.

<sup>n</sup> T. R. adds 'but.'

<sup>o</sup> See note to verse 29.

<sup>p</sup> T. R. reads 'that ye were [of the],' &c.

<sup>q</sup> T. R. reads 'it is.'

<sup>r</sup> T. R. adds 'one.'

<sup>s</sup> Or 'for by one,' ἐν.

# I CORINTHIANS XII, XIII.

free, and have all been given to  
<sup>14</sup> drink into one Spirit. For also the  
body is not one member but many.  
<sup>15</sup> If the foot say, Because I am not a  
hand I am not of the body, is it on  
account of<sup>t</sup> this not indeed of the  
<sup>16</sup> body?<sup>u</sup> And if the ear say, Be-  
cause I am not an eye I am not  
of the body, is it on account of  
<sup>17</sup> this not indeed of the body?<sup>u</sup> If  
the whole body [were] an eye,  
where the hearing? if all hearing,  
<sup>18</sup> where the smelling? But now  
God has set the members, each  
one of them in the body, accord-  
<sup>19</sup> ing as it has pleased [him]. But  
if all were one member, where the  
<sup>20</sup> body? But now the members are  
<sup>21</sup> many, and the body one.<sup>v</sup> The<sup>w</sup>  
eye cannot say to the hand, I  
have no need of thee; or again,  
the head to the feet, I have not  
<sup>22</sup> need of you. But much rather,  
the members of the body which  
seem to be weaker are necessary;  
<sup>23</sup> and those [parts] of the body  
which we esteem to be the more  
void of honour,<sup>x</sup> these we clothe  
with more abundant honour; and  
our uncomely [parts] have more  
<sup>24</sup> abundant comeliness; but our  
comely [parts] have not need.  
But God has tempered the body  
together, having given more abun-  
dant honour to [the part] that  
<sup>25</sup> lacked; that there might be no

division in the body, but that the  
members might have the same con-  
<sup>26</sup> cern one for another. And if one  
member suffer, all the members  
suffer with [it]; and if one member  
be glorified, all the members rejoice  
<sup>27</sup> with [it]. Now ye are Christ's  
body, and members in particular.  
<sup>28</sup> And God has set certain in the as-  
sembly: first, apostles; secondly,  
prophets; thirdly, teachers; then  
miraculous powers; then gifts of  
healings; helps; governments;  
<sup>29</sup> kinds of tongues. [Are] all apos-  
tles? [are] all prophets? [are] all  
teachers? [are] all [in possession  
<sup>30</sup> of] miraculous powers? have all  
gifts of healings? do all speak  
with tongues? do all interpret?  
<sup>31</sup> But desire earnestly the greater<sup>y</sup>  
gifts, and yet shew I unto you a  
way of more surpassing excel-  
lence.

XIII. If I speak with the tongues  
of men and of angels, but have  
not love, I am become sounding  
<sup>2</sup> brass or a clanging cymbal. And  
if I have prophecy, and know<sup>z</sup> all  
mysteries and all knowledge, and  
if I have all faith, so as to remove  
mountains, but have not love, I  
<sup>3</sup> am nothing. And if I shall dole<sup>a</sup>  
out all my goods in food, and if I  
deliver up my body that I may be  
burned,<sup>b</sup> but have not love, I  
<sup>4</sup> profit nothing. Love has long

<sup>t</sup> παρά: see Viger under the word.

<sup>u</sup> Or 'it is not, on account of this, not of the body.'

<sup>v</sup> Or '[there are] many members, and one body.'

<sup>w</sup> T. R. adds δέ, 'and' or 'but;' and omits 'the.'

<sup>x</sup> ἀτιμότερα: We may read 'and those [parts] of the body which we esteem to be less honourable, or dishonourable.' ἀτιμος means 'without honour, or dishonourable.' The question is if ἀτιμος be

used as parallel with ἀσχήμων, or as contrasted as to degree. Does the apostle mean the same by ἀτιμότερα and ἀσχήμονα; or by one the seemly members, which yet have not such a place as the face; by the other, the unseemly?

<sup>y</sup> T. R., with many, reads 'better.'

<sup>z</sup> εἶδῶ, 'know inwardly in my mind,' 'am acquainted with.'

<sup>a</sup> T. R. reads 'if I dole.'

<sup>b</sup> Some read 'that I may boast,' καυχῶμαι for καυθήσωμαι.

patience, is kind; love is not emulous [of others]; love is not insolent and rash,<sup>c</sup> is not puffed up,<sup>5</sup> does not behave in an unseemly manner, does not seek what is its own, is not quickly provoked, does not impute evil,<sup>6</sup> does not rejoice at iniquity but rejoices with the truth, bears<sup>d</sup> all things, believes all things, hopes all things, endures all things.<sup>7</sup> Love never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know<sup>e</sup> in part, and we prophesy in part:<sup>10</sup> but when that which is perfect has come,<sup>f</sup> that which is in part shall be done away. When I was a child, I spoke as a child, I felt as a child, I reasoned as a child;<sup>h</sup> when I became a man, I had done with what belonged to the child.<sup>12</sup> For we see now through a dim window<sup>i</sup> obscurely, but then face to face; now I know partially, but then I shall know according<sup>13</sup> as I also have been known. And now abides faith, hope, love; these three things; and the greater of these is love.

XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may<sup>2</sup> prophesy. For he that speaks with a tongue does not speak to men but to God: for no one

hears; but in spirit he speaks<sup>3</sup> mysteries. But he that prophecies speaks to men [in] edification, and encouragement, and consolation. He that speaks with a tongue edifies himself; but he that prophecies edifies [the] assembly.<sup>5</sup> Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But<sup>k</sup> greater is he that prophecies than he that speaks with tongues, unless he interpret, that the assembly may receive edification.<sup>6</sup> And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy,<sup>7</sup> or in teaching? Even lifeless things giving a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped<sup>8</sup> or harped? For also, if the trumpet give an uncertain sound, who shall prepare himself for<sup>9</sup> war? Thus also ye with the tongue,<sup>1</sup> unless ye give a distinct speech, how shall it be known what is spoken? for ye will be<sup>10</sup> speaking to the air. There are, it may be, so many kinds of voices in the world, and none of them<sup>11</sup> undistinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that

<sup>c</sup> Or 'vain-glorious.'

<sup>d</sup> Or 'covers.'

<sup>e</sup> Objectively, γινώσκω.

<sup>f</sup> T. R. adds 'then.'

<sup>g</sup> What the mind or thoughts are upon.

<sup>h</sup> T. R., with many, inserts 'but.'

<sup>i</sup> That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but is used for the window

through which men looked at objects outside the house, made, not of clear transparent glass, as now, but of only semi-transparent materials.

<sup>k</sup> δέ: T. R. reads γάρ, 'for.'

<sup>1</sup> Or 'ye, unless by means of the tongue, ye,' &c. In either case the language he spoke, not the organ of speech.



# I CORINTHIANS XIV.

<sup>12</sup> speaks a barbarian for me. Thus ye also, since ye are desirous of spirits,<sup>m</sup> seek that ye may abound for the edification of the assembly. Wherefore let him that speaks with a tongue pray that he may interpret. For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but I will sing also with the understanding. Since otherwise, if thou blessest with [the] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank God<sup>n</sup> I speak in a tongue<sup>o</sup> more than all of you: but in [the] assembly I desire to speak five words with my understanding, that I may instruct others also, [rather] than ten thousand words in a tongue. Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown men. It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord. So that tongues are for a sign, not to

those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe. If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad? But if all prophecy, and some unbeliever or simple [person] come in, he is convicted of all, he is judged of all;<sup>p</sup> the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.

<sup>26</sup> What is it then, brethren? whenever ye come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God. And let two or three prophets speak, and let the others judge. But if there be a revelation to another sitting [there], let the first be silent. For ye can all prophecy one by one, that all may learn and all be encouraged. And spirits of prophets are subject to prophets. For God is not [a

<sup>m</sup> 'Spiritual gifts,' though in sum the sense, deprives the phrase of its force here. As Gentiles, they were in danger of confounding demons' action with the Holy Ghost; and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such is man. Hence the apostle was obliged to point out the dif-

ference between demons and the Holy Ghost. But the word further tends to shew the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.

<sup>n</sup> T. R. reads 'my God.'

<sup>o</sup> T. R., with several copies, reads 'in tongues.'

<sup>p</sup> T. R. adds 'and thus.'



God] of disorder<sup>p</sup> but of peace, as in all the assemblies of the saints.<sup>q</sup>

<sup>34</sup> Let your women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says.

<sup>35</sup> But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for a

<sup>36</sup> woman<sup>r</sup> to speak in assembly. Did the word of God go out from you,

<sup>37</sup> or did it come to you only? If any one thinks himself to be a prophet or spiritual, let him recognize the things that I write to you, that it is the commandment<sup>s</sup> of

<sup>38</sup> [the]<sup>t</sup> Lord. But if any be ignorant,

<sup>39</sup> let him be ignorant. So that, brethren, desire to prophesy, and do not forbid the speaking with

<sup>40</sup> tongues. But<sup>v</sup> let all things be done comely and with order.

XV. But I make known to you, brethren, the glad things which I announced to you, which also ye received, in which also ye stand,<sup>2</sup> by which also ye are saved, (if ye hold fast the word which I announced to you as the glad tidings,) unless indeed ye have<sup>3</sup> believed in vain. For I delivered to you, in the first place, what also I had received, that Christ died for our sins, according to the<sup>4</sup> scriptures; and that he was buried; and that he was raised the third day, according to the scriptures; and that he appeared to Cephas;<sup>5</sup> then to the twelve. Then he

appeared to above five hundred brethren at once, of whom the most remain until now, but some

<sup>7</sup> also have fallen asleep. Then he appeared to James; then to all

<sup>8</sup> the apostles; and last of all, as to an abortion, he appeared to me

<sup>9</sup> also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God.

<sup>10</sup> But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God which [was]

<sup>11</sup> with me. Whether, therefore, I or they, thus we preach, and thus

<sup>12</sup> ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some

among you that there is not a resurrection of [those that are]

<sup>13</sup> dead? But if there is not a resurrection of [those that are] dead,

<sup>14</sup> neither is Christ raised: but if Christ is not raised, then, indeed, vain also<sup>w</sup> [is] our preaching, and

<sup>15</sup> vain also your faith. And we are found also false witnesses of God;

for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not

<sup>16</sup> raised. For if [those that are] dead are not raised, neither is

<sup>17</sup> Christ raised:<sup>x</sup> but if Christ be not raised, your faith [is] vain; ye are

<sup>p</sup> Or 'he is not the God of disorder.'

<sup>q</sup> Some connect this last phrase with what follows. The repetition of 'assemblies' might seem harsh in that case. But verse 36 would tend to the opposite conclusion perhaps. It is a question of interpretation, not of translation, and I have nothing to object to it.

<sup>r</sup> T. R. reads 'women.'

<sup>s</sup> T. R. reads 'they are the commandments' Some treat both as a gloss. The copies vary.

<sup>t</sup> T. R. has 'the.'

<sup>u</sup> T. R. omits 'but.'

<sup>w</sup> T. R. omits 'also.'

<sup>x</sup> ἐγείρονται, ἐγήγερται, 'are not raised,

<sup>18</sup> yet in your sins. Then indeed also those who have fallen asleep in <sup>19</sup> Christ have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men.

<sup>20</sup> (But now Christ is raised from among [the] dead,<sup>y</sup> first-fruits of <sup>21</sup> those fallen asleep. For since by man [came] death, by man also resurrection of [those that are] <sup>22</sup> dead. For as in the Adam all die, thus also in the Christ all shall be <sup>23</sup> made alive. But each in his own rank : [the] first-fruits, Christ ; then those that [are] the Christ's <sup>24</sup> at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father ;<sup>z</sup> when he shall have annulled all rule <sup>25</sup> and all authority and power. For he must reign until he put all<sup>a</sup> <sup>26</sup> enemies under his feet. [The] last enemy [that] is annulled [is] <sup>27</sup> death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things <sup>28</sup> in subjection to him. But when all things shall have been brought

'is raised.' The first word applies to the abstract fact of being raised whenever it may be ; the second an accomplished but continuing fact. The English tenses do not always secure this distinction. I have not put 'do not rise,' because then the thought of being raised by another, God, is lost, which, if ἐγείρονται be passive, is found in the Greek. ἐγήγερα is applied to Christ : ἐγείρονται to the doctrinal fact as to dead people.

<sup>y</sup> T. R. adds ἐγένετο, 'he is become.'

<sup>z</sup> 'Him [who is] God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom, which unites with one article either two qualities of the same person, or two persons under the same quality. But I prefer this awkward English to 'God, even the Father,' because this phrase is equivocal in doctrine, and might be

into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.)

<sup>29</sup> Since what shall the baptized for<sup>b</sup> the dead do if [those that are] dead rise not at all ? why also are <sup>30</sup> they baptized for them ?<sup>c</sup> Why do we also endanger ourselves every <sup>31</sup> hour ? Daily I die, by your boasting which I have in Christ Jesus <sup>32</sup> our Lord. If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise ? let us eat and <sup>33</sup> drink ; for to-morrow we die. Be not deceived : evil communications <sup>34</sup> corrupt good manners. Awake up righteously, and sin not ; for some are ignorant<sup>d</sup> of God : I speak to you as a matter of shame.

<sup>35</sup> But some one will say, How are the dead raised ? and with what <sup>36</sup> body do they come ? Fool ; what thou sowest is not quickened un- <sup>37</sup> less it die. And what thou sowest thou sowest not the body that shall be, but a bare grain : it may

used as meaning that the Father only is God, which is no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal object, whereas it can be used with two, as τῷ Παύλῳ καὶ Βαρνάβῃ, if both are apostles together, or found in the same service.

<sup>a</sup> τοῦς, the article, cannot be translated in English : 'his' goes too far. It has the effect of recognizing them as such, objectively manifested as such.

<sup>b</sup> Or 'over.'

<sup>c</sup> Instead of 'for them,' T. R. reads 'for the dead.'

<sup>d</sup> On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case ; ignorant is not indeed used of a person ; but here it refers to the true character of God.

be of wheat, or some one of the  
 38 rest: and God gives to it a body  
 as he has pleased, and to each of  
 39 the seeds its own body. Every  
 flesh [is] not the same flesh, but  
 one [is]<sup>e</sup> of men, and another flesh  
 of beasts, and another flesh<sup>f</sup> of  
 40 birds, and another of fishes.<sup>g</sup> And  
 [there are] heavenly bodies, and  
 earthly bodies: but different is the  
 glory of the heavenly, different  
 41 that of the earthly: one [the]  
 sun's glory, and another [the]  
 moon's glory, and another [the]  
 stars' glory; for star differs from  
 42 star in glory. Thus also [is] the  
 resurrection of the dead. It is  
 sown in corruption, it is raised in  
 43 incorruptibility. It is sown in  
 dishonour, it is raised in glory. It  
 is sown in weakness, it is raised  
 44 in power. It is sown a natural<sup>h</sup>  
 body, it is raised a spiritual body:  
 if there is a natural<sup>h</sup> body, there  
 45 is also<sup>i</sup> a spiritual [one]. Thus  
 also it is written, The first man  
 Adam became a living soul; the  
 last Adam a quickening<sup>k</sup> spirit.  
 46 But that [which is] spiritual [was]  
 not first, but that [which is]  
 natural,<sup>l</sup> then that [which is]  
 47 spiritual: the first man out of  
 [the] earth, made of dust; the  
 48 second man,<sup>m</sup> out of heaven. Such  
 as he made of dust, such also  
 those made of dust; and such as  
 the heavenly [one], such also the

49 heavenly [ones]. And as we have  
 borne the image of the [one] made  
 of dust, we shall bear also the  
 50 image of the heavenly [one]. But  
 this I say, brethren, that flesh  
 and blood cannot inherit God's  
 kingdom, nor does corruption in-  
 herit incorruptibility.

51 Behold, I tell you a mystery:  
 We shall not all fall asleep, but  
 52 we shall all be changed, in an  
 instant, in [the] twinkling of an  
 eye, at the last trumpet; for the  
 trumpet shall sound, and the dead  
 shall be raised incorruptible, and  
 53 we shall be changed. For this  
 corruptible must needs put on  
 incorruptibility, and this mortal  
 54 put on immortality. But when  
 this corruptible shall have put on  
 incorruptibility, and this mortal  
 shall have put on immortality,  
 then shall come to pass the word  
 written: Death has been swal-  
 55 lowed up in victory. Where, O  
 death, [is] thy sting? where, grave,  
 56 thy victory? Now the sting of  
 death [is] sin, and the power of sin  
 57 the law; but thanks to God, who  
 gives us the victory by our Lord  
 58 Jesus Christ. So then, my belov-  
 ed brethren, be firm, immovable,  
 abounding always in the work of  
 the Lord, knowing that your toil  
 is not vain in [the] Lord.

XVI. Now concerning the collec-  
 tion for the saints, as I directed<sup>n</sup>

natural body, and there is a spiritual body.'

<sup>k</sup> Making alive.

<sup>l</sup> Having natural life through the living  
 soul, ψυχικόν.

<sup>m</sup> T. R., with several authorities, adds  
 'the Lord'

<sup>n</sup> 'Directed,' διέταξα. Ordering troops,  
 so as to set them in array; and in general,  
 thence, any order directing any plan to be  
 followed.

<sup>e</sup> T. R. reads 'one is [the] flesh,' adding  
 σάρξ.

<sup>f</sup> Or 'that of men is one, the flesh of  
 beasts another, the flesh of cattle another,  
 of fishes another.'

<sup>g</sup> T. R. has 'fishes' before 'birds.' The  
 addition of σάρξ before 'birds' is doubtful.

<sup>h</sup> A body which had an animal life from  
 the soul.

<sup>i</sup> T. R. omits ei, 'if,' and reads 'there is a

# I CORINTHIANS XVI.

the assemblies of Galatia, so do  
<sup>2</sup> ye do also. On [the] first of [the]  
 week let each of you put by at  
 home, laying up [in] whatever  
 [degree] he may have prospered,  
 that there may be no collections  
<sup>3</sup> when I come. And when I am  
 arrived, whomsoever ye shall  
 approve,<sup>o</sup> these I will send with  
 letters to carry your bounty to  
<sup>4</sup> Jerusalem: and if it be suitable  
 that I also should go, they shall  
<sup>5</sup> go with me. But I will come  
 to you when I shall have gone  
 through Macedonia; for I do go  
<sup>6</sup> through Macedonia. But perhaps  
 I shall stay with you, or even  
 winter with you, that ye may  
 set me forward wheresoever I may  
<sup>7</sup> go. For I will<sup>p</sup> not see you now  
 in passing, for<sup>q</sup> I hope to remain  
 a certain time with you, if the  
<sup>8</sup> Lord permit. But I remain in  
<sup>9</sup> Ephesus until Pentecost. For a  
 great door is opened to me and  
 an effectual [one], and [the] ad-  
 versaries many.

<sup>10</sup> Now if Timotheus come, see that  
 he may be with you without fear;  
 for he works the work of the Lord,  
<sup>11</sup> even as I. Let not therefore any  
 one despise him; but set him for-  
 ward in peace, that he may come  
 to me; for I expect him with the  
<sup>12</sup> brethren. Now concerning the  
 brother Apollos, I begged him

<sup>o</sup> It may be read 'approve by letters, I will send them to carry,' &c.

<sup>p</sup> *θελω*. Not exactly 'purpose;' but 'it is not my desire or intention.'

<sup>q</sup> T. R. reads 'but.'

<sup>r</sup> *πολλά* may mean 'often,' but in verse 19 of this chapter we have it used as mean-  
 ing 'much.'

<sup>s</sup> *ἵνα*, in order that.

<sup>t</sup> Or 'but it was not, at any rate, his will.'

<sup>u</sup> Literally 'all your things.'

<sup>v</sup> 'Devoted themselves,' &c. In sum

much<sup>r</sup> that<sup>s</sup> he would go to you  
 with the brethren; but it was not  
 at all his will<sup>t</sup> to go now; but he  
 will come when he shall have good  
<sup>13</sup> opportunity. Be vigilant; stand  
 fast in the faith; quit yourselves  
<sup>14</sup> like men; be strong. Let all  
 things<sup>u</sup> ye do be done in love.

<sup>15</sup> But I beseech you, brethren, (ye  
 know the house of Stephanas, that  
 it is the first-fruits of Achaia, and  
 they have devoted<sup>v</sup> themselves to  
<sup>16</sup> the saints for service,) that ye  
 should also be subject to such, and  
 to everyone joined in the work and  
<sup>17</sup> labouring. But I rejoice in the  
 coming of Stephanas and Fortu-  
 natus and Achaicus; because *they*  
 have supplied what was lacking  
<sup>18</sup> on your part. For they have  
 refreshed my spirit and yours:  
<sup>19</sup> own therefore such. The assem-  
 blies of Asia salute you. Aquila  
 and Priscilla,<sup>w</sup> with the assembly  
 in their house, salute you much  
<sup>20</sup> in [the] Lord. All the brethren  
 salute you. Salute one another  
 with a holy kiss.

<sup>21</sup> The salutation of [me] Paul  
<sup>22</sup> with my own hand. If any one  
 love not the Lord Jesus Christ,  
 let him be Anathema Maran-atha.  
<sup>23</sup> The grace of the Lord Jesus Christ  
<sup>24</sup> [be] with you. My love [bé] with  
 you all in Christ Jesus. Amen.

this is the sense; but the force of the  
 apostle's phrase is not wholly given. The  
 word *ἑτασαν* is 'appointed to,' as an officer  
 to a regiment. The family of Stephanas  
 had appointed themselves to the saints  
 for service - given themselves up to serve  
 them, or rather given themselves up to  
 them. 'The saints' is governed by the  
 verb, not by ministering. The idea result-  
 ing from what I have given in the text is  
 more what the apostle means.

<sup>w</sup> Or 'Prisca,' as some.



## SECOND EPISTLE TO THE CORINTHIANS.

PAUL, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints which are in the whole of<sup>2</sup> Achaia. Grace to you, and peace from God our Father, and Lord Jesus Christ.

<sup>3</sup> Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and<sup>4</sup> God of all encouragement;<sup>\*</sup> who encourages us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.

<sup>5</sup> Because, even as the sufferings of the Christ<sup>7</sup> abound towards us, so through the<sup>2</sup> Christ does our<sup>6</sup> encouragement also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which<sup>7</sup> we also suffer, <sup>a</sup>(and our hope

for you [is] sure;) or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers of the sufferings, so also of the<sup>8</sup> encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened to us in Asia, that we were excessively pressed beyond [our] power, so as to despair<sup>b</sup> even of<sup>9</sup> living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who<sup>10</sup> raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide that he will also yet deliver;<sup>11</sup> ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanksgiving of many for<sup>12</sup> us. For our boasting is this, the testimony of our conscience, that in simplicity<sup>c</sup> and sincerity<sup>d</sup> be-

<sup>\*</sup> I do not say 'comfort;' that is rather *παραινέσις* (1 Thess. ii. 11, and v. 14, John xi. 31). It is only a shade of difference. See Acts xx. 12, Matt. ii. 18. In these, particularly the first, it has somewhat the sense of 'cheered.' Perhaps the latter word might replace 'encouragement' and 'encourage' in the text if there were a noun formed from 'to cheer.'

<sup>7</sup> I would take this opportunity of drawing attention to the difference between 'Christ' and 'the Christ.' 'The Christ' is the designation of a condition, not a name; 'Christ' is a name. Not only are these not used indifferently, but in the Gospels, where the word is used alone, it is almost invariably 'the Christ,' the Messiah, or

Anointed; while in the Epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the article; this is the case here. However, on the whole I believe the article should be inserted here in English.

<sup>2</sup> T. R. omits 'the'

<sup>a</sup> T. R. puts the words within the parenthesis after the word 'salvation' in ver. 7.

<sup>b</sup> There is an *ἡμᾶς* left out in the translation, as regards the letter, but the sense is more exact, the inferential force of *ὥστε* being preserved. 'So that we despaired' is too historically affirmative.

<sup>c</sup> Many read 'holiness.'

<sup>d</sup> Greek, 'simplicity and sincerity of



## II CORINTHIANS I, II.

fore God, (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly towards you.

<sup>13</sup> For we do not write other things to you but what ye well know<sup>e</sup> and recognize; and I hope that ye will also recognize to the end,

<sup>14</sup> even as also ye have recognized us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus. And with this confidence I purposed to come to you previously, that ye might have a second favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by

<sup>17</sup> you to Judæa. Having therefore this purpose, have I then used lightness? or what I purpose, do I purpose according to flesh, that there should be with me yea yea, and nay nay? Now God [is] faithful, that our word to you is<sup>f</sup>

<sup>19</sup> not yea and nay. For the Son of God, Jesus Christ, who has been preached by us among you (by me and Silvanus and Timotheus),

did not become<sup>g</sup> yea and nay, but

<sup>20</sup> yea is<sup>h</sup> in him. For whatever promises of God [there] are, in him is the yea, and in him the amen,

<sup>21</sup> for glory<sup>i</sup> to God by us. Now he that establishes us with you in<sup>k</sup> Christ, and has anointed us, [is]

<sup>22</sup> God, who also has sealed us, and given the earnest of the Spirit in our hearts.

<sup>23</sup> But I call God to witness upon my soul that to spare you I have

<sup>24</sup> not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

II. But I have judged this with myself, not to come back to you

<sup>2</sup> in grief. For if I grieve you, who also [is] it that gladdens me if not he that is grieved through

<sup>3</sup> me? and I have written<sup>l</sup> this very [letter] to you, that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is

<sup>4</sup> [that] of you all. For out of much tribulation and distress of heart<sup>m</sup> I wrote to you, with many

God.' The force I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the act of a prince.' 'Godly' seems to me feeble, but not wrong. One cannot say 'of God' in English.

<sup>e</sup> Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them.

<sup>f</sup> T. R. reads 'was.'

<sup>g</sup> ἑγενετο. γέγονε.

<sup>h</sup> The apostle here changes from the aorist to the perfect. He is not speaking of the character of his preaching, but declaring that the verification of all divine truth is in the person of Christ.

<sup>i</sup> Or 'with or before God, for glory by us.' It may be read thus: 'was not yea and nay, but in him is the yea, (for what-

soever promises of God there are, in him is the yea, and in him the amen,) for glory to God by us.'

<sup>k</sup> Literally 'unto.' βεβαίωv εἰς, 'attaches firmly to, connects firmly with.'

<sup>l</sup> Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter I did].' But I think αὐτὸ τοῦτο can hardly mean that; and in the following words he refers it to the present time, when he was coming. It is evident that, if ἐγράψα (ver. 4) refers to his first letter, it must be translated 'I wrote;' but ἐκρίνα (ver. 1) refers to the general determination of his mind. ἐγράψα clearly often refers to what is written in the letter that contains it, and then we must say in English, 'I have written.'

<sup>m</sup> This, I should think, must refer to the

tears; not that ye may be grieved, but that ye may know the love which I have very abundantly <sup>5</sup> towards you. But if any one has grieved, he has grieved, not me, but in part (that I may not over- <sup>6</sup> charge [you]) all of you. Sufficient to such a one [is] this rebuke which [has been inflicted] <sup>7</sup> by the many; <sup>a</sup> so that on the contrary ye should rather shew grace <sup>8</sup> and encourage, lest perhaps such a one should be swallowed up with excessive grief. Wherefore I exhort you to assure him of <sup>9</sup> [your] love. For to this end also I have written that I might know, by putting you to the test, if as to <sup>10</sup> everything ye are obedient. But to whom ye forgive anything, <sup>b</sup> I also; for I also what I have forgiven, if I have forgiven <sup>c</sup> anything, [it is] for your sakes in [the] <sup>11</sup> person of Christ; that we might not have Satan get an advantage against us, for we are not ignorant of his thoughts.

<sup>12</sup> Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord, <sup>13</sup> I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away <sup>14</sup> to Macedonia. But thanks [be]

to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.

<sup>15</sup> For we are a sweet odour of Christ to God in the saved and in those <sup>16</sup> that perish: to the one an odour from death unto death, but to the others an odour from <sup>d</sup> life unto life; and who [is] sufficient for <sup>17</sup> these things? For we do not, as the many, make a trade of <sup>e</sup> the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

III. Do we begin again to commend ourselves? or <sup>f</sup> do we need, as some, commendatory letters to you, or commendatory from you?

<sup>2</sup> Ye are our letter, written in our hearts, known and read <sup>g</sup> of all <sup>3</sup> men, being <sup>h</sup> manifested to be Christ's epistle ministered by us; written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on fleshy tables of <sup>4</sup> [the] heart. And such confidence have we through the Christ to- <sup>5</sup> wards God: not that we are competent <sup>i</sup> of ourselves to think anything as of ourselves, but our <sup>6</sup> competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant; not of letter, but spirit. For the letter

first epistle, as he was now much relieved through the news Titus brought.

<sup>a</sup> The body at large.

<sup>b</sup> Or 'forgive,' as in verse 10; the word is the same.

<sup>c</sup> T. R. reads 'to whom ye forgive anything, I also; for also if I forgive anything, to whom I forgive it, it is for your sakes in the person of Christ.'

<sup>d</sup> κεράσματα, the perfect: he had done it, but it continued as a present thing.

<sup>e</sup> T. R. reads 'of.'

<sup>f</sup> Or 'adulterate:' the word signifies

properly 'to retail.'

<sup>g</sup> T. R. reads 'unless we need,' εἰ μὴ for ἢ μὴ.

<sup>h</sup> The word translated 'read' means also 'well known;' a thing read of all, not private.

<sup>i</sup> Literally '[ye] being manifested that ye are.'

<sup>j</sup> I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is lost the third time it is used if we say 'sufficient,' as that word cannot be used there.

## II CORINTHIANS III, IV.

kills,<sup>y</sup> but the Spirit quickens.  
<sup>7</sup> (But if the ministry of death, in letters, graven in stones, began<sup>z</sup> with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory]  
<sup>8</sup> which is annulled; how shall not rather the ministry of the Spirit  
<sup>9</sup> subsist in glory? For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory.  
<sup>10</sup> For also that [which was] glorified is not glorified<sup>a</sup> in this respect, on account of the surpassing glory.  
<sup>11</sup> For if that annulled<sup>b</sup> [was introduced] with glory, much rather that which abides [subsists] in glory. Having therefore such  
<sup>12</sup> hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that annulled.<sup>b</sup>  
<sup>13</sup> But their thoughts have been darkened, for unto this day the same veil remains in reading the

old covenant unremoved,<sup>c</sup> which  
<sup>15</sup> in Christ is annulled. But unto this day, when Moses is read the  
<sup>16</sup> veil lies upon their heart. But when it shall turn to [the] Lord,  
<sup>17</sup> the veil is taken away.)<sup>d</sup> Now the Lord is the Spirit, but where the Spirit of [the] Lord [is,<sup>e</sup> there  
<sup>18</sup> is] liberty. But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit.<sup>f</sup>

IV. Therefore, having this ministry, as we have had mercy shewn us,  
<sup>2</sup> we faint not. But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commending ourselves to every conscience of  
<sup>3</sup> men before God. But if also our gospel is veiled, it is veiled in  
<sup>4</sup> those that are lost; in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy<sup>g</sup> of the glad

<sup>y</sup> Or 'for letter kills.'

<sup>z</sup> It is not said that the ministry was glorious, but that the system was introduced with glory, ἐγενήθη ἐν δόξῃ. It is in contrast with 'subsisting in glory.'

<sup>a</sup> T. R. reads 'for neither also is that glorified, glorified,' &c.

<sup>b</sup> 'That annulled,' or 'done away,' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the τὸ καταργούμενον in contrast with the τὸ μένον. 'That which is done away' would be too historical, and too little the abstract character of the old thing which was not to abide.

<sup>c</sup> Some would translate 'it not being discovered, (literally, unveiled,) that in Christ it is done away.' Or it may be 'the veil not being taken off that which

is done away in Christ; or unremoved, because it is done away in Christ.' In the last case ὅτι is to be read, not ὅτι. But I have no doubt that the text is right, and that Moses covered his face while he talked to the people, and that the Hebrew means nothing else. Ex. xxxiv. 33 means it, and ver. 34 proves it.

<sup>d</sup> The parenthesis begins at verse 7.

<sup>e</sup> T. R. reads 'there [is],' adding ἐκεῖ.

<sup>f</sup> See verses 6, 17.

<sup>g</sup> I have doubted as to this passage. αὐράσαι is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did, to complete the sense; but I do not find that αὐράσαι is used in classical Greek as a neuter verb. It is found as an active and passive one in, I believe, Nazianzen, and in Euripides in the sense 'brightening, enlightening something else,' but its regular, habitual use is 'to see or discern.' We find, how-

tidings of the glory of the Christ, who is [the] image of God, should  
<sup>5</sup> not shine forth [for them.] For we do not preach ourselves, but Christ Jesus Lord, and ourselves  
<sup>6</sup> your bondsmen for Jesus' sake. Because [it is] the God<sup>g</sup> who spake<sup>h</sup> that out of darkness light should shine who has shone in our hearts for the shining forth<sup>i</sup> of the knowledge of the glory of God in [the]  
<sup>7</sup> face of Jesus Christ. But we have this treasure in earthen vessels that the surpassingness of the power may be of God, and not  
<sup>8</sup> from us: every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely  
<sup>9</sup> shut up;<sup>k</sup> persecuted, but not abandoned; cast down, but not  
<sup>10</sup> destroyed; always bearing about in the body the dying of Jesus,<sup>l</sup> that the life also of Jesus may be  
<sup>11</sup> manifested in our body; for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be  
<sup>12</sup> manifested in our mortal flesh; so

that death works in us, but<sup>m</sup> life  
<sup>13</sup> in you. And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak;  
<sup>14</sup> knowing that he who has raised up the Lord Jesus shall raise us up also through Jesus, and shall  
<sup>15</sup> present [us] with you. For all things [are] for your sakes, that the grace abounding through the many<sup>n</sup> may cause thanksgiving to abound to the glory of God.  
<sup>16</sup> Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed  
<sup>17</sup> day by day. For our momentary [and] light affliction<sup>o</sup> works for us in surpassing measure an eternal weight of glory; while<sup>p</sup> we  
<sup>18</sup> look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

V. For we know that if our earthly tabernacle house<sup>q</sup> be destroyed,

ever, ἀνύαγον, as a neuter participle, used in Lev. xiii. 24, to describe the white appearance of leprosy, which supposes, perhaps, a neuter verb, if it be not a substantive, and in Hebrew בָּרַק from בָּרַח 'to shine.' If we translate it 'discern,' the sense would be 'so that they should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.' Ambrose, it seems, so translates it, and Beza approves.

<sup>g</sup> Or 'God.'

<sup>h</sup> Literally 'who spoke light to shine out of darkness.'

<sup>i</sup> 'Shining forth,' or 'radiancy;' the same word as above, verse 4.

<sup>k</sup> ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι.

<sup>l</sup> T. R. adds 'the Lord.'

<sup>m</sup> T. R. reads μέν ..... δέ, equivalent to 'and,' or to be left untranslated; but the editions reject μέν, and thus δέ is better translated 'but.'

<sup>n</sup> 'Grace abounding through the many.' The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The form of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated: some moderns however, I find, have done so.

<sup>o</sup> Literally 'the momentary lightness of our.'

<sup>p</sup> 'While' has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

<sup>q</sup> There is an article before σκήνους in Greek: but I have no doubt σκήνους is



## II CORINTHIANS V.

we have a building from God, a house not made with hands, <sup>2</sup> eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which <sup>3</sup> [is] from<sup>r</sup> heaven; if indeed being also clothed we shall not be found <sup>4</sup> naked. For indeed we who are in the tabernacle groan being burdened; while yet<sup>s</sup> we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed <sup>5</sup> up by life. Now he that has wrought us for this very thing [is] God, who also<sup>t</sup> has given to us the <sup>6</sup> earnest of the Spirit. Therefore [we are] always confident, and know<sup>v</sup> that while present in the body we are absent from the Lord, <sup>7</sup> (for we walk by faith, not by <sup>8</sup> sight;) we are confident, I say,<sup>w</sup> and pleased rather to be absent from the body and present with <sup>9</sup> the Lord. Wherefore also we are zealous, whether present or ab- <sup>10</sup> sent, to be agreeable to him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in<sup>x</sup> the body, according to those he has done, whether [it be]

<sup>11</sup> good or evil. Knowing therefore the terror of the Lord we persuade men, but have been<sup>y</sup> manifested to God, and I hope also that we have been<sup>y</sup> manifested in your <sup>12</sup> consciences. For we do not again commend ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart. <sup>13</sup> For whether we are beside ourselves, [it is] to God;<sup>z</sup> or are <sup>14</sup> sober, [it is] for you. For the love of the Christ constrains us, having judged this, that if one died for all, then all have<sup>a</sup> died; <sup>15</sup> and he died for all, that they who live should no longer live to themselves, but to him who has died <sup>16</sup> for them, and risen again. So that we henceforth know<sup>b</sup> no one according to flesh; but if even we have known<sup>b</sup> Christ according to flesh, yet now we know<sup>b</sup> [him <sup>17</sup> thus] no longer. So if any one [be] in Christ, [there is] a new creation: the old things have passed away; behold, all things <sup>18</sup> have become new: and all things [are] of the God,<sup>c</sup> who has re-

characteristic, the article being before *οικία* because of *ἡμῶν*, and hence regularly before *σκήνους*: *ἡ ο. τοῦ σ.* is one idea, *ἡμῶν* applying to the whole.

<sup>r</sup> ἐκ.

<sup>s</sup> Or 'though meanwhile,' 'yet in such sort that.' It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as to have 'put on' in verse 2.

<sup>t</sup> Most authorities omit 'also.'

<sup>v</sup> Literally 'knowing.' It was their state. They were *θαρροῦντες καὶ εἰδότες*.

<sup>w</sup> *δέ* may perhaps be thus expressed *τὰ διὰ* (used by Plato. See Meyer), 'the things which in their accomplishment have their seat there.'

<sup>y</sup> It is the perfect; that is, in Greek, what is done and of which the effect

continues.

<sup>z</sup> Or 'for God;' that is, he was as a fool for God's glory. But the sense is, I think, 'If he lost the blessed calculations of love which was his path towards men, it was to be out of himself with God, and for him:' a blessed alternative. His ecstasy was not excitement or folly, but if out of himself it was with God; if sober, it was the calculation of love for their good.

<sup>a</sup> Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in.

<sup>b</sup> See note to 1 Cor. viii. 1. Here the first 'know' is *οἶδαμεν*, the second and third, *ἐγνώκαμεν* and *γινώσκουμεν*.

<sup>c</sup> Or 'of God.'



conciled us to himself by Jesus Christ, and given to us the ministry of <sup>d</sup> that reconciliation: <sup>19</sup> how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of <sup>d</sup> that reconciliation. We are ambassadors therefore for Christ, God as [it were] <sup>e</sup> beseeching by us, we entreat for Christ, <sup>21</sup> Be reconciled to God. 'Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But, [as] fellow-workmen, <sup>g</sup> we also beseech that ye receive not <sup>2</sup> the grace of God in vain: (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well accepted time; behold, now [the] day of <sup>3</sup> salvation:) giving no manner of offence in anything, that the <sup>4</sup> ministry be not blamed; but in everything commending ourselves as God's ministers, in much endurance, <sup>h</sup> in afflictions, in necessities, in straits, in stripes, in <sup>5</sup> prisons, in riots, in labours, in

<sup>6</sup> watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in [the] <sup>7</sup> Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand <sup>8</sup> and left, through glory and dishonour, through evil report and good report: as deceivers and true; <sup>9</sup> as unknown, and well known; <sup>i</sup> as dying, and behold, we live; as disciplined, and not put to <sup>10</sup> death; as grieved, <sup>k</sup> but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

<sup>11</sup> Our mouth is opened to you, Corinthians, our heart has expanded. <sup>12</sup> Ye are not straitened in us. but ye are straitened in your affections; <sup>m</sup> <sup>13</sup> but for an answering recompense, (I speak as to children,) let your heart also expand <sup>n</sup> itself. <sup>14</sup> Be not diversely <sup>o</sup> yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or <sup>p</sup> what fellowship of light with darkness? <sup>15</sup> and what consent of Christ with Beliar, <sup>q</sup> or what part for a believer

<sup>d</sup> Or simply 'of reconciliation.'

<sup>e</sup> 'As of God beseeching,' 'as though,' or 'as if,' is too much similarity or comparison. God being in Christ, and they Christ's ambassadors, they besought on God's <sup>b</sup> half. He was as beseeching by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate, though the sense be most evident and beautiful. The apostle would not quite say 'God beseeching,' but softens it by *ὡς*. I am not satisfied with 'as it were,' but know nothing better.

<sup>f</sup> T. R. adds 'for.'

<sup>g</sup> See I Corinthians iii. 9. Here literally 'jointly labouring;' the connection is in the word 'beseeching.'

<sup>h</sup> Or 'patience.'

<sup>i</sup> Or 'recognized.'

<sup>k</sup> Or 'sorrowful.'

<sup>l</sup> I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow. He had been driven in, as it were, by their evil, and now opened out and expanded.

<sup>m</sup> Greek, 'bowels.'

<sup>n</sup> Literally 'be ye also expanded.'

<sup>o</sup> 'Unequally' is a consequence, but not stated in the text, which says 'diversely,' *ἑτεροζυγούμενους*, referring to the Levitical law, which forbade different animals to be yoked together. (Lev. xix. 19.)

<sup>p</sup> T. R. reads 'and' or 'but,' *δέ*.

<sup>q</sup> Beza and Elzevir read 'Belial,' Stephens *Βελίαρ*, and so later critics.

## II CORINTHIANS VI, VII.

<sup>16</sup> along with an unbeliever? and what agreement of God's temple with idols? for *ye* are [the] living God's temple; according as God has said, I will dwell among them, and walk [among them]; and I will be their God, and they shall <sup>17</sup> be to me a people. Wherefore come out from the midst of them, and be separated, saith [the]<sup>s</sup> Lord, and touch not [what is] unclean, and *I* will receive you; <sup>18</sup> and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the]<sup>s</sup> Lord Almighty.

VII. Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.

<sup>2</sup> Receive us: we have injured no one, we have ruined<sup>t</sup> no one, we <sup>3</sup> have made gain of no one. I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and <sup>4</sup> live together. Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction. <sup>5</sup> For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every

way; without combats, within <sup>6</sup> fears. But he who encourages those that are [brought] low, [even] God, encouraged us by the <sup>7</sup> coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so that I <sup>8</sup> the more rejoiced. For if also<sup>v</sup> I have grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for a <sup>9</sup> time, grieved you. Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by <sup>10</sup> us. For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death. <sup>11</sup> For, behold, this same thing, that ye have grieved according to God, how much<sup>w</sup> diligence it wrought in *you*, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to <sup>12</sup> be pure in the matter. So then,

<sup>a</sup> I have no doubt that the article is left out here in Greek because 'Lord' is a proper name, answering to Jehovah. Jehovah Shaddai, (the Old Testament names of Elohim, to Israel, and to Abraham, Isaac, and Jacob,) takes the name of Father with us.

<sup>t</sup> It may be translated 'corrupted.'

<sup>v</sup> It seems to me 'if also,' while literal, is more delicate, as an expression of feeling, than 'though.' 'If even' would here express an extreme case or doubt; 'also' is admitting an additional fact. Hence

I put 'if even' for the other cases of *καί* in the sentence. He suggests in the way of admission, as the extreme to which he went; he was right and inspired, but felt the distress individually, and would not leave them ignorant of how far his love went; so in the third case with 'only' 'if even:' it is the same limitation of their grief. 'Ye were sorry, if even it were only for a time.'

<sup>w</sup> Or 'what.'

if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you<sup>x</sup> before God. For this reason we have been encouraged. And we the rather rejoiced<sup>y</sup> in our encouragement, <sup>2</sup> more abundantly<sup>a</sup> by reason of the joy of Titus, because his spirit has been refreshed by you all.<sup>b</sup>

<sup>14</sup> Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has

<sup>15</sup> been [the] truth; and his affections<sup>c</sup> are more abundantly towards you,

calling to mind the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed in the assemblies of <sup>2</sup> Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their <sup>3</sup> free-hearted liberality. For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their own <sup>4</sup> accord, begging of us with much entreaty<sup>d</sup> [to give effect to] the grace<sup>e</sup> and fellowship of the ser-

<sup>x</sup> Or perhaps 'for the sake of our diligent zeal for you before God being manifested to you.' The reading is uncertain here. It is very possible that the true reading is 'your zeal for us,' Cod. Sin., Cod. Aug. (Greek), and Clar. have 'your zeal for you'; Cod. Alex. 'our zeal for you'; so Chrysostom. Vulg. has 'your zeal for us'; old Lat. 'our zeal for you'; Matthæi 'your zeal for us.' The 'to you' is a difficulty. Tisch., Meyer, and Alf., adopt 'your zeal for us'; De Wette not, on account of *πρὸς ὑμᾶς*. Its force, if it be read 'your zeal for us,' would be, that you might discern how truly you loved us, though turned aside by false teachers. Compare verse 7, which possibly led to *ὑμῶν ὑπὲρ ἡμῶν*.

<sup>y</sup> Or 'besides.'

<sup>z</sup> Or 'have been comforted in our comfort.' T. R. has 'encouraged in your,' &c.

<sup>a</sup> 'The rather.... more abundantly:' *περισσότερος μάλλον*. This is a common Greek idiom, even with *πολλῶ* added (see Wetstein, Phil. i. 23), but impossible to render exactly in English. 'More abundantly,' 'rather than.' With *ὅσον*, (Mark vii. 36,) it is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. with *πολλῶ*, *πολλῶ μάλλον κρείσσον*, it is translated 'far better.' Here without *πολλῶ* 'exceedingly the more.' But in English 'the more' supposes more than something, and because of something. 'I

did it the more,' that is, because of something done. But while a common Hellenism to strengthen the comparative, though said by Thom. M. to be οὐ λογογράφω τὸ λέγειν, I do not think it always merely emphatic; there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalize it by 'very.' I have no objection to this generalization, if the reader prefer. But I somewhat suspect that verse 14 gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Isocrates.

<sup>b</sup> It may, perhaps, be translated 'and we the rather rejoiced more abundantly in the joy of Titus, (for his spirit is refreshed by you all,) because if I,' &c. There are often examples of the change of 'I,' and 'we,' in this epistle; it is the case in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

<sup>c</sup> Greek, 'bowels.'

<sup>d</sup> T. R. adds 'that we would receive.'

<sup>e</sup> Or 'as to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text, rejected by the editors, I may say, by all, and evidently a gloss. But *χαρίν* is not the collection, (hence 'receive' is wrong,) but the grace and favour

vice which [was to be rendered]  
<sup>5</sup> to the saints. And not according  
as we hoped, but they gave them-  
selves first to the Lord, and to us  
<sup>6</sup> by God's will. So that<sup>f</sup> we begged  
Titus that, according as he had  
before begun, so he would also  
complete as to<sup>g</sup> you this grace  
<sup>7</sup> also; but<sup>h</sup> even as ye abound in  
every way, in faith, and word, and  
knowledge, and all diligence, and  
in love from you to us, that ye  
<sup>8</sup> may abound in this grace also. I  
do not speak by commandment,  
but through the zeal of others,  
and proving the genuineness of  
<sup>9</sup> your love. For ye know the grace  
of our Lord Jesus Christ, that for  
your sakes he being rich became  
poor, in order that ye by *his*<sup>i</sup>  
<sup>10</sup> poverty might be enriched. And  
I give [my] opinion in this, for  
this is profitable for you who  
began before, not only to do, but  
also to be willing, a year ago.  
<sup>11</sup> But now also complete the doing  
of it; so that as [there was] the  
readiness to be willing, so also to  
complete out of what ye have.  
<sup>12</sup> For if the readiness be there, [a  
man is] accepted<sup>k</sup> according to

shewn to the poor in the gift. Instead  
then of Paul having to press this grace  
on the Macedonians, they beg of him  
the grace and fellowship of the adminis-  
tration; that is, to be the instrument  
(though an apostle) of its manifestation  
by them. The *χαρίν καὶ κοινωνίαν* is the  
active exercise of grace towards the  
Jewish saints. This they begged of  
Paul. (See verse 19.)

<sup>f</sup> *εἰς τὸ*, 'so that we were led to beg,'  
'leading us to beg.' 'So that' merely  
states the effect produced, *εἰς τὸ* the  
tendency of the grace among the Mace-  
donians he had been speaking of. That  
led to it.

<sup>g</sup> 'As to' or 'with,' *εἰς*, *apud*.

<sup>h</sup> Translating *ἀλλ'* by 'wherefore,' and  
adding 'see,' as authorized English

what he<sup>l</sup> may have, not according  
<sup>13</sup> to what he has not. For [it is  
not] in order that there may be  
ease for others, and for you dis-  
<sup>14</sup> tress, but [on the principle] of  
equality; in the present time your  
abundance for their lack, that  
their abundance may be for your  
lack, so that there should be  
<sup>15</sup> equality. According as it is writ-  
ten, He who [gathered] much had  
no excess, and he who little was  
nothing short.

<sup>16</sup> But thanks [be] to God, who  
gives the same diligent zeal for  
<sup>17</sup> you in the heart of Titus. For he  
received indeed the entreaty, but,  
being full of zeal, he went of his  
<sup>18</sup> own accord to you; but we have  
sent with him the brother whose  
praise is in the glad tidings through  
<sup>19</sup> all the assemblies; and not only  
[so], but [is] also chosen by the  
assemblies as our fellow-traveller  
with this grace, ministered by us  
to the glory of the Lord himself,  
and [a witness of] our<sup>m</sup> readi-  
<sup>20</sup> ness; avoiding this,<sup>n</sup> that any  
one should blame us in this  
abundance [which is] adminis-  
<sup>21</sup> tered by us; for we provide<sup>o</sup> for

translation, is not necessary here. The  
apostle means 'but it is,' or 'my object  
in doing so is,' 'what I have in my mind  
in thus sending Titus.' The use of *ἀλλά*  
as 'come now' is, it seems to me, out of  
place here; it always refers to some-  
thing adversatively.

<sup>i</sup> The 'his' is emphatic: *ἐκείνου*, of  
that one, such a one as he.

<sup>k</sup> Or 'it is accepted according to what  
he may have.'

<sup>l</sup> T. R. reads 'any one.'

<sup>m</sup> T. R. reads 'your.'

<sup>n</sup> *στέλλομαι*, found nowhere else used  
in this sense, derived, as it appears,  
from a nautical use of it. See Erasmus.

<sup>o</sup> T. R. reads 'providing,' and omits  
'for.'



things honest, not only before [the]  
<sup>22</sup> Lord, but also before men. And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.  
<sup>23</sup> Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of  
<sup>24</sup> assemblies, Christ's glory. Shew therefore to them, before<sup>p</sup> the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is superfluous my writing to you.

<sup>2</sup> For I know your readiness which I boast of as respects you to Macedonians; that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass<sup>q</sup> [of the brethren].  
<sup>3</sup> But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have  
<sup>4</sup> said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, *we*, that we say not ye, may be put  
<sup>5</sup> to shame in this confidence.<sup>r</sup> I thought it necessary therefore to beg the brethren that they would come to you, and complete be-

forehand this your fore-announced blessing,<sup>s</sup> to be ready thus as blessing, and not as got<sup>t</sup> out of you. But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also  
<sup>7</sup> in blessing: each according as he is purposed in his heart; not grievingly,<sup>v</sup> or of necessity; for  
<sup>8</sup> God loves a cheerful giver. But God is able to make every gracious gift<sup>w</sup> abound towards you, that, having in every way always all-sufficiency, ye may abound to  
<sup>9</sup> every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for  
<sup>10</sup> ever. Now he that supplies seed to the sower and bread for eating<sup>x</sup> shall<sup>y</sup> supply and make abundant your sowing, and increase the  
<sup>11</sup> fruits of your righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God.  
<sup>12</sup> Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by  
<sup>13</sup> many thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in

<sup>p</sup> T. R. reads 'and before.'

<sup>q</sup> τοὺς πλείονας. 'Many' is not the sense, but 'the body,' as οἱ πολλοί.

<sup>r</sup> T. R. adds 'of boasting.'

<sup>s</sup> 'Blessing.' The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives: as God gives, freely to bless, so ought we; and such as so give shall so reap from him.

<sup>t</sup> Or as 'covetousness,' from a verb signifying, along with the desire of having, an over-reaching to get.

<sup>v</sup> Or 'not as grieving [to do it].' It is in contrast with 'cheerful.'

<sup>w</sup> Grace, or benefit.

<sup>x</sup> It is possible to translate 'shall both supply bread for the eating, and make abundant.'

<sup>y</sup> T. R. omits 'shall.'



communicating, towards them and  
<sup>14</sup> towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is]  
<sup>15</sup> upon you. Thanks [be] to God for his unspeakable free gift.

X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am  
<sup>2</sup> bold towards you; but I beseech that present I may not be bold with the confidence with which I think to be daring towards some who account of us as walking  
<sup>3</sup> according to flesh. For walking in flesh, we do not war according  
<sup>4</sup> to flesh. For the arms of our warfare [are] not fleshly, but powerful<sup>z</sup> according to God to [the] overthrow of strong holds;  
<sup>5</sup> overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the<sup>a</sup> Christ;  
<sup>6</sup> and having in readiness to avenge all disobedience when your obedience shall have been fulfilled.  
<sup>7</sup> Do ye look at what concerns appearance?<sup>b</sup> If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of

<sup>8</sup> Christ, so also [are] we.<sup>c</sup> For and if I should boast even somewhat more abundantly of our authority, which the Lord has given to us for building up and not for your overthrowing, I shall  
<sup>9</sup> not be put to shame; that I may not seem as if I was frightening  
<sup>10</sup> you by letters: because his letters, he says, [are] weighty and strong, but his presence in the body  
<sup>11</sup> weak, and his speech naught. Let such a one think this, that such as we are in word by letters [when] absent, such also present  
<sup>12</sup> in deed. For we dare not class ourselves or compare ourselves with some who commend themselves; but these measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.<sup>d</sup> Now  
<sup>13</sup> we will not boast out of measure,<sup>e</sup> but according to the measure of the rule which the God of measure<sup>f</sup> has apportioned to us, to  
<sup>14</sup> reach to you also. For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad  
<sup>15</sup> tidings of the Christ;) not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly

<sup>z</sup> Or 'divinely powerful,' as a Hebraism; or in a divine way, before God, in his view; bringing him in; or through God.

<sup>a</sup> Or 'of Christ.'

<sup>b</sup> See verse 1.

<sup>c</sup> T. R. adds 'of Christ.'

<sup>d</sup> 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the force of *συνιόντων*, but not to perceive, whether in capacity or fact. See Mark vi. 52, vii.

14, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt xiii. 13, Rom. xv. 21, and a number of passages.

<sup>e</sup> There is an amphibology here which is lost in English, the words signifying generally 'out of measure, immoderately,' but alluding also to the false teachers going where God had not sent them. (See ver. 15.)

<sup>f</sup> Some translate 'God has apportioned us, a measure to reach.'

<sup>16</sup> to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand.  
<sup>17</sup> But he that boasts, let him boast  
<sup>18</sup> in the Lord. For not he that commends himself is approved, but whom the Lord commends.

XI. Would that ye would bear with me indeed a little [in] folly;  
<sup>2</sup> but<sup>k</sup> bear with me. For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to  
<sup>3</sup> Christ. But I fear lest by any means, as the serpent deceived Eve by his craft, so your thoughts should be corrupted from simplicity<sup>h</sup> as to the Christ. For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well  
<sup>5</sup> bear with [it]. For I reckon that in nothing I am behind those who are in a surpassing degree apostles.  
<sup>6</sup> But if [I am] a simple<sup>i</sup> person in speech, yet not in knowledge, but in every way made manifest in all  
<sup>7</sup> things to you.<sup>k</sup> Have I committed sin, abasing myself in order that ye might be exalted, because I have gratuitously announced to  
<sup>8</sup> you the glad tidings of God? I spoiled other assemblies, receiving

<sup>9</sup> hire for ministry towards you. And being present with you and lacking, I did not lazily burden any one, (for the brethren who came from Macedonia supplied what I lacked,) and in everything I kept myself from being a burden to  
<sup>10</sup> you, and will keep myself. [The] truth of Christ is in me that this boasting shall not be stopped as to me in the regions of Achaia.  
<sup>11</sup> Why? because I do not love you?  
<sup>12</sup> God knows. But what I do, I will also do, that I may cut off the opportunity of those wishing [for] an opportunity, that wherein they boast they may be found even as  
<sup>13</sup> we. For such [are] false apostles, deceitful workers, transforming themselves into apostles of  
<sup>14</sup> Christ. And [it is] not wonderful, for Satan himself transforms himself into an angel of light. It is no  
<sup>15</sup> great thing therefore if his ministers also transform themselves as ministers of righteousness; whose end shall be according to their works.  
<sup>16</sup> Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that I also may boast  
<sup>17</sup> myself some little. What I speak I do not speak according to [the] Lord, but as in folly, in this  
<sup>18</sup> confidence of boasting. Since many boast according to flesh, I  
<sup>19</sup> also will boast. For ye bear fools

<sup>k</sup> I am aware that some translate 'ye do bear;' but I think wrongly. No doubt the Greek allows it.

<sup>h</sup> 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity as taught in the ruth. I had at first translated (explaining it in a note) 'which [is]

in the Christ.' But this is too much as if it was in Christ himself, not the doctrine. Some would add 'purity,' ἀγνότητος, alter ἀπλότητος, or before it. But it seems to me a gloss. Tisch. has it not, nor Meyer: it is a wrong allusion to verse 2.

<sup>i</sup> ἰδιώτης.

<sup>k</sup> Or 'before you.'

<sup>20</sup> readily, being wise. For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face. I speak as to dishonour, as though *we* had been weak; but wherein any one is daring, (I speak in folly,) I also am daring. Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also. Are they ministers of Christ? (I speak as being beside myself) I above measure [so]<sup>1</sup>; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft.

<sup>24</sup> From the Jews five times have I received forty [stripes], save one.

<sup>25</sup> Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep: in journeyings often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils

in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren;

<sup>27</sup> in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, the crowd [of cares] pressing on me daily, the burden<sup>m</sup> of all the assemblies. Who is weak, and I am not weak? who is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my

<sup>31</sup> infirmity. The God and Father of our Lord Jesus<sup>n</sup> knows—he who is blessed for ever—that

<sup>32</sup> I do not lie. In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut

<sup>33</sup> up, wishing to take me. And through a window in a basket I was let down by<sup>o</sup> the wall, and escaped his hands.

XII. Well, it is not of profit to me<sup>p</sup> to boast, for I will come to visions and revelations of [the]

<sup>2</sup> Lord. I know a man in Christ,

<sup>1</sup> ὑπέρ. The use of ὑπέρ in this way is constant in the apostle, though not indeed separated from the word it refers to. But I do not find that it is used adverbially for 'more than;' and the expression, παραφρονῶν seems to refer to the extraordinaryness of what he was saying, for he felt that to say 'minister of Christ' was to say all that was more excellent. Hence he does not repeat ἄφρων, 'without sense;' but παραφρονῶν, wandering quite away from a right mind; his own heart did not allow him to say it without judging the expression, though forced to use it for these foolish Corinthians. The περισσotέρως is not really a comparison, and the ὑπερβαλλόντως and πολλάκις shew that no comparison was instituted; he left his miserable competitor far behind, and his soul turned back with true heartfelt satisfaction to all he had undergone for Christ. His folly is given to us for gain by God.

'I more' would mean either more than they, or more than a minister of Christ. Neither I believe to be the sense; the last would be the strict meaning, and cannot be at all allowed; the other fails as to the Greek, it seems to me. However, if anyone prefer 'I more [than they],' or 'I beyond [them],' in result the sense is not altered, though, it seems to me, feebler and more disjointed.

<sup>m</sup> I am not satisfied with 'burden.' It is any solicitude or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

<sup>n</sup> Many read simply 'of the Lord Jesus.' T. E., with various authorities, adds 'Christ.'

<sup>o</sup> Or 'through.'

<sup>p</sup> Some read 'I must (I have to) boast, it is not profitable for me.' δεῖ for δέ. & and others have δέ.

## II CORINTHIANS XII.

fourteen years ago, (whether in [the] body I know<sup>a</sup> not, or out of the body I know not, God knows;) such [a one] caught up to [the] <sup>3</sup> third heaven. And I know<sup>a</sup> such a man, (whether in [the] body or out of the body I know<sup>a</sup> not, God <sup>4</sup> knows;) that he was caught up into Paradise, and heard unspeakable<sup>r</sup> things said which it is not <sup>5</sup> allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in my <sup>6</sup> weaknesses. For if I shall desire to boast, I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear <sup>7</sup> of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not <sup>8</sup> be exalted. For this I thrice besought the Lord that it might <sup>9</sup> depart from me. And he said to me, My grace suffices thee; for [my]<sup>s</sup> power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ<sup>t</sup> may <sup>10</sup> dwell<sup>v</sup> upon me. Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for

when I am weak, then I am powerful.

<sup>11</sup> I have become a fool<sup>w</sup>: ye have compelled me; for I ought to have been commended by you; for I have been nothing behind those that were in surpassing degree <sup>12</sup> apostles, if also I am nothing. The signs indeed of the apostle were wrought among you in all endurance, <sup>x</sup>signs, and wonders, and <sup>13</sup> works of power. For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? Forgive me <sup>14</sup> this injury. Behold, the<sup>y</sup> third time I am ready to come to you, and I will not be in laziness a charge;<sup>z</sup> for I do not seek yours, but you; for the children ought not to lay up for the parents, but <sup>15</sup> the parents for the children. Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.

<sup>16</sup> But be it so. I have not burdened you, but being crafty I took <sup>17</sup> you by guile. Have I made gain of you by any of those whom I <sup>18</sup> have sent to you? I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?

<sup>a</sup> οἶδα, conscious knowledge; and so all through.

<sup>r</sup> ἀρρητα ῥήματα. ῥήμα is the saying, and thence the things said, as he says 'heard' here. It is evidently 'things said,' and it was not merely like heathen mysteries, dreadful forms of speech, but the communications were of things not suited to this lower world and our mortal condition.

<sup>s</sup> T. R. has 'my' in text, with many authorities.

<sup>t</sup> Or 'of Christ.'

<sup>v</sup> ἐπισκηνώσῃ, 'tabernacle,' 'have its dwelling-place on.'

<sup>w</sup> T. R. adds 'in boasting.'

<sup>x</sup> T. R. adds 'in.'

<sup>y</sup> Some read 'this third time.'

<sup>z</sup> T. R. adds 'upon you.'

## II CORINTHIANS XII, XIII.

<sup>19</sup> Ye have long been supposing<sup>a</sup> that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your  
<sup>20</sup> building up. For I fear lest perhaps coming I find you not such as I wish, and that *I* be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances; lest my God should humble me as<sup>b</sup> to you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter  
<sup>2</sup> be established. I have declared beforehand, and I say beforehand as present the second time, and now absent,<sup>c</sup> to those that have sinned before, and to all the rest, that if I come again I will not  
<sup>3</sup> spare. Since ye seek a proof of Christ<sup>d</sup> speaking in me, (who is not weak towards you, but is  
<sup>4</sup> powerful in you, for if indeed he has been crucified in weakness, yet he lives by God's power; for indeed we<sup>e</sup> are weak in him, but

we shall live with him by God's  
<sup>5</sup> power towards you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognize yourselves,<sup>f</sup> that Jesus Christ is in you, unless indeed ye  
<sup>6</sup> be reprobates? Now I hope that ye will know that *we* are not re-  
<sup>7</sup> probates. But we<sup>g</sup> pray to God that ye may do nothing evil; not that *we* may appear approved, but that ye may do what is right, and  
<sup>8</sup> *we* be as reprobates. For we can do nothing against the truth, but  
<sup>9</sup> for the truth. For we rejoice when we may be weak and ye may be powerful. But this also we pray  
<sup>10</sup> for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authority<sup>h</sup> which the Lord has given me for building up, and not for overthrowing.

<sup>11</sup> For the rest, brethren, rejoice; <sup>i</sup> be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be  
<sup>12</sup> with you. Salute one another  
<sup>13</sup> with a holy kiss. All the saints  
<sup>14</sup> salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.<sup>k</sup>

<sup>a</sup> T. R. reads 'Again, do ye suppose,' *πάλιν* for *πάσαι*.

<sup>b</sup> Or 'amongst you.'

<sup>c</sup> T. R. reads 'I write.'

<sup>d</sup> I do not put 'the Christ' here, though there be the *του*, because it is specially connected with *λαλοῦντος*.

<sup>e</sup> T. R. adds another also: 'we also.'

<sup>f</sup> 'Yourselves' is ambiguous in English;

but it is the accusative after 'recognize,' not 'yourselves know' but 'know yourselves.'

<sup>g</sup> T. R. reads 'I pray.'

<sup>h</sup> Or 'power' (but not *δύναμις*), 'title,' not mere competency.

<sup>i</sup> Or 'farewell.'

<sup>k</sup> T. R. adds 'Amen.'



# EPISTLE TO THE GALATIANS.

PAUL, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him up from among [the] <sup>2</sup> dead, and all the brethren with me, to the assemblies of Galatia. <sup>3</sup> Grace to you, and peace, from God [the] Father, and our Lord Jesus <sup>4</sup> Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,<sup>k</sup> according to the will of our God and Father; to whom [be] glory <sup>5</sup> to the ages of ages. Amen. <sup>6</sup> I wonder that ye thus quickly change<sup>l</sup> from him that called you in Christ's grace, to a different <sup>7</sup> gospel,<sup>m</sup> which is not another [one]; but<sup>n</sup> there are some that trouble you, and desire to pervert <sup>8</sup> the glad tidings of the Christ: but if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to <sup>9</sup> you, let him be accursed. As we have said before, now also again I say, If any one announce to you as glad tidings [anything] besides what ye have received, let him be <sup>10</sup> accursed. For do I now seek to

satisfy men or God? or do I seek to please men? ° If I yet pleased men, I were not Christ's bonds- <sup>11</sup> man. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they <sup>12</sup> are not according to man. For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ. <sup>13</sup> For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and <sup>14</sup> ravaged it; and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines<sup>p</sup> of my fathers. But when <sup>15</sup> God,<sup>q</sup> who set me apart [even]<sup>r</sup> from my mother's womb, and called [me] by his grace, was <sup>16</sup> pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I did not take counsel with <sup>17</sup> flesh and blood, nor did I go up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to <sup>18</sup> Damascus. Then after three years

<sup>k</sup> Or 'age,' 'course of this world.'

<sup>l</sup> Or, possibly 'are changed.'

<sup>m</sup> Or 'glad tidings.'

<sup>n</sup> εἰ μὴ: 'but' has here the sense of 'but it is only that,' 'nothing else than that'

° T R. reads 'for if.'

<sup>p</sup> Or 'traditions.'

<sup>q</sup> Or 'the God who,' &c.

<sup>r</sup> I have inserted 'even' here that it

may be quite clear that 'from my mother's womb' is a date of time (See Matt. xix. 12. Luke i. 15. Acts iii. 2. xiv. 8) Indeed, there can be no doubt of it. The authorized translation, 'separated me from' is ambiguous, to say the least; ἀφορίζω has somewhat the force of 'taking out,' as distinguished or appropriated to something, though doubtless meaning 'to separate.' I have therefore said 'set apart.'

I went up to Jerusalem to make acquaintance with Peter,<sup>s</sup> and I remained with him fifteen days; <sup>19</sup> but I saw none other of the apostles, unless James the brother of <sup>20</sup> the Lord. Now what I write to you, behold, before God, I do not <sup>21</sup> lie. Then I came into the regions <sup>22</sup> of Syria and of Cilicia; but I was unknown personally to the assemblies of Judæa which [are] in <sup>23</sup> Christ, only they were hearing that he who persecuted us formerly now announces the glad tidings of the faith which formerly he ravaged: and they glorified God in me.

II. Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus <sup>2</sup> also with [me]; and I went up according to revelation, and I laid before them the glad tidings which I preached among the nations, but privately to those conspicuous [among them], lest in any way I <sup>3</sup> ran or had run in vain; (but neither was Titus, who was with me, being a Greek, compelled to <sup>4</sup> be circumcised;) and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty which we have in Christ Jesus, that they might<sup>t</sup> bring us

<sup>5</sup> into bondage; to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you. <sup>6</sup> But from those who were conspicuous as being somewhat,—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous communicated nothing;<sup>v</sup> but, on the contrary, seeing that the glad tidings of the uncircumcision were confided to me,<sup>w</sup> even as to Peter that of the circumcision, <sup>8</sup> (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards <sup>9</sup> the Gentiles,) and recognizing the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the <sup>10</sup> circumcision: only that we should remember the poor, which same thing also I have been diligent to do. <sup>11</sup> But when Peter came to Antioch, I withstood him to [the] face, because he was to be<sup>x</sup> condemned: <sup>12</sup> for before that certain came from James, he ate with [those of] the nations; but when they came,

<sup>s</sup> Some read 'Cephas' here, and at chap. ii. 11, 14.

<sup>t</sup> *iva* with a future indicative. See chap. ii. 19, also John xvii. 2, and Rev xvii. 14. It seems to be arjoining of the certain fact as a consequence, with the purpose or object of what precedes the *iva*.

<sup>v</sup> The grammatical structure is interrupted and broken. It may be translated 'But from those who were conspicuous as being somewhat; (whatsoever they were it makes no difference to me; God does not accept man's person;) to me indeed

(or, for to me) those who were conspicuous communicated nothing' I have thought that ἀπό might be 'of those.' But I do not find that ἀπό is so used: it is always ἐκ.

<sup>w</sup> Or 'I was intrusted with.'

<sup>x</sup> Or rather 'convicted of evil.' See Winer 46, 8, who says however that the sense 'to be condemned' does not suit here. It seems to me to suit perfectly. Others take it in the strict passive participle sense: 'condemned.' See Wolff in Cur. Philol. *in loco*.

he drew back and separated himself, fearing those of [the] circumcision; and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation. But when I saw that they do not<sup>r</sup> walk straightforwardly, according to the truth of the glad tidings, I said to Peter before all, If thou, being a Jew, livest as the nations and not as the Jews, why dost thou compel the nations to judaize? We, Jews by nature, and not sinners of [the] nations, but<sup>r</sup> knowing that a man is not justified on the principle of works of law [nor<sup>a</sup>] but by the faith of Jesus Christ, *we* also have believed on Christ Jesus, that we might be justified on the principle of [the] faith of Christ, and not of works of law; because on the principle of works of law no flesh shall be justified. Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin? Far be the thought. For if the things I have thrown down these I build again, I constitute myself a transgressor. For *I*, through law, have died to law, that I may<sup>b</sup> live to God. I am crucified with Christ, and<sup>c</sup> no longer live, I, but Christ lives in me; but [in] that I now live in flesh, I live by faith, [the

faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing.

III. O senseless Galatians, who has bewitched you;<sup>d</sup> to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you<sup>e</sup>]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain? He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith? Even as Abraham believed God, and it was reckoned to him as righteousness. Know then that they that are on the principle of faith, these are Abraham's sons; and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations shall be blessed. So that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works

<sup>y</sup> The present here is characteristic, not of time; as Acts xxv. 11 ἀδικῶ, and John viii. 14 ἔρχομαι. Perhaps we might say 'them not walking:' but it is too free.

<sup>a</sup> T. R. omits 'but.'

<sup>a</sup> εἰ μὴ or ἐὰν μὴ, though it has the sense of 'but,' has an exclusive force, which I have endeavoured to render by 'nor,' putting it however in brackets.

The reader may consult Rom. vii. 7, xiv. 14, 1 Cor. vii. 17, Gal. i. 7.

<sup>b</sup> See note ii. 4.

<sup>c</sup> Or 'but I live, no longer I,' &c.

<sup>d</sup> T. R. adds 'that ye should not obey the truth.'

<sup>e</sup> Doubtful reading: many authorities leave it out.

### GALATIANS III.

of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the book of the law to do them; but that by<sup>e</sup> law no one is justified with God [is] evident, because The just shall live on the principle of faith; but the law is not on the principle of faith; but, He<sup>f</sup> that shall have done these things shall live by<sup>g</sup> them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hung upon a tree,) that the blessing of Abraham might come to<sup>h</sup> the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.

Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed; which is Christ. Now I say this, A covenant confirmed beforehand by God,<sup>i</sup> the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect. For if the inheritance [be] on the principle of law, [it is] no longer

on the principle of promise; but God gave it in grace to Abraham by promise. Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the] hand of a mediator. But a<sup>k</sup> mediator is not of one, but God is one.

[Is] then the law against the promises of God? Far be the thought. For if a law had been given able<sup>l</sup> to quicken, then indeed righteousness were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe. But before faith came, we were guarded under law, shut up to faith<sup>m</sup> [which was] about to be revealed.

So that the law has been our tutor up to<sup>n</sup> Christ, that we might be justified on the principle of faith. But, faith having come, we are no longer under a tutor; for ye are all God's sons by faith in Christ Jesus. For ye,<sup>o</sup> as many as have been baptized unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondsman nor freeman; there is no male and female; for ye all are one in Christ Jesus: but if ye [are] of Christ, then ye are Abraham's

<sup>e</sup> ἐν, 'in the power of,' 'in virtue of,' 'according to the principle and nature of,' not δία.

<sup>f</sup> T. R. reads 'the man.'

<sup>g</sup> ἐν, 'in virtue of them.'

<sup>h</sup> γένηται εἰς, 'arrive at that point, be there.' 'Be on' would state too much, it would involve *application*.

<sup>i</sup> Many add with T. R. 'to Christ.'

<sup>k</sup> Or 'the.' It is abstract—'that kind of person.'

<sup>l</sup> ὁ δυνάμενος, a peculiar form of phrase, giving it an emphatical force difficult to render in English: 'the one able to quicken,' [which had been] the [one] able to quicken.

<sup>m</sup> Or 'the faith.'

<sup>n</sup> See Eph. i. 14.

<sup>o</sup> 'Ye' is not emphatic; but 'as many of you' implies that some might not have been, which is no way the sense; but that was the bearing of the ordinance.

seed,<sup>p</sup> heirs according to promise.

IV. Now I say, As long as the heir is a child, he differs nothing from a bondsman, though he be lord of<sup>2</sup> all; but he is under guardians and stewards until the period fixed by<sup>3</sup> the father. So we also, when we were children, were held in bondage under the principles of the<sup>4</sup> world; but when the fulness of the time was come, God sent forth his Son, come<sup>q</sup> of woman, come<sup>5</sup> under law, that he might redeem those under law, that we might<sup>6</sup> receive sonship.<sup>r</sup> But because ye are sons, God has sent out the Spirit of his Son into our<sup>s</sup> hearts,<sup>7</sup> crying, Abba, Father. So thou art no longer bondsman, but son; but if son, heir also through God.<sup>t</sup> But then indeed, not knowing God, ye were in bondage to those<sup>8</sup> who by nature are not<sup>v</sup> gods; but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage?<sup>9</sup> Ye observe days and months and<sup>10</sup> times and years. I am afraid of you, lest indeed I have laboured in vain as to you.

<sup>12</sup> Be as I [am], for I also [am] as

<sup>p</sup> T. R. with many authorities, add 'and.'

<sup>q</sup> Or 'born;' but born is a secondary sense: it is anything that begins its existence. (hence used for born,) or becomes anything, or happens.

<sup>r</sup> Or 'adoption;' but receiving adoption is scarcely sense. 'Adoption' is receiving the position of sonship as a gift. 'Receive' has a peculiar force here. It is ἀπολάβωμεν. They, Jew or Gentile, received it as a gift (for the Jew was in bondage under law; the Gentile had right to nothing) from another, even freely from God.

<sup>s</sup> T. R. reads 'your.'

<sup>t</sup> Some read 'heir also of God through Christ.' There are different readings, but

ye, brethren, I beseech you: ye<sup>13</sup> have not at all wronged me. But ye know that in weakness<sup>w</sup> of the flesh I announced the glad tidings<sup>14</sup> to you at the first; and my temptation, which [was] in my flesh, ye did not slight nor reject with<sup>x</sup> contempt; but ye received me as an angel of God, as Christ Jesus.<sup>15</sup> What then [was] your blessedness?<sup>y</sup> for I bear you witness that, if possible, plucking out your own eyes ye would have given<sup>16</sup> [them] to me. So I have become your enemy in speaking the truth<sup>17</sup> to you? They are not rightly zealous after you, but desire to shut you out [from us], that ye<sup>18</sup> may be zealous after them. But [it is] right to be zealous in what is right at all times, and not only<sup>19</sup> when I am present with you—my children, of whom I again travail in birth until Christ shall<sup>20</sup> have been formed in you: and I should wish to be present with you now, and change my voice,<sup>21</sup> for I am perplexed as to you. Tell me, ye who are desirous of being under law, do ye not listen to the<sup>22</sup> law? For it is written that Abraham had two sons; one of the maid<sup>z</sup> servant, and one of the free

δα Θεοῦ is the most accredited. It is God himself who has made us heirs

<sup>w</sup> It answers to 2 Chron. xiii. 9 חֲלָשָׁה.

<sup>x</sup> I take δι' ἀσθένειαν as διὰ νύκτα. So διὰ γλυκὺν ὕπνον. It is a state, as has been said, where it is not going through and out, but staying within the time or space or limits, as βῆ διὰ δώμα. διὰ δώματος would have quite another sense. I have no doubt of the sense here: it is the state he was in; it characterized the manner of his coming to them.

<sup>y</sup> Literally 'spit out.'

<sup>z</sup> Or 'what blessedness was then yours!'

<sup>z</sup> Or 'bondsmaid,' παιδίσκη. I do not deny that in *prædicæ παιδίσκη* amounted



<sup>23</sup> woman. But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise.

<sup>24</sup> Which things have an allegorical sense; for these are two covenants:<sup>a</sup> one from mount Sina, gendering to bondage, which is

<sup>25</sup> Hagar. For Hagar is mount Sina in Arabia, and corresponds to Jerusalem which [is] now, for<sup>b</sup> she is in bondage with her children; but the Jerusalem above is free, which is our<sup>c</sup> mother.

<sup>27</sup> For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travailest not; because the children of the desolate are more numerous than [those] of her that has a husband.

<sup>28</sup> But we, brethren, after the pattern of Isaac, are children of

<sup>29</sup> promise. But as then he that was born according to flesh persecuted him [that was born] according to

<sup>30</sup> Spirit, so also [it is] now. But what says the scripture? Cast out the maid servant<sup>d</sup> and her son; for the son of the maid servant<sup>d</sup> shall not<sup>e</sup> inherit with

<sup>31</sup> the son of the free woman. So

then, brethren, we are not maid servant's<sup>f</sup> children, but [children] of the free woman.

V. Stand fast therefore in the freedom wherewith Christ has freed us, and be not held again in

<sup>2</sup> a yoke of bondage. Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you

<sup>3</sup> nothing. And I witness again to every man [who is] circumcised, that he is debtor to do the whole

<sup>4</sup> law. Ye are deprived of<sup>g</sup> all profit from the Christ as separated [from him], as many as are justified by law; ye have fallen from

<sup>5</sup> grace. For we, by [the] Spirit, on the principle of faith, await

<sup>6</sup> the hope of righteousness. For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through

<sup>7</sup> love. Ye ran well: who has stopped<sup>h</sup> you that ye should not

<sup>8</sup> obey the truth? The persuasibleness<sup>i</sup> [is] not of him that

<sup>9</sup> calls you. A little leaven leavens

<sup>10</sup> the whole lump. I have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear

to the same as a bondsmaid; but the root is essentially different from that of bondsman, δούλος.

<sup>a</sup> T. R. reads 'the two covenants.'

<sup>b</sup> T. R. reads 'and.'

<sup>c</sup> T. R. reads, 'of us all.'

<sup>d</sup> O. 'bondsmaid'

<sup>e</sup> οὐ μὴ, 'not at all,' 'in no wise:' stronger than οὐ.

<sup>f</sup> Or 'bondsmaid's.'

<sup>g</sup> καταργήθηκε, a word very hard to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with ἀπό. It is, hence, to be deprived of the profit or effect of anything. It is used in Rom. vii. in the same form as here, for our deliverance from under the law, καταρ-

γήθητε ἀπό: only there it was not profit, but the action of the law; it no longer attained them—had for them become void of effect. So here Christ. The English Authorized Version only gives the 'effect': 'profit' is a little too weak, but the 'Christ is become' is objectionable. Some translate 'separated,' but what the word speaks of is, not separation from the thing, but from its efficacy.

<sup>h</sup> T. R. reads 'hindered,' ἀνέκοιπεν. But ἐγκόπτω is used in pretty much the same sense in Rom. xv. 22, 1 Thess. ii. 18, 1 Peter iii. 7. As they had run well the proper sense of ἐγκόπτω (to stop b. cutting off the way) which others take as the sense, may as well be used.

<sup>i</sup> Or 'the persuasion.'

the guilt [of it], whosoever<sup>j</sup> he may be.

- <sup>11</sup> But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of  
<sup>12</sup> the cross has been done away. I would that they would even cut<sup>k</sup> themselves off who throw you  
<sup>13</sup> into confusion. For ye have been called to<sup>l</sup> liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but by  
<sup>14</sup> love serve one another. For the whole law is fulfilled in one word, in Thou shalt love thy neighbour  
<sup>15</sup> as thyself; but if ye bite and devour one another, see that ye are not consumed one of another.  
<sup>16</sup> But I say, Walk in<sup>m</sup> [the] Spirit, and ye shall no way<sup>n</sup> fulfil flesh's lust. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these things are opposed one to the other, that ye should not do those things  
<sup>18</sup> which ye desire; but if ye are led by<sup>o</sup> the Spirit, ye are not under law. Now the works of the flesh are manifest, which are<sup>p</sup> fornication, uncleanness, licentiousness,  
<sup>20</sup> idolatry, sorcery, hatred, strifes, jealousies, angers, contentions,  
<sup>21</sup> disputes, schools of opinion, envyings, murders, drunkenness, revels, and things like these; as to which I tell you beforehand, even

as I also have said before, that they who do such things shall not  
<sup>22</sup> inherit God's kingdom. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness,  
<sup>23</sup> goodness, fidelity, meekness, self-control: against such things there  
<sup>24</sup> is no law. But they that are of the Christ have crucified the flesh with the passions and the lusts.  
<sup>25</sup> If we live by<sup>q</sup> the Spirit, let us  
<sup>26</sup> walk also by the Spirit. Let us not become vain glorious, provoking one another, envying one another.

VI. Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest thou also be tempted.

- <sup>2</sup> Bear one another's burdens, and thus fulfil the law of the Christ.  
<sup>3</sup> For if any man reputes himself to be something, being nothing, he  
<sup>4</sup> deceives himself; but let each prove his own work, and then he will have his boast in what belongs to<sup>s</sup> himself alone, and not in  
<sup>5</sup> what belongs to<sup>s</sup> another. For each shall bear his own burden.  
<sup>6</sup> Let him that is taught in the word communicate to him that teaches in all good things.  
<sup>7</sup> Be not deceived: God is not mocked; for whatever a man shall  
<sup>8</sup> sow, that also shall he reap. For

<sup>j</sup> ὅστις, including his character.

<sup>k</sup> Or 'mutilate.'

<sup>l</sup> ἐπὶ, the condition into which they are called, what characterizes their calling as a condition of its existence.

<sup>m</sup> Or 'by.' See note to verse 25.

<sup>n</sup> οὐ μὴ, stronger than simply 'not.'

<sup>o</sup> See note to verse 25.

<sup>p</sup> T. R. adds 'adultery.'

<sup>q</sup> πνεύματι, as in ver. 16 and 18; but in 16 it is περιπατεῖτε, more the general con-

versation; here, the rule or line followed, so that I have left 'in' there as in the Authorized English Version, and put 'by' here. It is characteristic of the walk, leading, and life, the Spirit being the instrument and power.

<sup>r</sup> Or 'of Christ.' The form of the phrase requires the article, or at least prefers it. But I apprehend it is better in English also. It alludes to their fondness for law.

<sup>s</sup> Or 'in respect to.'

he that sows to his own flesh shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life: but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap. So then, as we have occasion let us do good<sup>t</sup> towards all, and specially toward those of the household of faith.

<sup>11</sup> See how long a letter<sup>u</sup> I have written to you with my own hand.

<sup>12</sup> As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because<sup>v</sup> of the cross of

<sup>13</sup> Christ. For neither do they that are circumcised themselves keep

<sup>t</sup> ἐργαζόμεθα τὸ ἀγαθὸν πρὸς. Herodotus, viii. 79, has ἀγαθὰ τὴν πατρίδα ἐργάσεται in a speech of Aristides to Themistocles, without any πρὸς, 'render most service to his country.' ἐργαζόμεθα supposes more positive activity of service: ποιεῖν τὸ ἀγαθόν is the character of conduct; ἐργάζομαι the service and labour in which it is shewn.

<sup>u</sup> Or perhaps 'in what large letters.' γράμματα is used for letters, epistles, in

the law; but they wish you to be circumcised, that they may boast<sup>14</sup> in your flesh. But far be it from

me to boast save in the cross of our Lord Jesus Christ, through whom<sup>w</sup> [the] world is crucified to

<sup>15</sup> me, and I to the world. For in Christ Jesus neither is<sup>x</sup> circum-

<sup>16</sup> cision anything, nor uncircumcision; but new creation. And as many as shall<sup>y</sup> walk by this rule, peace upon them and mercy, and upon the Israel of God.

<sup>17</sup> For the rest let no one trouble me, for I bear in my body the

<sup>18</sup> brands of the Lord<sup>z</sup> Jesus. The grace of our Lord Jesus Christ [be] with your spirit, brethren. Amen.

Acts xxviii. 21, and in the classics, and in the plural; πηλίκος is used for any mathematical extent, as πηλίκη γραμμή, 'how long a line.' It was long for the apostle to write with his own hand, as he generally dictated to an amanuensis.

<sup>v</sup> Or 'through.'

<sup>w</sup> Or 'through which.'

<sup>x</sup> T. R. reads 'avails,' ἰσχύει.

<sup>y</sup> Some read simply 'walk.'

<sup>z</sup> Many omit 'the Lord,' possibly rightly.

## EPISTLE TO THE EPHESIANS.

PAUL, apostle of Jesus Christ by God's will, to the saints and faithful in Christ Jesus, who are at  
<sup>2</sup> Ephesus.<sup>a</sup> Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

<sup>a</sup> It may be interesting to the reader to mention that though ἐν Ἐφέσῳ be found in almost all copies, many would leave it out. <sup>x</sup> and B have nothing; and Basil, in the beginning of the fourth century,

<sup>3</sup> Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with<sup>b</sup> every spiritual blessing in the heavenlies in  
<sup>4</sup> Christ; according as he has chosen us in him before [the] world's

states that in the ancient copies it was not there. Paley, not knowing this, had suggested that it was a kind of circular. Compare Col. iv. 16.

<sup>b</sup> 'With' does not quite give the force;

foundation, that we should be holy and blameless before him in love; having marked us out beforehand<sup>c</sup> for adoption through Jesus Christ to himself, according to the good pleasure of his will, to [the] praise of [the] glory of his grace, wherein he has taken us into favour<sup>d</sup> in the Beloved: in whom we have redemption through his blood, the forgiveness of offences, according to the riches of his grace; which he has caused to abound towards us in all wisdom and intelligence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself for [the] administration of the fulness of times; to head up all things in the Christ, the things<sup>e</sup> in the heavens and the things upon the earth; in him, in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the counsel of his own will, that we should be to [the] praise of his glory who have pre-trusted in the Christ: in whom ye also [have trusted], having heard the

it expresses the simple fact. *ἐν* gives something of the power and value of what is enjoyed; gives the blessing characteristically. A man does a thing *ἐν πνεύματι, ἐν σαρκί*. But with the word 'bless,' 'in' is used in English in a different way.

<sup>c</sup> 'Predestinated' refers only to the intention as to the person; but here that to which they are foreordained is still more in view: hence I have said 'marked out.'

<sup>d</sup> *ἐχαρίτωσεν*, 'taken us into his favour,' 'put us into a position of grace and favour.' 'Accepted us' is too formal a doctrine here, not so general as *χαρίτω*. But 'shewn us grace or favour' does not give the force of the word. 'In the Beloved' is then merely in an instrument; whereas

word of the truth, the gospel of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is [the] earnest of our inheritance to<sup>f</sup> the redemption of the acquired possession to [the] praise of his glory.

<sup>15</sup> Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the saints, do not cease giving thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him, being enlightened in the eyes of your heart,<sup>g</sup> so that ye should know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, [in] which he wrought in the Christ [in] raising him up from among [the] dead; and set him down at his right hand in the heavenlies,

it is in the Beloved that we enter into favour. If we accept *ἡς*, which seems to be the best attested reading, we should say 'the favour or acceptance in grace, which he has freely bestowed upon us.' *χάριτος ἡς* (by attraction for *ἣν*) *ἐχαρίτωσεν ἡμᾶς*. T. R. and Tisch. read *ἐν ἡ*.

<sup>e</sup> T. R. reads 'both the things.'

<sup>f</sup> Or 'up to.' But it is more than 'till,' because it has the inheritance in view. Compare Gal. iii. 26. It may be translated 'for the redemption, connecting it with 'sealed,' instead of with 'earnest': thus, 'Ye have been sealed with the Holy Spirit of promise, (who is the earnest of our inheritance, for' &c.

<sup>g</sup> T. R. reads 'mind.'

<sup>21</sup> above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that  
<sup>22</sup> to come; and has put all things under his feet, and gave him [to be] head over all things to the  
<sup>23</sup> assembly, which is his body, the fulness of him who fills all in all: (II.) and *you*, being dead in your  
<sup>2</sup> offences and sins—in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the sons  
<sup>3</sup> of disobedience: among whom *we* also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do,<sup>i</sup> and were children, by nature, of wrath, even as the  
<sup>4</sup> rest: but, God, being rich in mercy, because of his great love  
<sup>5</sup> wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are  
<sup>6</sup> saved by grace,) and has raised [us] up together, and has made [us] sit down together in the  
<sup>7</sup> heavenlies in Christ Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness<sup>k</sup> towards us in  
<sup>8</sup> Christ Jesus. For ye are saved by grace, through faith; and this not  
<sup>9</sup> of yourselves; it is God's gift: not on the principle of works, that  
<sup>10</sup> no one might boast. For we are his workmanship, having been

created in Christ Jesus for good works, which God has before prepared that we should walk in them.

<sup>11</sup> Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh  
<sup>12</sup> done with the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel and strangers to the covenants of promise, having no hope, and without  
<sup>13</sup> God<sup>l</sup> in the world: but now in Christ Jesus ye who once were afar off are become nigh by the  
<sup>14</sup> blood of the Christ. For he is our peace, who has made both one, and has broken down the middle  
<sup>15</sup> wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new man, making  
<sup>16</sup> peace; and might reconcile both in one body to God by the cross, having by it slain the en-  
<sup>17</sup> mity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the glad tidings of] peace<sup>m</sup> to those [who  
<sup>18</sup> were] nigh. For through him we have both access by one Spirit to  
<sup>19</sup> the Father. So then ye are no longer strangers and foreigners, but ye are<sup>n</sup> fellow-citizens of the saints, and of the household of  
<sup>20</sup> God, being built upon the foundation of the apostles and prophets,

<sup>h</sup> T. R. omits 'your.'

<sup>i</sup> The wills of the flesh and the thoughts; but *θελήματα*, the things willed.

<sup>k</sup> *ἐφ' ἡμᾶς*: actually bestowed, not merely in the heart of God. I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very

feeble.

<sup>l</sup> Or 'atheists.'

<sup>m</sup> T. R. omits 'peace' the second time: 'the glad tidings of' is repeated merely to complete the phrase. It reads *εὐηγγελίσσατο εἰρήνην . . . καὶ εἰρήνην*.

<sup>n</sup> T. R. omits 'ye are.'



Jesus Christ himself being the  
<sup>21</sup> corner-stone, in whom all the  
 building fitted together increases  
<sup>22</sup> to a holy temple in the Lord; in  
 whom ye also are built together  
 for a habitation of God in [the]  
 Spirit.

III. For this reason I Paul, prisoner<sup>o</sup> of the<sup>p</sup> Christ Jesus for  
<sup>2</sup> you nations, (if indeed ye have  
 heard of the administration of the  
 grace of God which has been given  
<sup>3</sup> to me towards you, that by revelation the mystery<sup>q</sup> has been made  
 known to me, (according as I have  
<sup>4</sup> written before briefly, by which,  
 in reading it, ye can understand  
 my intelligence in the mystery of  
<sup>5</sup> the Christ,) which [in]<sup>r</sup> other generations has not been made known  
 to the sons of men, as it has now  
 been revealed to his holy apostles  
 and prophets in [the power of the]  
<sup>6</sup> Spirit, that [they who are of] the  
 nations should be joint heirs, and  
 a joint body, and joint partakers  
 of his promise in Christ Jesus<sup>s</sup> by  
<sup>7</sup> the glad tidings; of which I am  
 become minister according to the  
 gift of the grace of God given to  
 me, according to the working of  
<sup>8</sup> his power. To me, less than the  
 least of all<sup>t</sup> saints, has this grace  
 been given, to announce among

the nations the glad tidings  
 of the unsearchable riches of  
<sup>9</sup> the Christ, and to enlighten all  
 [with the knowledge of] what is  
 the dispensation<sup>v</sup> of the mystery  
 hidden throughout the ages<sup>w</sup> in  
 God, who has created all things,<sup>x</sup>  
<sup>10</sup> in order that now to the principalities and authorities in the  
 heavenlies might be made known  
 through the assembly the all-  
<sup>11</sup> various wisdom of God, according  
 to [the] purpose of the ages,<sup>y</sup>  
 which he purposed<sup>z</sup> in Christ  
<sup>12</sup> Jesus our Lord, in whom we have  
 boldness and access in confidence  
<sup>13</sup> by the faith of him. Wherefore  
 I beseech [you] not to faint  
 through my tribulations for you,  
<sup>14</sup> which is your glory. For this  
 reason I bow my knees to the  
 Father [of our Lord Jesus Christ],<sup>a</sup>  
<sup>15</sup> of whom every family in [the]  
<sup>16</sup> heavens and on earth is named, in  
 order that he may give you according to the riches of his glory,  
 to be strengthened with power by  
<sup>17</sup> his Spirit in the inner man; that  
 the Christ may dwell, through  
 faith, in your hearts, being rooted  
<sup>18</sup> and founded in love, in order that  
 ye may be fully able to apprehend  
 with all the saints what [is] the  
 breadth and length and depth and

<sup>o</sup> ὁ δέσμιος, 'in bonds.'

<sup>p</sup> Or 'of Christ Jesus.'

<sup>q</sup> T. R. reads 'he made known to me the mystery.'

<sup>r</sup> T. R. reads ἐν in the text.

<sup>s</sup> Many read 'the Christ,' leaving out Jesus.

<sup>t</sup> T. R. reads 'all the saints.'

<sup>v</sup> T. R. reads 'fellowship.'

<sup>w</sup> Or 'from eternity': literally 'from the ages;' but in the sense of 'the period elapsed,' not 'hidden from them.'

<sup>x</sup> T. R. adds 'by Jesus Christ.'

<sup>y</sup> Or 'eternal purpose.'

<sup>z</sup> Greek, 'made.'

<sup>a</sup> Many reject the words 'of our Lord Jesus Christ.' But as they are well supported by MSS and the most ancient versions and fathers, I have not struck them out, though disposed to think them an addition. De Wette retains them, and Griesbach; Alford, Ellicott, Meyer, and others reject. Jerome expressly says, they are not to be added as in the Latin copies. There is a connection between Father and family somewhat lost in English, πατήρ .... πατρία.

<sup>19</sup> height; and to know the love of the Christ, which surpasses knowledge; that ye may be filled [even]  
<sup>20</sup> to all the fulness of God. But to him that is able to do far exceedingly above all which we ask or think, according to the power  
<sup>21</sup> which works in us, to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen.) (IV.) I, the prisoner in [the] Lord,<sup>b</sup> exhort you therefore to walk worthy of the calling wherewith<sup>c</sup> ye have been called,  
<sup>2</sup> with all lowliness and meekness, with long-suffering, bearing with  
<sup>3</sup> one another in love; using diligence to keep the unity of the Spirit in the uniting<sup>d</sup> bond of  
<sup>4</sup> peace. [There is] one body<sup>e</sup> and one Spirit, as ye have been also called in one hope of your calling;  
<sup>5</sup> one Lord, one faith, one baptism;  
<sup>6</sup> one God and Father of all, who is over all, and through all, and in<sup>f</sup>  
<sup>7</sup> us all. But to each one of us has been given grace according to

the measure of the gift of the  
<sup>8</sup> Christ. Wherefore he says, Having ascended up on high, he has led captivity captive, and has given  
<sup>9</sup> gifts to men. But that he ascended, what is it but that he also descended<sup>g</sup> into the lower parts of  
<sup>10</sup> the earth? He that descended is the same who has also ascended up above all the heavens, that he  
<sup>11</sup> might fill all things; and he has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers,  
<sup>12</sup> for the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;<sup>h</sup>  
<sup>13</sup> until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the] measure of the stature of the fulness of the Christ;  
<sup>14</sup> in order that we may be no longer babes, tossed and carried about by every wind of that teaching [which is] in<sup>i</sup> the sleight of men,

<sup>b</sup> The whole of chapter iii. except verse 2 is a parenthesis.

<sup>c</sup> Or 'according to which.'

<sup>d</sup> It is not only *δεσμός*, but *συνδέσμος*. I know not how better to represent *σύν* than by 'uniting.' It is not the power of union—that is the Holy Ghost; but practically uniting in fact, as amongst men on earth.

<sup>e</sup> It may be translated '[the] body is one,' and so on. If the English mind could leave out 'there is' or 'is,' the force would be only so much the greater.

<sup>f</sup> The reading is uncertain: T. R. reads 'in you'; D, E, F, G, It, Vul., 'in us all';  $\kappa$ , B, C, Porph., A, read 'in all.' It is as likely that *ἡμῖν* was left out to make it uniform and as not understood, as that it was added to apply it to Christians; and in this the false reasonings of critical editors who read 'in all' confirm me. However the most ancient MSS have 'in all,' but earliest versions 'in us.'

<sup>g</sup> T. R. adds 'first.'

<sup>h</sup> Or 'of the Christ.'

<sup>i</sup> The form of the Greek phrase makes it somewhat difficult to translate—*παντὶ ἀνέμῳ τῆς διδασκαλίας*—where the introduction of the article is peculiar. Nor is it *τῆς διδασκαλίας τῆς ἐν*, &c., so as to distinctly connect *διδασκαλίας* with what follows. Still, I do not think that *ἐν τῇ κυβείᾳ*, &c., is in connection with *κλυδωνιζόμενοι* and *περιφερόμενοι*, but, in sense, with *διδασκαλίας*. The cheating, as of dice players, and still more methodic craft, characterized the teaching. The *ἐν* marks the power and character of the teaching, as in similar cases elsewhere. 'Every wind of doctrine' seems to stand by itself in the Authorized Version; and 'by the sleight of men' may be connected with 'tossed to and fro.' I had thought of saying, 'of the teaching [which comes] through the sleight, or in the sleight, of men,' &c. But what I have given is more literal, and 'that teaching [which is] in the sleight of

in unprincipled cunning with a  
 15 view to systematized error; but,  
 holding the truth in love, we may  
 grow up to him in all things, who  
 16 is the head, the Christ: from  
 whom the whole body, fitted  
 together, and connected by every  
 joint of supply, according to [the]  
 working in [its] measure of each  
 one part, works for itself the  
 increase of the body to its self-  
 building up in love.

17 This I say therefore, and testify  
 in [the] Lord, that ye should no  
 longer walk as<sup>k</sup> the rest of the  
 nations walk in [the] vanity of  
 18 their mind, being darkened in  
 understanding, estranged from the  
 life of God on account of the  
 ignorance which is in them, on  
 account of the hardness<sup>l</sup> of their  
 19 hearts, who, having cast off all  
 feeling, have given themselves up  
 to lasciviousness, to work all un-  
 cleanness with greedy unsatisfied  
 20 lust. But ye have not thus learnt  
 21 the Christ, if ye have heard him  
 and been instructed in him ac-  
 cording as [the] truth is in Jesus;  
 22 [namely] your having put off  
 according to the former conversa-  
 tion the old man corrupt according  
 23 to the deceitful lusts; and being

renewed in the spirit of your mind;  
 24 and having put on the new man,  
 which according to God is created  
 in "truthful righteousness and  
 25 holiness. Wherefore, putting off  
 falsehood," speak truth every one  
 with his neighbour, because we  
 26 are members one of another. Be  
 angry, and do not sin; let not the  
 27 sun set upon your wrath, neither  
 28 give room for the devil. Let the  
 stealer steal no more, but rather  
 let him toil, working what is  
 honest with [his] hands, that he  
 may have to distribute to him  
 29 that has need. Let no corrupt<sup>o</sup>  
 word go out of your mouth, but  
 if [there be] any good one for  
 needful edification, that it may  
 give grace to those that hear [it].  
 30 And do not grieve the Holy Spirit  
 of God, by which ye have been  
 sealed for [the] day of redemption.  
 31 Let all bitterness, and heat of  
 passion, and wrath, and clamour,  
 and injurious language, be re-  
 moved from you, with all malice;  
 32 and be to one another kind,  
 compassionate, forgiving<sup>p</sup> one an-  
 other, so as God also in Christ  
 has forgiven<sup>p</sup> you.

V. Be ye therefore imitators of  
 2 God, as beloved children, and walk

men,' &c., is sufficiently clear. The *τῆς*  
 before *διδασκαλίας* has practically the  
 force of 'that' teaching. It would regu-  
 larly require *τῆς* after it. I have nothing  
 to object to 'every wind of teaching  
 [which is] by,' only the emphatic force  
 of the article is somewhat lost. This  
 use of the article is perhaps occasioned  
 by *παρτί*. Compare chap. iv. 16. Hence,  
 also, perhaps, we may translate verse  
 16 'from whom the whole body fitted  
 together, and connected by every joint  
 of [that] supply, [which is] according  
 to [the] working, in its measure, of each  
 one part, makes,' &c. At any rate, the  
 article before *χορηγίας* denotes a known

supply from Christ, a supply sufficiently  
 known to be referred to, to which also  
 the *ἐξ οὗ*, 'from whom,' gives occasion.

<sup>k</sup> Literally 'as also,' or 'even as.'

<sup>l</sup> Some translate 'blindness.'

<sup>m</sup> Literally 'righteousness and holi-  
 ness of truth.' See verse 22.

<sup>n</sup> Everything that has the character  
 and nature of falsehood. It is abstract,  
 what has this quality, not merely the  
 act of lying.

<sup>o</sup> 'Corrupt or filthy:' a figure drawn  
 from what is evil and bad, as fruit.

<sup>p</sup> Or 'shewing grace to,' 'shewn grace  
 to.'

## EPHESIANS V.

in love, even as the Christ loved us, and delivered himself up for us, an offering and sacrifice to God <sup>3</sup> for a sweet-smelling savour. But fornication and all uncleanness or unbridled <sup>4</sup> lust, let it not be even named among you, as it becomes <sup>5</sup> saints; and filthiness and foolish <sup>6</sup> talking, or jesting, <sup>7</sup> which are not convenient; <sup>8</sup> but rather thanksgiving. For this ye are [well] informed <sup>9</sup> of, knowing that no fornicator, or unclean person, or person of unbridled <sup>10</sup> lust, who is an idolater, has inheritance in the kingdom of the Christ and <sup>11</sup> God. Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience. Be not ye therefore <sup>12</sup> fellow-partakers with them; for ye were once darkness, but now light in [the] Lord; walk as <sup>13</sup> children of light, (for the fruit of the light <sup>14</sup> [is] in all goodness and <sup>15</sup> righteousness and truth,) proving what is agreeable to the Lord; <sup>16</sup> and do not have fellowship with the unfruitful works of darkness,

but rather also reprove <sup>17</sup> [them], <sup>18</sup> for the things that are done by them in secret it is shameful even <sup>19</sup> to say. But all things <sup>20</sup> having their true character exposed <sup>21</sup> by the light are made manifest; for that which makes everything manifest <sup>22</sup> is light. Wherefore he says, Wake up, [thou] that sleepest, and arise up from among the dead, and the Christ shall <sup>23</sup> shine upon thee. See therefore how ye walk carefully, not as <sup>24</sup> unwise but as wise, redeeming the time, <sup>25</sup> because the days are evil. <sup>26</sup> For this reason be not foolish, but understanding what [is] the <sup>27</sup> will of the Lord. And be not drunk with wine, in which is debauchery; but be filled with <sup>28</sup> the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord; <sup>29</sup> giving thanks at all times for all things to him <sup>30</sup> [who is] God and [the] Father in the name of our <sup>31</sup> Lord Jesus Christ, submitting yourselves to one another in [the] fear of Christ. <sup>32</sup>

<sup>a</sup> Some translate 'covetousness.' See chap. iv. 19. It means the lust of having, but is not, I believe, confined to gain.

<sup>b</sup> Perhaps 'indecent talking.'

<sup>c</sup> Used for buffoonery.

<sup>d</sup> 'Convenient' has the French sense of *convenir*, somewhat obsolete in English; (see Col. iii. 18, Philemon 8;) but there is no other word which exactly answers to it which suits.

<sup>e</sup> The first 'ἴστε,' is internal conscious knowledge; the second, γ., what they are acquainted with objectively. T. R. has merely 'ye know,' ἔστε for ἴστε.

<sup>f</sup> Or 'covetous person.'

<sup>g</sup> T. R. reads 'Spirit.'

<sup>h</sup> Or 'expose them'—that is, expose (as by light) their true character.

<sup>i</sup> Or 'but all of them, having their true

character exposed by the light, are made manifest,' or 'are made manifest by the light.'

<sup>j</sup> See ver. 12.

<sup>k</sup> Some translate it 'everything that is manifested is light.' But I prefer the other, both for sense and Greek. It would not be πάντες τό if it were as translated in this note; τό would be left out.

<sup>l</sup> Not 'redeeming time,' as usually understood, but seizing every good and favourable opportunity. (See Dan. ii. 8.)

<sup>m</sup> 'To him who is.' This is not pleasant English, but alone gives the sense. 'God, even the Father,' is too ambiguous. It might be taken as meaning that the Father only is God, and it is far from exact as a translation.

<sup>n</sup> T. R. reads 'God.'



<sup>22</sup> Wives, [submit yourselves]<sup>f</sup> to  
<sup>23</sup> your own husbands, as to the  
 Lord, for a husband<sup>g</sup> is head of  
 the wife,<sup>h</sup> as also the Christ [is]  
 head of the assembly.<sup>i</sup> *He* [is]  
<sup>24</sup> Saviour of the body. But even as  
 the assembly is subjected to the  
 Christ, so also wives to their own  
<sup>25</sup> husbands in everything. Hus-  
 bands, love your own<sup>j</sup> wives, even  
 as the Christ also has loved the  
 assembly, and delivered himself  
<sup>26</sup> up for it, in order that he might  
 sanctify it, purifying<sup>k</sup> [it] by the  
 washing of water by the word,  
<sup>27</sup> that *he* might present<sup>l</sup> the as-  
 sembly to himself glorious, having  
 no spot, or wrinkle, or any of such  
 things; but that it might be holy  
<sup>28</sup> and blameless. So ought men to  
 love their own wives as their own  
 bodies: he that loves his own wife  
<sup>29</sup> loves himself. For no one has  
 ever hated his own flesh, but  
 nourishes and cherishes it, even  
 as also the Christ<sup>m</sup> the assembly:  
<sup>30</sup> for we are members of his body,  
 [we are] of his flesh, and of his  
<sup>31</sup> bones. Because of this a man  
 shall leave his<sup>n</sup> father and mother,  
 and shall be united to his wife,  
 and the two shall be<sup>o</sup> one flesh.  
<sup>32</sup> This mystery is great, but *I* speak

<sup>f</sup> The copies vary here as to inserting  
 'submit yourselves,' or its form. If not  
 inserted, it refers with the same sense to  
 the previous verse.

<sup>g</sup> Man, when not the race, and husband  
 are expressed by the same word in Greek;  
 but, the article being left out here, it may  
 be translated 'man,' because it is in his  
 character of man as contrasted with the  
 woman that this headship belongs to  
 him. It is the same word as husband  
 in what follows: only there it has the  
 article. The T. R. reads  $\delta$ , 'the man, or  
 husband.'

<sup>h</sup> Or 'woman.'

<sup>i</sup> T. R. adds 'and,' and 'is.'

as to Christ and as to the assembly.

<sup>33</sup> But ye also, every one of you, let  
 each so love his own wife as him-  
 self; but as to the wife [I speak]  
 that she may fear the husband.

VI. Children, obey your parents  
 in [the] Lord, for this is just.

<sup>2</sup> Honour thy father and thy mother,  
 which is the first commandment

<sup>3</sup> with a promise, that it may be  
 well with thee, and that thou  
 mayest be long-lived on the earth.

<sup>4</sup> And [ye] fathers, do not provoke  
 your children to anger, but bring  
 them up in [the] discipline and  
 admonition of [the] Lord.

<sup>5</sup> Bondsmen, obey masters accord-  
 ing to flesh, with fear and trem-  
 bling, in simplicity of your heart as

<sup>6</sup> to the Christ; not with eye service  
 as men pleasers; but as bondsmen  
 of Christ, doing the will of God

<sup>7</sup> from [the] soul, serving with good  
 will as<sup>p</sup> to the Lord, and not to

<sup>8</sup> men; knowing that whatever  
 good each shall do, this he shall  
 receive of [the] Lord, whether

<sup>9</sup> bond or free. And, masters, do  
 the same things towards them,  
 giving up threatening, knowing

that both their and your<sup>q</sup> Master  
 is in heaven, and there is no ac-  
 ceptance of persons with him.

<sup>j</sup> 'Own' is omitted by many.

<sup>k</sup> It may be translated 'having puri-  
 fied.' The aorists may be coincident or  
 consequent one on another.

<sup>l</sup> Or, as T. R. reads, 'that he might  
 present it ( $\alphaὐτῇ$ , not  $\alphaὐτός$ ) to himself  
 glorious, even the assembly, having, &c.

<sup>m</sup> T. R. reads 'the Lord.'

<sup>n</sup> Some omit 'his.'

<sup>o</sup> Literally 'to one flesh,' that is, shall  
 become so, and be so accounted.

<sup>p</sup> T. R. reads 'serving the Lord,' with-  
 out 'as;' but the Authorized Version has  
 the 'as.'

<sup>q</sup> T. R. omits 'both their and,' and adds  
 'own' after your.



<sup>10</sup> For the rest, my brethren, be strong in [the] Lord, and in the  
<sup>11</sup> might of his strength. Put on the panoply of God, that ye may be able to stand against the artifices  
<sup>12</sup> of the devil: because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness,<sup>r</sup> against spiritual [power<sup>s</sup>] of wickedness  
<sup>13</sup> in the heavenlies. For this reason take<sup>t</sup> [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having<sup>u</sup> accomplished all things, to stand.  
<sup>14</sup> Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with [the] preparation of the glad tidings of  
<sup>15</sup> peace: besides<sup>v</sup> all [these] having taken the shield of faith with which ye will be able to quench all the inflamed<sup>w</sup> darts of the wicked  
<sup>17</sup> one. Have<sup>x</sup> also the helmet of salvation, and the sword of the  
<sup>18</sup> Spirit which is God's word; pray-

ing at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing with all perseverance and supplication for all saints; and for me  
<sup>19</sup> in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the  
<sup>20</sup> glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.

<sup>21</sup> But in order that ye also may know what concerns me, how I am getting on,<sup>y</sup> Tychicus, the beloved brother and faithful minister<sup>z</sup> in [the] Lord, shall make  
<sup>22</sup> all things known to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.

<sup>23</sup> Peace to the brethren, and love with faith, from God [the] Father  
<sup>24</sup> and Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.<sup>a</sup>

<sup>r</sup> T. R. reads 'the darkness of this world.'

<sup>s</sup> Or 'powers.'

<sup>t</sup> ἀναλάβετε, ἀναλαβόντες. The sense is 'taking up;' so used for arms or clothes to put them on; hence also used for taking a person with you.

<sup>u</sup> It may be translated 'having overcome all things' in the same sense. 'Carry through, and put in execution all purposed and called for, in spite of opposition.'

<sup>v</sup> Some read 'in all things.'

<sup>w</sup> Or 'burning:' such darts with burning stuff at the end were in use.

<sup>x</sup> δέξασθε, 'receive.' It is not as active an assumption of the helmet of salvation. Perhaps there is instruction in this.

<sup>y</sup> πράσσω seems to express doing and state. See Kypke.

<sup>z</sup> Or servant, διάκονος, one that ministered to Paul as to the Lord.

<sup>a</sup> T. R. adds 'Amen.'

# EPISTLE TO THE PHILIPPIANS.

PAUL and Timotheus, bondsmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and <sup>2</sup> ministers;<sup>a</sup> grace to you, and peace from God our Father and [the] Lord Jesus Christ.

<sup>3</sup> I thank my God for my whole <sup>4</sup> remembrance of you, constantly in my every supplication,<sup>b</sup> making the supplication for you all with <sup>5</sup> joy, because of your fellowship with the gospel, from the first day <sup>6</sup> until now; having confidence of this very thing, that he who has begun in you a good work will complete it unto Jesus Christ's <sup>7</sup> day: as it is righteous<sup>c</sup> for me to think this as to you all, because ye have *me* in your hearts, and that both in my bonds and in the defence and confirmation of the glad tidings ye are all participators in my grace. For God is my witness how I long after you all in [the] bowels of Christ Jesus.<sup>d</sup>

<sup>9</sup> And this I pray, that your love may abound<sup>e</sup> yet more and more in full knowledge and all intelli-

<sup>10</sup> gence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for <sup>11</sup> Christ's day, being complete as regards the fruit<sup>f</sup> of righteousness, which [is] by Jesus Christ, to God's glory and praise.

<sup>12</sup> But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the <sup>13</sup> glad tidings, so that my bonds have become manifest [as being] in Christ's in all the prætorium <sup>14</sup> and<sup>h</sup> to all others; and that the most of the brethren, trusting in<sup>i</sup> [the] Lord through my bonds, dare more abundantly to speak <sup>15</sup> the word<sup>k</sup> fearlessly. Some indeed also for envy and strife, but some also for good will, preach the <sup>16</sup> Christ. These indeed out of love, knowing that I am set for the de- <sup>17</sup> fence of the glad tidings; but those out of contention, announce the Christ, not purely, supposing to arouse<sup>l</sup> tribulation for my <sup>18</sup> bonds.<sup>m</sup> What is it then? at any

<sup>a</sup> Or deacons. See note on Romans xvi. 1.

<sup>b</sup> It may be read 'every supplication for you all:' so some; but I think not so rightly.

<sup>c</sup> Or perhaps 'I feel it righteous.' It may be said 'it is right.' See Eph. vi. 1.

<sup>d</sup> T. R. reads 'Jesus Christ.'

<sup>e</sup> It is a question how far the abound- ing applies to the love itself; or, sup- posing the love, that it should grow in these qualities. This, I think, is deter- mined to be the latter by Eph. i. 8. It means 'grow in these,' yet love would

grow in them. Hence, I put 'may abound' after love; if the former, it would be better before 'in.'

<sup>f</sup> T. R. reads 'fruits....[are].'

<sup>g</sup> I apprehend 'manifested to be be- cause of Christ,' not to be those of a malefactor.

<sup>h</sup> Or 'in all other [places].'

<sup>i</sup> Or 'trusting through [the] Lord in my bonds.'

<sup>k</sup> Some add 'of God.'

<sup>l</sup> ἐγείρειν. T. R. reads ἐπιφέρειν.

<sup>m</sup> T. R. transposes verses 16 and 17.

## PHILIPPIANS I, II.

rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, <sup>19</sup> yea, also I will rejoice: for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the <sup>20</sup> Spirit of Jesus Christ: according to my earnest<sup>n</sup> expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by <sup>21</sup> life or by death. For for me to live [is] Christ, and to die gain; <sup>22</sup> but if to live in flesh [is my lot], this is for me worth<sup>o</sup> the while: and what I shall choose I cannot <sup>23</sup> tell. But<sup>p</sup> I am pressed by both, having the desire for departure and being with Christ, for [it is] <sup>24</sup> very much better, but remaining in the flesh [is] more necessary <sup>25</sup> for your sakes; and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy in<sup>a</sup> <sup>26</sup> faith; that your boasting may abound in Christ Jesus through me by my presence again with <sup>27</sup> you. Only conduct yourselves worthily of the glad tidings of

the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in<sup>r</sup> the same conflict with the <sup>28</sup> faith of the glad tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your<sup>s</sup> salvation, and that from <sup>29</sup> God; because to you has been given,<sup>t</sup> as regards Christ, not only the believing on him but the <sup>30</sup> suffering for him also, having the same conflict which ye have seen in me, and now hear of in me.

II. If then [there be] any comfort<sup>v</sup> in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compas- <sup>2</sup> sions, fulfil my joy, that<sup>w</sup> ye may think the same thing, having the same love, joined in soul, thinking <sup>3</sup> one thing; [let] nothing<sup>x</sup> [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more <sup>4</sup> excellent than themselves; regarding not each his own [quali- ties],<sup>y</sup> but each those of others <sup>5</sup> also. For let this mind be in

<sup>n</sup> Or 'constant.' See Rom. viii. 19 and Fritsche: but 'earnest' gives this idea here: 'the constant looking out that it should be so.'

<sup>o</sup> Or 'fruit of labour.'

<sup>p</sup> T. R. reads 'for.'

<sup>a</sup> Literally 'of.' 'Progress and joy' go together, not progress, and joy in faith.

<sup>r</sup> That is, the faith of the gospel being in conflict, they identified themselves with it, and entered into the struggle, striving in favour of it.

<sup>s</sup> On the whole this seems the best reading, but T. R. is supported by many authorities. Some read 'to us.' The text is ὑμῶν. T. R. ὑμῖν. Others ἡμῖν.

<sup>t</sup> Or 'in behalf of Christ,' the sentence being broken in upon and resumed.

<sup>v</sup> I do not think παράκλησις is exhortation here. That misses the whole mind of the apostle: παράκλησις is encouragement, by word or any way, and so comfort. Here the apostle beautifully alludes to what he felt by their sending supply to him from so far; and adds, if you want me to be fully happy, be at one among yourselves.

<sup>w</sup> 'That' depends on an understood exhortation.

<sup>x</sup> Or 'nothing' may be in sense joined with 'thinking,' which precedes, leaving out 'let,' 'be.'

<sup>y</sup> Or 'advantages.'

## PHILIPPIANS II.

you<sup>z</sup> which [was] also in Christ  
<sup>6</sup> Jesus; who, subsisting in the  
 form of God, did not esteem it<sup>a</sup>  
 an object of rapine to be on an  
<sup>7</sup> equality with God;<sup>b</sup> but emptied  
 himself, taking a bondsman's form,  
 taking his place<sup>c</sup> in [the] likeness  
<sup>8</sup> of men; and having been found  
 in figure as a man, humbled  
 himself, becoming obedient even  
 unto death, and [that the] death  
<sup>9</sup> of [the] cross. Wherefore also  
 God highly<sup>d</sup> exalted him, and  
 granted him a<sup>e</sup> name, that which  
<sup>10</sup> is above every name, that at the  
 name of Jesus every knee should  
 bow, of heavenly and earthly  
<sup>11</sup> and infernal [beings], and every  
 tongue confess that Jesus Christ  
 [is] Lord to God [the] Father's  
 glory.

<sup>12</sup> So that, my beloved, even as ye  
 have always obeyed, not as in  
 my presence only, but now much  
 rather in my absence, work out<sup>f</sup>  
 your own salvation with fear and  
<sup>13</sup> trembling, for it is God who works<sup>g</sup>  
 in you both the willing and the  
 working<sup>g</sup> according to [his] good  
<sup>14</sup> pleasure. Do all things without  
 murmurings and reasonings, that  
<sup>15</sup> ye may be harmless and simple,  
 irreproachable children of God<sup>h</sup> in  
 the midst of a crooked and per-  
 verted generation; among whom  
 ye appear as lights<sup>i</sup> in [the] world,

<sup>16</sup> holding forth [the] word of life,  
 so as to be a boast for me in  
 Christ's day, that I have not run  
<sup>17</sup> in vain nor laboured in vain.<sup>j</sup> But  
 if also I am poured out as a  
 libation on the sacrifice and minis-  
 tration of your faith, I rejoice, and  
 rejoice in common with you all.  
<sup>18</sup> In like manner do ye also rejoice,  
<sup>19</sup> and rejoice with me. But I hope  
 in [the] Lord Jesus to send Timo-  
 theus to you shortly, that I also  
 may be refreshed, knowing how  
<sup>20</sup> ye get on. For I have no one  
 like-minded who will care with  
 genuine feeling how ye get on.  
<sup>21</sup> For all seek their own things, not  
 the things of Jesus Christ.

<sup>22</sup> But ye know the proof of him,  
 that, as a child a father, he has  
 served with me in the work of  
<sup>23</sup> the glad tidings. Him therefore I  
 hope to send immediately, as soon  
 as I shall see how it goes with  
<sup>24</sup> me: but I trust in [the] Lord that  
 I myself also shall soon come;  
<sup>25</sup> but I have thought it necessary  
 to send to you Epaphroditus, my  
 brother and fellow-workman and  
 fellow-soldier, but your messenger  
<sup>26</sup> and minister to my need, since he  
 had a longing desire after you all,  
 and was distressed because ye had  
<sup>27</sup> heard that he was sick; for he was  
 also sick close<sup>k</sup> to death, but God  
 had mercy on him, and not indeed

<sup>z</sup> Or perhaps 'be found amongst you.'

<sup>a</sup> Or simply 'rapine.'

<sup>b</sup> I have no doubt all this is contrast with the first Adam.

<sup>c</sup> 'Being made' is wrong; it is becoming, *γενόμενος*, what he was not before.

<sup>d</sup> Or 'has highly.... and given.'

<sup>e</sup> Or 'the [or that] name which is,' &c.: τὸ ὄνομα τὸ ὑπέρ, with *κ*, A, B, C, D and Porph. with others omit τὸ.

<sup>f</sup> *κατεργάζω*, 'to work out into result.'

<sup>g</sup> *ἐνεργέω*, 'internal operation of power,'

though seen in results. I add the note lest the word in verse 12 should be supposed to be the same from the English.

<sup>h</sup> Deut. xxxii. 5, LXX.

<sup>i</sup> *φαίνεσθε*, 'appear,' used in the middle voice for rising or appearing of the heavenly bodies; so here, *φωσθητες*.

<sup>j</sup> This is the other alternative from 'coming and finding them walking well,' as he had said.

<sup>k</sup> 'Almost the same as dead,' 'all as one,' or 'in like manner to;' the same

on him alone, but also on me, that I might not have sorrow upon  
<sup>28</sup> sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,<sup>1</sup> and that I might be the less sorrowful.  
<sup>29</sup> Receive him therefore in [the] Lord with all joy, and hold such  
<sup>30</sup> in honour; because for the sake of the work<sup>m</sup> he drew near even to death, venturing<sup>n</sup> his life that he might fill up what lacked in your ministration toward me.

III. For the rest, my brethren, rejoice in [the] Lord: to write the same things to you, to me [is] not  
<sup>2</sup> irksome, and for you safe. See to dogs, see to evil workmen, see to  
<sup>3</sup> the concision. For *we* are the circumcision, who worship by [the] Spirit of God,<sup>o</sup> and boast in Christ Jesus, and do not trust in flesh.  
<sup>4</sup> Though I have [my] trust even in flesh; if any other think to trust in  
<sup>5</sup> flesh, I rather: as to circumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews;  
<sup>6</sup> as to [the] law, a Pharisee; as to zeal, persecuting the assem-

bly; as to righteousness which [is] in [the] law, found blame-  
<sup>7</sup> less; but what things were to me gain these I counted, on account  
<sup>8</sup> of Christ, loss. But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and count them to be filth, that I may gain  
<sup>9</sup> Christ;<sup>p</sup> and that I may be found in him, not having my righteousness, which [would be] on the principle of law, but that which is by faith of Christ, the righteousness [which is] of God through  
<sup>10</sup> faith, to know him and the power of his resurrection, and the fellowship of his sufferings, being  
<sup>11</sup> conformed to his death, if any way I arrive at the resurrection<sup>q</sup>  
<sup>12</sup> from among [the] dead. Not that I have already obtained [the prize], or am already perfected; but I pursue, if also I may get possession [of it], seeing that also<sup>r</sup> I have been taken possession of by  
<sup>13</sup> Christ Jesus.<sup>s</sup> Brethren, I do not count to have got possession my-

word as in Heb. ii. 14, translated, Authorized Version, 'likewise.' It is 'like' too, but used as we use 'like,' 'a like number,' that is, the same. In Heb. the object is not the essential sameness (that is expressed by μέτερχε τῶν αὐτῶν), but the similarity or sameness of the form and manner.

<sup>1</sup> 'Seeing him again ye might rejoice.'

<sup>m</sup> Many add 'of Christ;' others 'of the Lord;' some 'of God,' evidencing an addition. C has none.

<sup>n</sup> T. R. reads 'not consulting.'

<sup>o</sup> T. R. reads 'God in Spirit.' The reading was in question as early as Ambrose and Augustine. Augustine reads both. Ambrose, till the Benedictine edition, was given as reading Θεῷ, 'serving God the Spirit.' They give Θεοῦ, 'serving the Spirit of God.' The

diplomatic evidence is in favour of Θεοῦ, 'who worship by the Spirit of God;' but I do not feel assured of its correctness. Cod. Sin. has Θεοῦ; but after all Cod. Sin. is only an Alexandrian witness of the completest kind. But it is anything but a correct MS. In Rev. it is very incorrect indeed. D. and Porph. (in Tisch. M. I.) read Θεῷ.

<sup>p</sup> Or 'have Christ for my gain.'

<sup>q</sup> ἐξανάστασιν.

<sup>r</sup> I judge ἐφ' ᾧ to be the condition in virtue of which he expected the result, as in Rom. v. 12, so translated, Authorized Version: others translate here 'for which,' as Authorized Version 'whereunto.' It is not 'I also.' 'He would get possession; but' 'also he had been taken possession of.'

<sup>s</sup> Many copies leave out 'Jesus.'



self; but one thing—forgetting the things behind, and stretching out  
<sup>14</sup> to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high of  
<sup>15</sup> God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God  
<sup>16</sup> shall reveal to you. But whereto we have attained, [let us] walk  
<sup>17</sup> in the same steps.<sup>t</sup> Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model:  
<sup>18</sup> for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ:  
<sup>19</sup> whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind  
<sup>20</sup> earthly things: for *our* commonwealth has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour,  
<sup>21</sup> who shall transform our body of humiliation into conformity to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

IV. So that, my brethren beloved and longed for, my joy and crown, thus stand fast in [the] Lord,  
<sup>2</sup> beloved. I exhort Euodia, and

<sup>t</sup> T. R. reads 'let us walk by the same rule, and be of the same mind.' A corrector of s, and Porph. and the old Latin read as in T. R.

<sup>u</sup> T. R. reads 'and' for 'yea.'

<sup>v</sup> Or 'those [women] who.' The reading in text refers 'them' to Euodia and Syntyche; 'those women who' refers to any fellow-helpers.

<sup>w</sup> *aitives*, who are such as have.

<sup>x</sup> Or 'moderation,' not insisting on right, 'mildness.'

exhort Syntyche, to be of the same  
<sup>3</sup> mind in [the] Lord. Yea,<sup>u</sup> I ask thee also, true yokefellow, assist them,<sup>v</sup> who<sup>w</sup> have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.

<sup>4</sup> Rejoice in [the] Lord always:  
<sup>5</sup> again, I will say, Rejoice. Let your gentleness<sup>x</sup> be known of all  
<sup>6</sup> men. The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to<sup>y</sup>  
<sup>7</sup> God; and the peace of God, which surpasses every understanding, shall guard your hearts and your  
<sup>8</sup> thoughts by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble,<sup>z</sup> whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if [there be] any praise, think  
<sup>9</sup> on these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be  
<sup>10</sup> with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely<sup>a</sup> ye

<sup>y</sup> πρὸς τὸν Θεόν: 'before,' 'towards.' They were to address their requests to him.

<sup>z</sup> Or 'venerable.'

<sup>a</sup> ἐφ' ᾧ I have translated 'though surely' as being the sense. It is still the conditional dative after ἐπί as previously, and in Rom. v. 12, as in French, *bien entendu que*. It qualifies the apparent reproach of the apostle that they had revived their thinking of him: 'I say that ye have begun again, but I do

## PHILIPPIANS IV.

did also think [of me], but lacked  
<sup>11</sup> opportunity. Not that I speak as  
 regards privation, for as to me I  
 have learnt in those circumstances  
 in which I am to be satisfied in  
<sup>12</sup> myself. I know both how to be  
 abased and I know how to abound.  
 In everything and in all things I  
 am initiated both to be full and  
 to be hungry, both to abound and  
<sup>13</sup> to suffer privation. I have strength  
 for all things in him<sup>b</sup> that gives  
<sup>14</sup> me power. But ye have done well  
 in taking part in my affliction.  
<sup>15</sup> And know also ye, O Philippians,  
 that in [the] beginning of the gos-  
 pel, when I came<sup>c</sup> out of Macedonia,  
 no assembly communicated [any-  
 thing] to me in [the] way of giving  
<sup>16</sup> and receiving save ye alone; for<sup>d</sup>  
 also in Thessalonica once and

even twice ye sent to me for my  
<sup>17</sup> need. Not that I seek gift, but  
 I seek fruit abounding to your  
<sup>18</sup> account. But I have all things in  
 full supply and abound; I am full,  
 having received of Epaphroditus  
 the things [sent] from you, an  
 odour of sweet savour, an accept-  
 able sacrifice, agreeable to God.  
<sup>19</sup> But my God shall abundantly  
 supply all your need according to  
 his riches in glory in Christ Jesus.  
<sup>20</sup> But to our God and Father [be]<sup>e</sup>  
 glory to the ages of ages. Amen.  
<sup>21</sup> Salute every saint in Christ  
 Jesus. The brethren who [are]  
<sup>22</sup> with me salute you. All the saints  
 salute you, and specially those  
<sup>23</sup> of the household of Cæsar. The  
 grace of the Lord Jesus Christ  
 [be] with<sup>f</sup> your spirit. Amen.

not mean ye did not think of me, only  
 ye had no good occasion to shew it.'

<sup>b</sup> T. R. reads 'in Christ.'

<sup>c</sup> Or 'had come out of Macedonia.'

<sup>d</sup> Or 'that.'

<sup>e</sup> In Greek there is an emphatic article,  
 'the glory,' the due divine glory, which

cannot be given in English. If 'the  
 glory' were said, it would in English  
 rather mean the glory of that of which  
 he had been speaking.

<sup>f</sup> T. R. reads 'our Lord,' and 'with you  
 all.'

## E P I S T L E   T O   T H E

## COLOSSIANS.

PAUL, apostle of Christ Jesus,<sup>g</sup>  
 by God's will, and Timotheus the  
<sup>2</sup> brother, to the holy and faithful  
 brethren in Christ which are in  
 Colasse.<sup>h</sup> Grace to you and peace  
 from God our Father [<sup>i</sup>and Lord  
 Jesus Christ.]

<sup>3</sup> We give thanks to the God and<sup>k</sup>

<sup>g</sup> T. R., with many copies, reads 'Jesus  
 Christ.'

<sup>h</sup> T. R. reads 'Colosse.'

<sup>i</sup> The words 'and Lord Jesus Christ,'  
 are doubtful.

<sup>k</sup> Some omit 'and.' In this case in

Father of our Lord Jesus Christ  
 continually [when]<sup>1</sup> praying for  
<sup>4</sup> you, having heard of your faith in  
 Christ Jesus, and the love which  
 [ye have] towards all the saints,  
<sup>5</sup> on account of the hope which [is]  
 laid up for you in the heavens; of  
 which ye heard before in the word

English we must read 'God [the] Father.'  
 Some have 'the.' See chap. iii. 17. B  
 has τῷ Θεῷ πατρὶ in both.

<sup>1</sup> Or 'Christ, continually praying for  
 you.' Verse 9 proves this very probably  
 to be the true sense.

of the truth of the glad tidings,  
<sup>6</sup> which are come to you as [they are] in all the world, and are producing fruit and growing,<sup>m</sup> even as also among you, from the day ye heard and knew indeed the grace of God in truth:  
<sup>7</sup> even as ye learned<sup>n</sup> from Epaphras our beloved fellow bondsman, who is a faithful minister<sup>o</sup> of Christ for you, who has also manifested to us your love in [the] Spirit.

<sup>9</sup> For this reason we also, from the day we heard of [your faith and love<sup>p</sup>], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom  
<sup>10</sup> and spiritual understanding, [so as] to walk worthily of the Lord unto all well pleasing, bearing fruit in every good work, and growing by<sup>q</sup> the true<sup>r</sup> knowledge  
<sup>11</sup> of God; strengthened with all power according to the might of his glory unto all endurance and  
<sup>12</sup> longsuffering with joy; giving thanks to the Father, who has made us fit for sharing the portion  
<sup>13</sup> of the saints in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his  
<sup>14</sup> love: in whom we have redemp-

<sup>15</sup> tion,<sup>s</sup> the forgiveness of sins; who is image of the invisible God,  
<sup>16</sup> firstborn of all creation;<sup>t</sup> because by<sup>v</sup> him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones or lordships, or principalities, or authorities: all things have been created by<sup>w</sup> him and for him.  
<sup>17</sup> And he<sup>x</sup> is before all, and all things subsist together by him.  
<sup>18</sup> And he<sup>x</sup> is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he<sup>x</sup> might have the  
<sup>19</sup> first place in all things; for in him all the fulness was pleased to dwell, and by<sup>w</sup> him to reconcile  
<sup>20</sup> all things to itself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the heavens.  
<sup>21</sup> And you, who once were alienated and enemies in mind by wicked works, yet now has he reconciled  
<sup>22</sup> in the body of his flesh through death, to present you holy and unblamable and irreproachable<sup>z</sup>  
<sup>23</sup> before him, if indeed ye abide in the<sup>a</sup> faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation<sup>b</sup> which [is]

<sup>m</sup> T. R. omits 'and growing.'

<sup>n</sup> T. R. adds 'also.'

<sup>o</sup> Or 'servant,' δῆακονος.

<sup>p</sup> See verse 4 for the words inserted in brackets.

<sup>q</sup> T. R. reads 'into.'

<sup>r</sup> Or 'full,' ἐπίγνωσις.

<sup>s</sup> T. R. adds 'by his blood.'

<sup>t</sup> See verse 23 for 'creation.'

<sup>v</sup> ἐν, in the power of whose person. He was the one whose intrinsic power characterized the creation. It exists as his creature. All things looked at as a

whole: 'the all things,' τὰ πάντα.

<sup>w</sup> διὰ. Here and verse 19, the instrumental power.

<sup>x</sup> αὐτός.

<sup>z</sup> ἀνεγκλήτους, 'one against whom no charge can be brought.'

<sup>a</sup> Or 'in faith,' that is, full assurance of heart in the gospel.

<sup>b</sup> κτίσις is used either 'of the creation,' or abstractedly 'of the creature' as such; once for 'ordinance,' 1 Peter ii. 13. Thus, in verse 15, it is not each individual as such: but of everything called κτίσις

under heaven, of which I Paul became minister.

<sup>24</sup> Now,<sup>c</sup> I rejoice in<sup>d</sup> sufferings for you, and I fill up<sup>e</sup> that which is behind of the tribulations of Christ in my flesh, for his body, <sup>25</sup> which is the assembly; of which I<sup>f</sup> became minister, according to the dispensation of God which [is] given me towards you to complete <sup>26</sup> the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in <sup>23</sup> you the hope of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in <sup>29</sup> Christ.<sup>g</sup> Whereunto also I toil, combating according to his working, which works in me in power.

II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; <sup>2</sup> to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge

in its nature (compare Heb. ix. 11). 'Creature' individually is *κτίσμα*.

<sup>c</sup> He had previously become (ver. 23): he was now in prison, but rejoicing in suffering.

<sup>d</sup> T. R. reads 'my sufferings.'

<sup>e</sup> *ἀνταναπληρῶ, ἀντί* to what lacked as yet; not, in his turn, as a person, in what is yet lacking. Meyer, *in loco*, or, for the English reader, Alford or Ellicott.

<sup>f</sup> 'I' is emphatic.

<sup>g</sup> T. R. adds 'Jesus.'

<sup>h</sup> T. R. adds 'and of the Father and of Christ.'

<sup>3</sup> of the mystery of God;<sup>h</sup> in which are hid all the treasures of wisdom <sup>4</sup> and of knowledge. And I say this to the end that no one may delude <sup>5</sup> you by persuasive speech. For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your faith in <sup>6</sup> Christ. As therefore ye have received the Christ, Jesus the Lord, <sup>7</sup> walk in him, rooted and built up in him, and assured<sup>i</sup> in the faith, even as ye have been taught, abounding in it with thanks- <sup>8</sup> giving. See that there be no one who shall lead *you*<sup>k</sup> away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according <sup>9</sup> to Christ. For in him dwells all the fulness of the Godhead bodily; <sup>10</sup> and ye are complete<sup>l</sup> in him, who is the head of all principality and <sup>11</sup> authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body<sup>m</sup> of the flesh, in the circumcision of the <sup>12</sup> Christ; buried with him in baptism, in which<sup>n</sup> ye have been also raised with [him] through faith of the working of God who raised him <sup>13</sup> from among the dead. And you,

<sup>i</sup> Or 'confirmed.'

<sup>k</sup> 'You' is emphatically put; but the verb 'be' is in the future, implying present danger more than possibility.

<sup>l</sup> Or 'filled full,' referring to all fulness being in him. The fulness or completeness of the Godhead is in Christ, as towards us; and we, as towards God, are complete in him. Note here Godhead is Θεότης, not Θεϊότης—Godhead in the absolute sense, not merely divine in character.

<sup>m</sup> T. R. adds 'of the sins.'

<sup>n</sup> Or 'in whom.'



being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us all the offences; <sup>14</sup> having effaced<sup>o</sup> the handwriting<sup>p</sup> in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; <sup>15</sup> and having spoiled<sup>a</sup> principalities and authorities, made a show of them publicly, leading them in triumph by<sup>r</sup> it.<sup>s</sup> <sup>16</sup> Let none therefore judge you in meat or in drink, or in matter of <sup>17</sup> feast or new moon, or sabbaths, which are a shadow of things to come; but the body [is] of Christ. <sup>18</sup> Let no one fraudulently deprive you of your prize, doing his own will<sup>t</sup> in humility and worship of an-

gels, entering into things which he has not<sup>u</sup> seen, vainly puffed up by <sup>19</sup> the mind of his flesh, and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God. <sup>20</sup> If<sup>v</sup> ye have died with Christ from the elements of the world, why as [if] alive in [the] world do ye subject yourselves to ordinances? Do not handle, do not <sup>21</sup> taste, do not touch, (things which are all for destruction in the using [of them].<sup>w</sup>) according to the injunctions and teachings of men, <sup>22</sup> (which have indeed an appearance<sup>x</sup> of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,<sup>y</sup>) for satisfaction of the flesh.

<sup>o</sup> Used for annulling a decree or law.

<sup>p</sup> Handwriting, obligation to which a man is subject by his signature.

<sup>a</sup> This word has raised questions, being generally applied to things, garments on oneself, &c., not on other persons; but there is ample proof, it seems, of the latter use. See Kypke *in loco*. See also Schleusn. *sub voce* as to middle voice. Hence I have retained it in spite of many objections made to it. It has been suggested that it should be translated 'having stripped himself [for combat] he made a show of,' &c.; but I am not aware of a case where the word is used without any objective word after it. So read, it would apply to Christ's glory and even life. Otherwise it is taken as getting rid of the principalities and powers. Meyer takes it as here. The old Latin has *exuens se*, and connects 'principalities' with what follows: 'having despoiled [unclothed] himself, exposed principalities,' &c. See Wolfii *Curæ Phil. in loco*.

<sup>r</sup> Or 'in.'

<sup>s</sup> Or 'him.' In all the preceding passage the reader must remark that the natural antecedent is God. If this be so, the force of ἀπεκδυσάμενος is evident. Ellicott seeks to make it Christ as God; which, though scriptural, seems to me very forced. Something might be said

for God in Christ as to its sense, for the passage speaks of the fullness of the Godhead in him. Alford takes it in verse 13 as God, yet ἀπεκδυσάμενος as 'having divested himself of.' They do not seem justified in denying the active sense to ἀπεκδυσάμενος. Besides others, also in Schleusner, Wolff quotes Hesiod for it.

<sup>t</sup> Some translate 'wilfully deprive you,' others 'desiring [to do so] by humility.' I prefer 'doing his will or pleasure in,' &c. <sup>u</sup> Many omit 'not' here, translating ἐμβατεύων 'walking in, treading on:' that is, taking his stand on professed visions of angels. <sup>v</sup> omits; Porph. has μὴ. The sense is not affected really. If μὴ be left out, the passage speaks of what the visionaries allege; if in, it is the apostle's own denial of their having really seen the angelic choirs.

<sup>w</sup> T. R. adds 'then.'

<sup>x</sup> I apprehend this is a term of Roman law: a class of objects, as to the possession of which there were peculiar rules. Inst. ii. Tit. 4. s. 2. See Ulp. Reg. Tur. xiv. 27: i. 5. s. 1, 2.

<sup>y</sup> See Demosth. in Kypke. Both senses there are really the same. There was something to allege, something to say for it.

<sup>z</sup> I have put the preceding clause in parenthesis, as shewing that the harsh



III. If therefore ye be risen with Christ, seek the things [which are] above, where the Christ is sitting at [the] right hand of God: have your mind on the things [that are] above, not on the things that are on the earth; for ye have died, and your life is hid with the Christ in God. When the Christ appears who [is] our life, then shall ye also appear with [him] in glory.

Put to death therefore your members which [are] upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire,<sup>z</sup> which is idolatry. On account of which things the wrath of God comes upon the sons of disobedience. Among whom<sup>a</sup> ye also once walked when ye lived in these things. But now, put off, ye also, all [these] things, wrath, anger, malice, blasphemy, vile language out of your mouth. Do not lie to one another, having put off the old man with his deeds, and having put on the new,<sup>b</sup> renewed<sup>c</sup> into full knowledge according to [the] image of him that has created him; wherein there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondsman, freeman; but

usage of the body, and all the teaching of the seducer, was for the satisfaction of the flesh; 'not in a certain honour' is what is due to the body. Others translate 'not in any honour to the satisfying the flesh'—taking the whole sentence in this sense.

<sup>z</sup> Or 'covetousness.'

<sup>a</sup> Or 'wherein.'

<sup>b</sup> νέον.

<sup>c</sup> ἀνακαινούμενον: note the change of tense. Here the present.

<sup>d</sup> Literally 'all things.'

<sup>e</sup> ἑαυτοῖς 'yourselves.'

<sup>f</sup> T. R. reads 'God.'

<sup>g</sup> Or 'in all wisdom, teaching and admonishing one another.' Chap. i. 28

Christ [is] everything,<sup>d</sup> and in all.

Put on therefore, as [the] elect of God, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving one another,<sup>e</sup> if any should have a complaint against any; even as the Christ has forgiven you, so also [do] ye. And to all these [add] love, which is the bond of perfectness. And let the peace of Christ<sup>f</sup> preside in your hearts, to which also ye have been called in one body, and be thankful.

Let the word of the Christ dwell in you richly, in all wisdom<sup>g</sup> teaching and admonishing one another, in psalms and hymns,<sup>h</sup> spiritual songs, singing with grace in your hearts to God.<sup>i</sup> And everything, whatever ye do in word or in deed, [do] all things in [the] name of [the] Lord Jesus, giving thanks to God<sup>h</sup> the Father by him.

Wives, be subject to [your]<sup>j</sup> husbands, as is fitting in [the] Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in [the] Lord. Fathers, do not vex<sup>k</sup> your children, to the end that they

is referred to: Paul taught in all wisdom. In them the word was so to dwell. But it is a question of spiritual understanding, not of translation. \* and Porph. (in Tisch. M. I.) connect 'in all wisdom' with 'teaching,' and go on to 'another: then 'in psalms,' thus: 'Let the word of the Christ dwell in you richly, teaching and admonishing one another in all wisdom, in psalms,' &c.: a structure to which I am in no way indisposed.

<sup>h</sup> T. R. adds 'and.'

<sup>i</sup> T. R. reads 'to the Lord.'

<sup>j</sup> T. R. adds 'own.'

<sup>k</sup> Many read 'provoke not your children [to anger].'

<sup>22</sup> be not disheartened. Bondsmen, obey in all things your masters according to flesh; not with eye<sup>1</sup> services, as men pleasers, but in simplicity of heart, fearing the Lord.<sup>m</sup> Whatsoever<sup>n</sup> ye do, labour at it heartily, as [doing it] to the Lord, and not to men; knowing that of [the] Lord ye shall receive the recompense of the inheritance,<sup>o</sup> ye serve the Lord Christ. For<sup>p</sup> he that does a wrong shall receive the wrong he has done, and there is no respect of persons.

IV. Masters, give to bondsmen what is just and fair, knowing that ye also have a Master in [the] heavens.

<sup>2</sup> Persevere in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, <sup>4</sup> to the end that I may make it manifest as I ought to speak.

<sup>5</sup> Walk in wisdom towards those without, redeeming opportunities. <sup>6</sup> [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

<sup>7</sup> Tychicus, the beloved brother and faithful minister and fellow-bondsman in [the] Lord, will make known to you all that concerns <sup>8</sup> me; whom I have sent to you for this very purpose, that he might know your state,<sup>a</sup> and that he might encourage your hearts;

<sup>9</sup> with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you everything here.

<sup>10</sup> Aristarchus my fellow-captive salutes you, and Mark, Barnabas's cousin, concerning whom ye have received orders, (if he come to you, receive him,) and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who<sup>r</sup> have been a consolation

<sup>12</sup> to me. Epaphras, who is [one] of you, [the] bondsman of Christ Jesus,<sup>s</sup> salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete in all<sup>t</sup> [the] will of

<sup>13</sup> God. For I bear him witness that he labours<sup>v</sup> much for you, and them in Laodicea, and them in

<sup>14</sup> Hierapolis. Luke, the beloved physician, salutes you, and Demas.

<sup>15</sup> Salute the brethren in Laodicea, and Nymphas, and the assembly

<sup>16</sup> which [is] in his house. And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from

<sup>17</sup> Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord,

<sup>18</sup> to the end that thou fulfil it. The salutation by the hand of me, Paul. Remember my bonds. Grace [be] with you.<sup>w</sup>

<sup>1</sup> Many read 'eye service.'

<sup>m</sup> T. R. reads 'God.'

<sup>n</sup> T. R. reads 'and whatever.'

<sup>o</sup> T. R. adds 'for.' It may be translated 'serve ye.'

<sup>p</sup> T. R. reads 'but.'

<sup>a</sup> The reading is a little uncertain. Some copies have 'ye may know our;'

but I doubt not T. R. is right. So the versions.

<sup>r</sup> οἰκτιρος, 'who are such as have been.'

<sup>s</sup> T. R. omits 'Jesus.'

<sup>t</sup> Literally 'in every will of God,' everything that is such.

<sup>v</sup> T. R. reads 'has much zeal.'

<sup>w</sup> T. R. adds 'Amen.'

# FIRST EPISTLE TO THE THESSALONIANS.

PAUL, and Sylvanus, and Timotheus, to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.<sup>x</sup>

<sup>2</sup> We give thanks to God always for you all, making mention of  
<sup>3</sup> you at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of hope of our Lord Jesus Christ, before our God and  
<sup>4</sup> Father; knowing, brethren beloved by God, your election. For our glad tidings were not with you<sup>y</sup> in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you  
<sup>6</sup> for your sakes: and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of [the] Holy  
<sup>7</sup> Ghost, so that ye became models to all that believe in Macedonia and  
<sup>8</sup> Achaia: for the word of the Lord sounded out from you, not only in Macedonia and in<sup>z</sup> Achaia, but<sup>a</sup> in every place your faith which [is] towards God has gone abroad, so that we have no need to say any  
<sup>9</sup> thing; for they themselves relate concerning us what entering in we had to you, and how ye turned to

God from idols to serve a living and  
<sup>10</sup> true God, and to await his Son from the heavens, whom he raised from among the<sup>b</sup> dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been  
<sup>2</sup> in vain; but, having<sup>c</sup> suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much  
<sup>3</sup> earnest striving. For our exhortation [was] not of deceit, nor of  
<sup>4</sup> uncleanness, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who  
<sup>5</sup> proves our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness;  
<sup>6</sup> nor seeking glory from men, neither from you nor from others, when we might have been a  
<sup>7</sup> charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish  
<sup>8</sup> her own children. Thus, yearning over you, we had found our delight in having imparted to you not only

<sup>x</sup> Many authorities add 'from God our Father and [the] Lord Jesus.' <sup>κ</sup>, A, Porph., C (from the space), D, and several others have the words. B and others not.

<sup>y</sup> Or 'brought to you,' ἐγενήθη, a word as usually impossible to translate: 'took place.' It is passive, and followed by εἰς, giving the sense of motion up to:

'were not with you' implies they had not been before and were now come, and so gives the force of εἰς and ἐγενήθη.

<sup>z</sup> T. R. omits ἐν.

<sup>a</sup> T. R., with many authorities, adds 'also.'

<sup>b</sup> T. R. omits 'the.'

<sup>c</sup> T. R. adds 'also' (even), καί.

the glad tidings of God, but our own lives also, because ye had<sup>9</sup> become beloved of us. For ye remember, brethren, our labour and toil,<sup>d</sup> working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are]<sup>10</sup> witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe: as ye know how, as a father his own children, we used to exhort each one of you, and comfort<sup>12</sup> and testify, that ye should walk worthy of<sup>e</sup> God, who calls us to his own kingdom and glory. And<sup>f</sup> for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the<sup>14</sup> Jews, who have both slain the Lord Jesus and the<sup>g</sup> prophets, and have driven us out by perse-

<sup>d</sup> T. R. reads 'for.'  
<sup>e</sup> Or 'the God who calls us,' τοῦ Θεοῦ τοῦ καλοῦντος: but neither gives exactly the Greek, because 'of God who calls' makes God stand by himself as such; and 'the God who calls' makes the calling too distinctive, so that, but for other reasons, one might think there was another God. The Greek preserves the absoluteness of God, and adds the calling quality.

<sup>f</sup> T. R. omits 'and.'  
<sup>g</sup> T. R. reads 'their own'  
<sup>h</sup> I have added 'separated,' to express the somewhat emphatic reiterations of ἀπό in the Greek.

<sup>i</sup> Or 'is it not even ye?'

<sup>k</sup> T. R. adds 'Christ.'

<sup>l</sup> The reading is perplexed. But I sup-

cution, and do not please God, and<sup>16</sup> [are] against all men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

<sup>17</sup> But we, brethren, having been bereaved of you and separated<sup>h</sup> for a little moment in person, not in heart, have used more abundant diligence to see your face with much desire; wherefore we have desired to come to you, even I, Paul, both once and twice, and<sup>19</sup> Satan has hindered us; for what [is] our hope, or joy, or crown of boasting? [are] not ye also<sup>i</sup> before our Lord Jesus<sup>k</sup> at his coming?<sup>20</sup> for ye are our glory and joy.

III. Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens,<sup>2</sup> and sent Timotheus, our brother and fellow-workman under God<sup>1</sup> in the glad tidings of Christ, to confirm you and encourage [you]<sup>m</sup> concerning your faith, that no one might be moved by these afflictions. (For yourselves know<sup>4</sup> that we are set for this; for also, when we were with you, we told you beforehand we<sup>n</sup> are about to

pose it is either 'our brother, and fellow-workman under God,' συνεργὸν τοῦ Θεοῦ, or 'our brother and minister of God.' Some simply leave out καὶ συνεργὸν ἡμῶν. *s.* A, Porph. (Tisch.) have διάκονον τοῦ Θεοῦ. *s.* omits τὸν συνεργὸν ἡμῶν. Vat., καὶ συνεργὸν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, leaving out τοῦ Θεοῦ. C fails us here; so that we have for συνεργὸν, B, and D Gr. and Lat., Vul.: for διάκονον, *s.* A, P, T, and It. I have given it as in B, D. If any prefer *s.* A, P, T, and It., the choice and authorities are there: Alf., Lun., Ell., Gries., Tisch., De Wette have as in text.

<sup>m</sup> T. R. adds a second 'you' in text.

<sup>n</sup> Very competent critics, beginning with Bengel, would read here 'we are to be,' that is, such is the lot of Christians; but

be in tribulation, even as also it  
<sup>5</sup> came to pass, and ye know.) For  
 this reason I also, no longer able  
 to refrain myself, sent to know  
 your faith, lest perhaps the tempter  
 had tempted you and our labour  
<sup>6</sup> should be come to nothing. But,  
<sup>7</sup> Timothy having just come to  
 us from you, and brought to us  
 the glad tidings of your faith and  
 love, and that ye have always  
 good remembrance of us,<sup>8</sup> desiring  
 much to see us, even as we also  
<sup>9</sup> you; for this reason we have been  
 comforted in you,<sup>10</sup> brethren, in  
 all our distress and tribulation<sup>11</sup>  
 through your faith, because now  
 we live if ye stand firm in [the]  
<sup>12</sup> Lord. For what thanksgiving can  
 we render to God for you, for all  
 the joy wherewith we rejoice on  
 account of you before our God,  
<sup>13</sup> night and day beseeching exceed-  
 ingly to the end that we may see

your face, and perfect what is  
<sup>14</sup> lacking in your faith? But our  
 God<sup>s</sup> and Father himself and our  
 Lord Jesus<sup>t</sup> direct<sup>v</sup> our way to you.  
<sup>15</sup> But you<sup>w</sup> may the Lord make to  
 exceed and abound in love toward  
 one another, and toward all, even  
<sup>16</sup> as we also towards you, in order to  
 the confirming of your hearts un-  
 blamable in holiness before our God  
 and Father at the coming of our  
 Lord Jesus<sup>t</sup> with all his saints.

IV. For the rest, then, brethren,  
 we beg you and exhort in [the]  
 Lord Jesus, even as ye have re-  
 ceived from us how ye ought to  
 walk and please<sup>y</sup> God, even as  
 ye also do walk,<sup>z</sup> that ye would  
<sup>2</sup> abound still more. For ye know  
 what charges we gave you through  
<sup>3</sup> the Lord Jesus. For this is [the]  
 will<sup>a</sup> of God, [even] your sancti-  
 fication, that ye should abstain  
<sup>4</sup> from fornication; that each of you

προελέγομεν, 'told you beforehand,' seems  
 to make it applicable to the Thessalonians.  
 Both may be joined, and I suspect were in  
 the apostle's mind; but it is added to verse  
 3, and not the repetition of it.

<sup>o</sup> Or 'But now, Timothy having come,'  
 &c. But I doubt that ἀρτι has ever the  
 semi-inferential force of νῦν or νυνί.

<sup>p</sup> Or 'have good remembrance of us,  
 always desiring much to see.'

<sup>q</sup> ἐφ' ὑμῖν I believe here, and in 2 Cor.  
 vii. 7, is the occasion. The ἐπί with a  
 dative, with the force of a condition, or  
 circumstance which gives an occasion,  
 not the cause: μογεῖναι. It is the same  
 structure as ἐπὶ πάσῃ τῇ θλίψει, not here  
 strictly a condition, nor in spite of, nor  
 merely in reference to; but still with the  
 sense of occasion. We say 'it was the  
 occasion of his doing so,' 'the occasion  
 failed,' 'he had no occasion;' but also 'on  
 this occasion,' and that is the force, with  
 the same difference, of ἐπὶ here. So ἐπὶ  
 πάσῃ τῇ χαρᾷ, verse 9. We can say 'for'  
 perhaps there, but it is the occasion of his  
 thanksgiving; his thanksgiving was condi-  
 tional; that was necessary to it as a  
 condition precedent.

<sup>r</sup> T. R. reads 'tribulation and distress.'

<sup>\*</sup> Or 'but may God himself and our  
 Father;' but this, *closely* examined, is  
 unsatisfactory; 'they' might be two,  
 whereas the one article in Greek refers  
 'God and Father' to one person, without  
 necessarily referring 'our' to more than  
 Father. 'Now may himself [who is] God  
 and our Father.'

<sup>t</sup> T. R. adds 'Christ.'

<sup>v</sup> The English reader will remark here  
 that 'direct' in Greek is in the singular.  
 God the Father and Christ the Lord form-  
 ing, so to speak, one in the thought of the  
 apostle's mind, though, personally, clearly  
 distinguished.

<sup>w</sup> 'You' is in contrast with 'our to you.'

<sup>y</sup> I do not say 'to please,' because then  
 pleasing God would be a distinct object.  
 Here it is 'rather to walk so as to please.'  
 The point is, what is the way τὸ πῶς, to  
 please him, not that it ought to be an  
 object, however true that may be. Here  
 it is assumed.

<sup>z</sup> T. R. omits 'even as ye also do walk.'

<sup>a</sup> The article is not before θέλημα in  
 Greek, and the force much increased  
 thereby. It is before Θεοῦ. It is not  
 merely the fact that God wills so, but it  
 is a matter of God's will. God is looked



know how to possess<sup>b</sup> his own vessel in sanctification and honour,  
<sup>5</sup> (not in passionate desire even as the nations who know not God,) <sup>6</sup> not overstepping the rights of and wronging his brother in the<sup>c</sup> matter, because the Lord [is] the avenger of all these things; even as we also told you before, and have fully <sup>7</sup> testified. For God has not called us to<sup>d</sup> uncleanness, but in sanctification. He therefore that [in this] <sup>8</sup> disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.<sup>e</sup> <sup>9</sup> Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one <sup>10</sup> another. For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, <sup>11</sup> brethren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your own hands, even as we <sup>12</sup> charged you, that ye may walk

at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that he so wills. This is of such a character that God himself wills it.

<sup>b</sup> 'Possess.' It is alleged that *κτᾶσθαι* means 'acquire,' not 'possess.' No doubt it is its force, the perfect tense giving it the force of possession. What I possess myself of, I possess when the action is complete and permanent. But it is not, I think, exactly 'acquire,' but 'to get into possession,' or 'come into possession of,' the difference being great in moral things. Thus Luke xxi. 19, and xviii. 12, so Sirach li. 20. You cannot say 'acquire his soul by patience.' We do say 'self-possession,' yet it is an active state. But 'keep,' 'preserve,' is a kindred sense undoubtedly used in the LXX, Sirach xxii. 23, *πίστιν κτῆσαι*. So Lysias, quoted by Kypke. Sirach vi. 7 does not apply, nor a passage quoted by Stephanus, *sub voce*, from Xenophon; but Demosthenes seems so to use it. This is not the place to discuss the

reputably towards those without, and may have need of no one.<sup>f</sup>

<sup>13</sup> But we do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope. <sup>14</sup> For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. <sup>15</sup> (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to<sup>h</sup> anticipate those who have fallen <sup>16</sup> asleep; for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise <sup>17</sup> first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we <sup>18</sup> shall be always with [the] Lord. So encourage one another with these

use of *σκεύος*, but certainly verse 5 and τό, before *μη υπερβαίνειν*, seems to exclude the taking it to mean wife. I reject the sense of acquiring, and take that of possessing or preserving. His remark, *λαβών, ἔχων*, may refer to the force of the aorist, which is used for possessing, like the perfect. Another use of *κτᾶσθαι* is to take or have a wife, and, I apprehend, to be conversant with places and things. See Schleus. 'His own' may well be taken in reference to his brother.

<sup>c</sup> A euphemism for intercourse with a female, as his wife or another's.

<sup>d</sup> ἐπί, the characterizing condition.

<sup>e</sup> T. R. reads 'us.'

<sup>f</sup> Or 'of nothing.'

<sup>g</sup> T. R. reads 'I do not.'

<sup>h</sup> φθάσωμεν, aorist conj., habitually used with οὐ μή in New Test., little differing from 'shall in no wise;' but I think there is a shade of difference from the meaning of the present. Compare chap. v. 3, λέγωσιν . . . ἐκφύγωσιν.

words.) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be  
<sup>2</sup> written to, for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by  
<sup>3</sup> night. <sup>i</sup> When they may say, Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and  
<sup>4</sup> they shall in no wise escape.<sup>k</sup> But ye, brethren, are not in darkness, that the day should overtake you as  
<sup>5</sup> a thief: for<sup>l</sup> all ye are sons of light and sons of day; we are not of night  
<sup>6</sup> nor of darkness. So then do not let us sleep as the rest do, but let  
<sup>7</sup> us watch and be sober; for they that sleep sleep by night, and they  
<sup>8</sup> that drink drink by night; but we being of [the] day, let us be sober, putting on [the] breastplate of  
<sup>9</sup> faith and love, and as helmet [the]  
<sup>9</sup> hope<sup>m</sup> of salvation; because God has not set us for wrath, but for obtaining salvation through our  
<sup>10</sup> Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together  
<sup>11</sup> with him. Wherefore encourage one another, and build up each one the other, even as also ye do.  
<sup>12</sup> But we beg you, brethren, to know

<sup>i</sup> T. R. reads 'for.'

<sup>k</sup> See note to chap. iv. 15.

<sup>l</sup> T. R. omits 'for.'

<sup>m</sup> 'Faith, hope, love,' these three.

<sup>n</sup> T. R. omits 'but.'

<sup>o</sup> Even if *ποινηρόν* be an adjective, what is in the text gives the sense: 'every wicked form' would have a wholly different sense in English. I do not think that *ποινηρόν* could have the article here. *εἶδος*, as often remarked, is kind, species; but if the article be put before *ποινηρόν*, it is either the wicked one, and *εἶδος* has no sense; or it is the abstract idea of *τὸ ποινηρόν*; and an abstract idea is one absolute and single whole; you cannot

those who labour among you, and take the lead among you in [the]  
<sup>13</sup> Lord, and admonish you, and to regard them exceedingly in love on account of their work. Be in  
<sup>14</sup> peace among yourselves. But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all. See that no one  
<sup>15</sup> render to any evil for evil, but pursue always what is good towards  
<sup>16</sup> one another and towards all; rejoice always; pray unceasingly;  
<sup>17</sup> in everything give thanks, for this is [the] will of God in Christ  
<sup>19</sup> Jesus towards you; quench not  
<sup>20</sup> the Spirit; do not lightly esteem  
<sup>21</sup> prophecies; but<sup>n</sup> prove all things,  
<sup>22</sup> hold fast the right; hold aloof from every form of wickedness.<sup>o</sup>  
<sup>23</sup> Now the God of peace himself sanctify you wholly; and your whole spirit, and soul, and body be preserved blameless at the coming  
<sup>24</sup> of our Lord Jesus Christ. He [is] faithful who calls you, who will also  
<sup>25</sup> perform [it]. Brethren, pray for  
<sup>26</sup> us. Greet all the brethren with a  
<sup>27</sup> holy kiss. I adjure you by the Lord that the letter be read to all the  
<sup>28</sup> holy brethren. The grace of our Lord Jesus Christ [be] with you.<sup>p</sup>

have kinds of it. Hence *ποινηρόν* is looked at as a general thing, a genus, and has kinds or species of it. They were to hold fast the *τὸ καλόν*, the thing in itself. But you cannot speak of evil in itself as an abstract existence. Its most absolute form is Satan, though we may practically speak of 'evil;' but I cannot say 'evilness' as I can 'goodness.' I must suppose an existence of what is good to have an idea of evil. *τὸ καλόν* and *ποινηρόν* are therefore profoundly beautiful. If I say 'wickedness,' I think of an act or of evil will in some one, malice.

<sup>p</sup> T. R. adds 'Amen.'

## SECOND EPISTLE TO THE THESSALONIANS.

PAUL and Sylvanus and Timotheus to the assembly of Thessalonians in God our Father and

<sup>2</sup> Lord Jesus Christ. Grace to you, and peace from God our Father, and Lord Jesus Christ.

<sup>3</sup> We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another

<sup>4</sup> abounds; so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sus-

<sup>5</sup> taining; a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye also

<sup>6</sup> suffer; if at least<sup>a</sup> [it is a] righteous thing with God to render tribulation to those that trouble

<sup>7</sup> you, and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven,

<sup>8</sup> with [the] angels of his power in flaming fire, taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ,

<sup>9</sup> who shall pay the penalty [of]

everlasting destruction from [the] presence of the Lord, and from

<sup>10</sup> the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed,<sup>r</sup> (for our testimony to you has been believed,)

<sup>11</sup> in that day. To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and

<sup>12</sup> [the] work of faith with power, so that the name of our Lord Jesus [Christ]<sup>s</sup> may be glorified in you and ye in him, according to the grace of our God and of [the] Lord Jesus Christ.<sup>t</sup>

II. Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering toge-

<sup>2</sup> ther to him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord<sup>v</sup>

<sup>3</sup> is present. Let not any one deceive you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed,

<sup>4</sup> the son of perdition; who opposes and exalts himself on high<sup>w</sup>

<sup>a</sup> This looks back in thought to verse 5. This shews that the alleged difference of εἶπε and εἶπερ is unfounded. There is, I think, a difference: εἶπερ puts the case that a thing is; εἶπε the possibility that it is not.

<sup>r</sup> T. R. reads 'that believe.'

<sup>s</sup> Many copies omit 'Christ' here. I am disposed to think rightly; but many of

the best have it.

<sup>t</sup> It might be translated 'of our God and Lord Jesus Christ,' but I doubt its correctness here.

<sup>v</sup> T. R. reads 'Christ.'

<sup>w</sup> 'Before,' or 'exceedingly.' There is some question as to the force of ἐπὶ here. Ellicott gives 'above' and 'against,' but I suppose על ימנול is 'magnify against,' as

against<sup>x</sup> all called God, or object of veneration: so that he himself<sup>y</sup> sits down in the temple of God, shewing himself that he is God. Do ye not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone, and then the lawless one shall be revealed, whom the Lord Jesus<sup>z</sup> shall consume<sup>a</sup> with the breath<sup>b</sup> of his mouth, and shall annul by the appearing of his coming; whose coming is according to the working<sup>c</sup> of Satan in all<sup>d</sup> power and signs and wonders of falsehood, and in all<sup>d</sup> deceit of unrighteousness to<sup>e</sup> them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends<sup>f</sup> to them a working<sup>c</sup> of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness. But we ought to

Is. x. 15 as well as Dan. xi. 36; but in Dan. xi. 37 the idea of 'above' seems to come in, and this *ὑπέρ* implies. There is opposition, but in the way of arrogant self-exaltation. See following note; but there the verb also has *ἐπί*.

<sup>x</sup> Or 'above.' See John xiii. 18, Matt. x. 21.

<sup>y</sup> T. R. reads 'as God.'

<sup>z</sup> T. R. omits 'Jesus.'

<sup>a</sup> Or 'destroy.'

<sup>b</sup> Or 'spirit.'

<sup>c</sup> *ἐνέργεια*, a working in the power of anything.

<sup>d</sup> Every kind or form of: *πάσῃ* without article.

<sup>e</sup> T. R. reads 'in.'

<sup>f</sup> T. R. reads 'shall send,' *πέμψει* for *πέμπει*. The sense is the same. It is

give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth; whereto he has called you by our glad tidings, to [the] obtaining of [the] glory<sup>g</sup> of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace, encourage your hearts, and establish you in every good work and word.<sup>h</sup>

III. For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, for faith [is] not [the portion] of all. But the Lord is faithful, who shall establish you and keep [you] from evil.<sup>i</sup> But we trust in the Lord as to you, that the things which we enjoin,<sup>k</sup> ye both do and

when the lawless one is revealed. *πέμψει* is historic, *πέμπει* the moral fact. The making it present as to time, referring to verse 7, is a mere blunder. It is in contrast with that time.

<sup>g</sup> 'The obtaining of the glory' is anathorous in Greek, which gives a shade of meaning which one cannot express in English. With the article it is the fact of obtaining the glory; without it, it is the character of the calling: to obtaining glory. What that glory is is then stated: that of our Lord Jesus Christ. 'We are called to obtention of glory [that] of our Lord Jesus Christ.'

<sup>h</sup> T. R. reads 'word and work.'

<sup>i</sup> Or perhaps 'the evil one.'

<sup>k</sup> T. R. adds 'you,' with many authorities.

<sup>5</sup> will do. But the Lord direct your hearts into the love of God, and into the patience of the Christ.  
<sup>6</sup> Now we enjoin you, brethren, in the name of our<sup>1</sup> Lord Jesus Christ, that ye withdraw<sup>m</sup> from every brother walking disorderly and not according to the instruction which he<sup>n</sup> received from us.  
<sup>7</sup> For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among  
<sup>8</sup> you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any  
<sup>9</sup> one of you. Not that we have not the right, but that we might give ourselves as an example to you,  
<sup>10</sup> in order to your imitating us. For also when we were with you we enjoined you this, that if any man does not like to work, neither let

<sup>11</sup> him eat. For we hear that [there are] some walking among you disorderly, not working at all,  
<sup>12</sup> but busybodies.<sup>o</sup> Now such we enjoin and exhort in the<sup>p</sup> Lord Jesus Christ, that working quietly  
<sup>13</sup> they eat their own bread. But ye, brethren, do not faint in well  
<sup>14</sup> doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed  
<sup>15</sup> of himself; and do not esteem him as an enemy, but admonish [him]  
<sup>16</sup> as a brother. But the Lord of peace himself give you peace continually in every way. The Lord  
<sup>17</sup> [be] with you all. The salutation by the hand of me, Paul, which is [the] mark in every letter; so I  
<sup>18</sup> write. The grace of our Lord Jesus Christ [be] with you all.<sup>q</sup>

<sup>1</sup> Some read 'the' for 'our.'

<sup>m</sup> Or 'shrink.'

<sup>n</sup> Some read 'ye;' some 'they.' It is very probable 'they' is right.

<sup>o</sup> Meddling in others' affairs.

<sup>p</sup> T. R. reads 'by our.'

<sup>q</sup> T. R. adds 'Amen.'

## FIRST EPISTLE TO TIMOTHY.

PAUL, apostle of Jesus Christ according to [the] command of God our Saviour, and of Christ  
<sup>2</sup> Jesus<sup>r</sup> our hope, to Timotheus, [my] true child in faith; grace, mercy, peace, from God our<sup>s</sup> Father and Christ Jesus our Lord.  
<sup>3</sup> Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest

enjoin some not to teach other  
<sup>4</sup> doctrines, nor to turn their minds to fables and interminable genealogies, which<sup>t</sup> bring questionings rather than [further] God's dispensation,<sup>v</sup> which [is] in faith.  
<sup>5</sup> But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned  
<sup>6</sup> faith; which [things] some having

<sup>r</sup> T. R. reads '[the] Lord Jesus Christ.'

<sup>s</sup> Or 'the Father.'

<sup>t</sup> *aitives*: not merely a relative stating

the fact, but the character. They are such as do so.

<sup>v</sup> T. R. reads 'godly edification.'



missed, have turned aside to vain  
<sup>7</sup> discourse, desiring to be law-  
 teachers, not understanding either  
 what they say, or concerning what  
<sup>8</sup> they [so] strenuously affirm. Now  
 we know that the law [is] good if  
<sup>9</sup> any one uses it lawfully, knowing  
 this, that law has not its applica-  
 tion<sup>w</sup> to a righteous person, but to  
 [the] lawless and insubordinate,  
 to [the] impious and sinful, to  
 [the] unholy and profane, to  
 smiters of fathers and smiters of  
<sup>10</sup> mothers;<sup>x</sup> to murderers, fornica-  
 tors, sodomites, kidnappers, liars,  
 perjurers; and if any other thing  
 is opposed to sound teaching,  
<sup>11</sup> according to the glad tidings of  
 the glory of the blessed God,  
 with which I have been entrusted.  
<sup>12</sup> [And]<sup>y</sup> I thank<sup>z</sup> Christ Jesus our  
 Lord, who has given me power,  
 that he has counted me faithful,  
<sup>13</sup> appointing to ministry him<sup>a</sup> who  
 before was a blasphemer and

persecutor, and an insolent over-  
 bearing [man]: but mercy was  
 shewn me because I did it igno-  
<sup>14</sup> rantly, in unbelief. But the grace  
 of our Lord surpassingly over-  
 abounded with faith and love,  
<sup>15</sup> which [is] in Christ Jesus. Faith-  
 ful [is] the word, and worthy of  
 all acceptation, that Christ Jesus  
 came into the world to save  
 sinners, of whom I am [the] first.  
<sup>16</sup> But for this reason mercy was  
 shewn me, that in me, [the] first,  
 Jesus Christ might display the  
 whole long-suffering, for a delinea-  
 tion of<sup>b</sup> those about to believe on  
<sup>17</sup> him to life eternal. Now to the  
 King of the ages, [the] incorrup-  
 tible, invisible, only<sup>c</sup> God, honour  
 and glory to the ages of ages.  
<sup>18</sup> Amen. This charge,<sup>d</sup> [my] child  
 Timotheus, I commit to thee,  
 according to the prophecies as to  
 thee preceding in order that<sup>e</sup> thou  
 mightest war by them the good

<sup>w</sup> κείται: a technical word for the enact-  
 ment of a law, its being in force.

<sup>x</sup> Plato Phaed. contrasts these and ἀνδρο-  
 φόνους; but ἀλοῶ is to smite or beat, not  
 to kill.

<sup>y</sup> 'And' is doubtful.

<sup>z</sup> Or 'I thank him who has given me  
 power, Christ Jesus our Lord.'

<sup>a</sup> Or 'appointing me to ministry who.'

<sup>b</sup> I think it a mistake to apply the  
 delineation simply to the long-suffering,  
 and so make 'of' mean 'for' for those.  
 Paul was a delineation of Christ's ways in  
 their case, even, I doubt not, in the case  
 of the rebellious Jews hereafter. The  
 whole long-suffering was thenceforth in  
 his case, so as to picture every case. In  
 those who companied with him when alive  
 this was not the case, though the grace  
 was really the same; but there was not  
 the same ἐνδεξις of it.

<sup>c</sup> T. R. adds 'wise.'

<sup>d</sup> Same word as 'enjoin,' verses 3, 5.

<sup>e</sup> The connection of the words here is  
 much discussed. I have left the same  
 ambiguity as in Greek. It may be 'I  
 commit to thee (in this way) in order that,'

or 'going before in order that;' it may be  
 prophecies as to thee,' or 'going before,  
 as to thee.' I apprehend the series of  
 ideas in the apostle's mind is: he com-  
 mits—in order that; but he refers to the  
 prophecies—that by them. As to the  
 second point, the whole is one idea; but  
 the 'as to thee' is more closely connected  
 with prophecies. There is a more serious  
 difficulty as to the word 'faith;' because  
 it embraces two ideas: doctrine, as taught  
 of God and received; and subjectively the  
 state of soul. If I have cast off the faith,  
 the doctrine and the state of soul are both  
 gone. In verse 19 it is the inward energy  
 of grace which holds fast the truth. The  
 two are not separated, but the state of the  
 soul is first in the apostle's mind. In the  
 second, having lost a good conscience, they  
 did not hold fast the faith, but they lost  
 it in some way thus objectively. In the  
 second case, there is the article in Greek,  
 which does not exclude faith in the soul,  
 but leads the mind to the faith. This  
 comes out in the following verse; but in  
 English 'the faith' would be too absolute  
 or merely doctrinal. I think it is clear as

<sup>19</sup> warfare, maintaining<sup>f</sup> faith and a good conscience; which [last] some, having put away, have made  
<sup>20</sup> shipwreck as to faith; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

II. I exhort therefore, first of all, that supplications, prayers, intercessions,<sup>g</sup> thanksgivings be made  
<sup>2</sup> for all men; for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety  
<sup>3</sup> and gravity; for this is good and acceptable before our Saviour God,  
<sup>4</sup> who desires that all men should be saved and come to [the] know-  
<sup>5</sup> ledge<sup>h</sup> of [the] truth. For God is one,<sup>i</sup> and [the] mediator of God and men one, [the] man Christ Jesus,  
<sup>6</sup> who gave himself a ransom for all, the testimony [to be rendered] in  
<sup>7</sup> its own times, to which I have been appointed a herald and apostle, (I speak [the] truth,<sup>j</sup> I do not lie,) a teacher of [the] nations in faith and truth.

<sup>8</sup> I will therefore that the men pray in every place, lifting up pious hands, without wrath or

<sup>9</sup> reasoning. In like manner also that the women in decent deportment and dress<sup>k</sup> adorn themselves with modesty and discretion, not with plaited [hair] and<sup>l</sup> gold, or  
<sup>10</sup> pearls, or costly clothing, but, what becomes women making profession of the fear of God, by good  
<sup>11</sup> works. Let a woman learn in  
<sup>12</sup> quietness in all subjection; but I do not suffer a woman to teach nor to exercise authority over<sup>m</sup>  
<sup>13</sup> man, but to be in quietness; for Adam was formed first, then Eve:  
<sup>14</sup> and Adam was not deceived; but the woman, having been deceived,<sup>n</sup>  
<sup>15</sup> was in transgression. But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

III. The word [is] faithful: if any one aspires to exercise oversight,  
<sup>2</sup> he desires a good work. The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to  
<sup>3</sup> teach; not given to excesses from wine, not a striker,<sup>o</sup> but mild, not addicted to contention, not fond of  
<sup>4</sup> money, conducting his own house well, having [his] children in sub-

I have put it. I should say 'keeping;' but 'keeping faith,' in English, has another sense; but it is more than 'having.'

<sup>f</sup> Or 'holding.'

<sup>g</sup> ἐντευξεις, personal and confiding intercourse with God as one able to approach him.

<sup>h</sup> ἐπίγνωσις, 'full knowledge,' which acknowledges the truth of a thing; but I have said 'knowledge,' not full or certain knowledge, as more just in English. If I said, in English, 'acquainted with the truth,' it would imply not possessed; but knowledge is ἐπίγνωσις. If we say 'full,' it is contrasted with partial; certain with doubtful. To know the truth suggests possession of it.

<sup>i</sup> Or 'there is one God and one me-

diator,' &c.

<sup>j</sup> T. R. adds 'in Christ.'

<sup>k</sup> καταστολή is more than στολή, and includes the whole deportment; the way in which the woman presents herself, though dress be a great sign of this.

<sup>l</sup> T. R. reads 'or.' The MSS vary, but on the whole 'and' is the best supported.

<sup>m</sup> Or 'a man.' It is in contrast with 'woman.'

<sup>n</sup> ἐξαπατηθεῖσα, a stronger word than ἀπατηθεῖσα, which T. R. reads. But scriptural Greek often adds strengthening prepositions with the force little changed. See Rom. vii. 11, xvi. 18, 1 Cor. iii. 18, 2 Cor. ii. 3, 2 Thess. ii. 3.

<sup>o</sup> T. R. adds 'not seeking gain by base means.'

<sup>5</sup> jection with all gravity; (but if one does not know how to conduct his own house, how shall he take care <sup>6</sup> of the assembly of God?) not a novice, that he may not, being inflated, fall into [the] fault<sup>p</sup> of the <sup>7</sup> devil. But it is necessary that he should have also a good testimony from those without, that he may not fall into reproach and [the] <sup>8</sup> snare of the devil. Ministers,<sup>q</sup> in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means, <sup>9</sup> holding the mystery of the faith in a pure conscience. And let these be first proved, then let them minister,<sup>r</sup> being without charge <sup>11</sup> [against them]. [The] women in like manner grave, not slanderers, <sup>12</sup> sober, faithful in all things. Let [the] ministers<sup>r</sup> be husbands of one wife, conducting their children and their own houses well: for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith <sup>14</sup> which [is] in Christ Jesus. These things I write to thee, hoping to <sup>15</sup> come to thee more quickly;<sup>s</sup> but

if I delay, in order that thou mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the] pillar and base of <sup>16</sup> the truth. And confessedly the mystery of piety is great. God<sup>t</sup> has been manifested in flesh, has been justified in [the] Spirit, has appeared to<sup>v</sup> angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

IV. But the Spirit speaks expressly, that in latter times some shall apostatize from the faith, giving their mind to deceiving spirits and <sup>2</sup> teachings of demons speaking<sup>w</sup> lies in hypocrisy, cauterized as to <sup>3</sup> their own conscience, forbidding to marry, [bidding] to abstain from meats which God has created for receiving with thanksgiving for them who are faithful and <sup>4</sup> know<sup>x</sup> the truth. For every creature of God [is] good, and nothing [is] to be rejected, being <sup>5</sup> received with thanksgiving; for it is sanctified by God's word and <sup>6</sup> freely addressing<sup>y</sup> [him]. Laying

<sup>p</sup> κρίμα is the subject matter of which a person had to be accused. They set up the κρίμα of the Lord on the cross; that for which he came into accusation—the charge. So it is used here. The devil was puffed up with his own excellency, and abode not in the truth. Hence, in a strongly taken sense, our word 'crime.'

<sup>q</sup> διάκονοι, servants or deacons.

<sup>r</sup> Serve; servants or deacons.

<sup>s</sup> More quickly than the writing of the letter supposed; but in case he delayed, he wrote. The verse refers to his fears of being delayed.

<sup>t</sup> I do not enter on the criticism of this text. It very likely should be read ὅς. Cod. Sin. has ὅς, but has been meddled with. P (Porph. Tisch. Mon. Sa. In.) has ὅς: it generally, in Paul's epistles, has the readings of s, but occasionally is more like

T. R. According to Scrivener, A, so long contested, would have ὅς; B we have not; D has ὅ; C has ὅς.

<sup>v</sup> So often in New Testament, may be translated 'has been seen of.'

<sup>w</sup> Or, perhaps, 'through those who speak lies,' &c. Otherwise, as translated in text, the Spirit identifies the speaker and the evil spirit which speaks by him, as commonly in New Test., and passes from one to the other.

<sup>x</sup> Or 'acknowledge.' See note to chap. ii. 4.

<sup>y</sup> This I believe to be the sense here: ἐντευξίς means 'intercourse with a person,' then 'petitions and intercession.' One person speaking personally to another. I believe the creature, fallen through Adam, belongs to the faithful, and those who know the truth, by God's speaking to us, and

these things before the brethren, thou wilt be a good minister<sup>2</sup> of Christ Jesus,<sup>a</sup> nourished with the words of the faith and of the good teaching which thou hast fully followed up and learned; but profane and old wives' fables avoid, but exercise thyself unto piety; for bodily exercise is profitable for a little,<sup>b</sup> but piety is profitable for everything, having promise of life, of the present one, and of that to come. The word [is] faithful and worthy of all acceptance; for, for this we<sup>c</sup> labour and suffer reproach,<sup>d</sup> because we hope in a living God, who is preserver of all men, specially of those that believe. Enjoin and teach these things. Let no one despise thy youth, but be a model of the believers, in word, in conduct,<sup>e</sup> in love,<sup>f</sup> in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the elderhood. Occupy thyself with these things; be wholly in them, that thy progress may be manifest amongst all. Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

V. Rebuke not an elder sharply,

our freely speaking to him. This has set all on a new footing, because we have met God again, the word of God having put us into communication by grace. And the faithful, and those who know the truth, have availed themselves of it, and come and enter into intercourse. It is no longer by nature, but by the word of God.

<sup>2</sup> Or 'servant.'

but exhort [him] as a father, younger [men] as brethren, elder women as mothers, younger as sisters, with all purity. Honour widows who are really widows; but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render in return to [their] parents; for this is acceptable in the sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day. But she that lives in habits of self-indulgence is dead [while] living. And these things enjoin, that they may be irreproachable. But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work. But younger widows decline; for when they grow wanton against Christ, they desire to marry, being guilty, because they have cast off their

<sup>a</sup> T. R. reads 'Jesus Christ.'

<sup>b</sup> That is, 'some small things,' rather than 'a little time.' It is in evident contrast with 'everything.'

<sup>c</sup> T. R. adds 'both.'

<sup>d</sup> Many read 'we combat.'

<sup>e</sup> Or 'conversation,' in the ancient sense.

<sup>f</sup> T. R. adds 'in [the] Spirit.'

<sup>g</sup> T. R. reads 'good and.'



<sup>13</sup> first faith. And, at the same time, they learn also [to be] idle, going about to people's houses;<sup>h</sup> and, not only idle, but also gossipers and meddlers, speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect<sup>i</sup> of reproach. For already some have turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

<sup>17</sup> Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word and teaching; for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and The workman [is] worthy of his hire. Against an elder receive not an accusation unless where there

<sup>20</sup> are two or three witnesses. Those that sin convict<sup>k</sup> before all, that the rest also may have fear. I testify before God and<sup>l</sup> Christ Jesus<sup>m</sup> and the elect angels, that thou keep these things without prejudice, doing nothing by favour.

<sup>22</sup> Lay hands quickly on no man, nor partake in others' sins. Keep thyself pure. Drink no longer only water, but use a little wine on account of thy stomach and thy frequent illness. Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after. In like manner good works also [are] manifest beforehand, and those that are otherwise cannot be hid.

VI. Let as many bondsmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching<sup>2</sup> be not blasphemed. And they that have believing masters, let them not despise [them] because

<sup>h</sup> I have said 'people's houses,' to represent the article, *τὰς οἰκίας* of the saints or people. They knew different houses represented to the mind as known.

<sup>i</sup> Or 'by reason of,' *χάριν*. *χάριν* and *ἐνεκα* approach each other in use very nearly, but are not the same. *χάριν* refers always to a productive power, as regards the noun governed by it, or a motive which has governed the mind as drawn favourably to it. It is the motive before the mind, or act, attractively; not behind it as a mere cause. Approbation or object is in *χάριν*, simply why in *ἐνεκα*. But in this case the appellation is very fine. The adversary found in the reproach that which produced an occasion to exercise his hostility. So *χάριν* is a motive by reason of something accepted, viewed favourably, approved. To use the example given by Eustathius, 'I could not arm myself *χάριν* an enemy.' I could *χάριν* a friend, or *χάριν* a victory. I apprehend it would be *ἐνεκα* an enemy. See Wetstein, Luke vii. 47, and the passages in a Greek Concordance.

As to adversary, discussed here, the habit of Paul is to speak of Satan directly when acting through men, because he knew the activity of the adversary, and the part he takes in such matters. To such an adversary reproach is a favoured, accepted motive. The sense of *χάριν* remains essentially the same—the favour borne to anything; only sometimes it is an object, sometimes a pleasing motive.

<sup>k</sup> Or 'reprove.' But it is bringing home demonstratively to a man's conscience. It means 'to put to shame,' 'prove,' 'conquer,' 'rebuke,' but with conviction.

<sup>l</sup> God and the Lord Jesus Christ are looked at as one object in respect of the apostle's testifying, *τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ*. But the reading is perhaps doubtful. Note, G. Sharpe's rule, that it is one person, is far from always true. One office or position of two is sufficient. See Acts xiii. 1, Eph. ii. 20, iii. 5, Col. iv. 11. Here as a name it hardly applies at all if *Κυρίου* be left out.

<sup>m</sup> T. R. reads '[the] Lord Jesus Christ.'



they are brethren; but let them the rather serve them with subjection, because they are faithful<sup>a</sup> and beloved, who profit by the good and ready service [rendered.] These things teach and exhort.  
<sup>3</sup> If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions,  
<sup>5</sup> constant quarrellings<sup>o</sup> of men corrupted in mind and destitute of the truth, holding gain to be [the  
<sup>6</sup> end of] piety.<sup>p</sup> But piety with contentment is great gain. For we have brought nothing into the world: [it is] [manifest]<sup>q</sup> that neither can  
<sup>8</sup> we carry anything out. But having sustenance and covering, we will  
<sup>9</sup> be content with these.<sup>r</sup> But those who desire<sup>s</sup> to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and  
<sup>10</sup> ruin. For the love of money is [the] root<sup>t</sup> of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many  
<sup>11</sup> sorrows. But thou, O man of God, flee these things, and pursue

righteousness, piety, faith, love, endurance, meekness of spirit.<sup>v</sup>  
<sup>12</sup> Strive earnestly [in] the good conflict<sup>w</sup> of<sup>x</sup> faith. Lay hold of eternal life, to which<sup>y</sup> thou hast been called, and hast confessed the good confession before many  
<sup>13</sup> witnesses. I enjoin thee before God who preserves all things in life,<sup>z</sup> and Christ Jesus who witnessed before Pontius Pilate the  
<sup>14</sup> good confession, that thou keep the commandment spotless, irreproachable, until the appearing of  
<sup>15</sup> our Lord Jesus Christ; which in its own time<sup>a</sup> the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that  
<sup>16</sup> exercise lordship; who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.  
<sup>17</sup> Enjoin on those rich in the present age not to be high minded, nor trust on the uncertainty of riches; but in the God,<sup>b</sup> who affords us all things richly for [our]  
<sup>18</sup> enjoyment; to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance], laying  
<sup>19</sup> by for themselves a good foundation for the future, that they may lay hold of [what is] really life.<sup>c</sup>

<sup>a</sup> Or 'believing,' the same as in the beginning of the verse.

<sup>o</sup> T. R. reads 'vain argumentations.'

<sup>p</sup> T. R. adds 'Withdraw from such.'

<sup>q</sup> Many copies omit 'manifest.' It then, I think, must be read 'for neither can we.'

<sup>r</sup> Or 'let us be satisfied.'

<sup>s</sup> 'Desire' includes the idea of purpose here.

<sup>t</sup> Not that there is no other root, but the love of money is characterized by be-

ing that.

<sup>v</sup> T. R. reads 'meekness.'

<sup>w</sup> Or 'combat.'

<sup>x</sup> Or 'the faith.'

<sup>y</sup> T. R. reads 'also.'

<sup>z</sup> ζωογονοῦντος. T. R. reads 'quickens or makes alive,' ζωοποιούντος.

<sup>a</sup> Literally 'times.'

<sup>b</sup> Or 'in God who.' T. R. reads 'the living God.'

<sup>c</sup> T. R. reads 'of eternal life.'

## II TIMOTHY I.

- <sup>20</sup> O Timotheus, keep the deposit entrusted [to thee], avoiding profane, vain babblings, and oppositions of false-named knowledge,
- <sup>21</sup> of which some having made profession, have missed the faith. Grace [be] with thee.<sup>d</sup>

<sup>d</sup> T. R. adds 'Amen.'

## SECOND EPISTLE TO TIMOTHY.

PAUL, apostle of Jesus Christ<sup>e</sup> by God's will, according to promise of life, the [life] which [is] in Christ Jesus, to Timotheus, [my] beloved child. Grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

<sup>3</sup> I am thankful to God, whom I serve from [my] forefathers with pure conscience, how<sup>f</sup> unceasingly I have the remembrance of thee in my supplications night and day, <sup>4</sup> earnestly desiring to see thee, remembering thy tears, that I may <sup>5</sup> be filled with joy; calling to mind the unfeigned faith which [has been]<sup>g</sup> in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also. For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my <sup>7</sup> hands. For God has not given us

a spirit of cowardice, but of power, and of love, and of wise discretion.<sup>h</sup> <sup>8</sup> Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings,<sup>i</sup> according <sup>9</sup> to [the] power of God; who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ Jesus <sup>10</sup> before [the] ages of time, but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings; <sup>11</sup> to which I have been appointed a herald and apostle and teacher of <sup>12</sup> [the] nations. For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed,<sup>k</sup> and am

<sup>e</sup> Or 'Christ Jesus.'

<sup>f</sup> Or (as I have unceasingly.... with joy) 'calling to mind.' That is 'I am thankful, calling to mind.'

<sup>g</sup> As some verb must be inserted, I have said 'which has been,' warranted by the apostle's 'calling it to mind.' 'Is' affirms it is now, whereas it might seem there was discouragement. 'Was' implies it was gone. In Greek there is nothing; but the proper sense of ἀναζωπυρέω is 'to revive, rekindle, what is drooping.' So Gen xlv. 27, and 1 Macc. xiii. 7. The whole subject of the epistle is energy in the darkening state of the

church.

<sup>h</sup> Some would take σωφρονισμός in the active sense of warning, setting right. *Zurechtweisen, strafen.* But it is clearly used with the passive or subjective meaning also, 'of a sober right mind.' See in the passages from Josephus quoted by De Wette, Ant. xvii. 9, 2, and B. I. ii. 3, both referring to the same history, where σωφρονισμός is evidently a quiet, sound, or sober mind.

<sup>i</sup> This personification of the gospel is very common with Paul.

<sup>k</sup> 'I know whom I have believed.' The Authorized Version is, I think, right:

persuaded that he is able to keep for that day the deposit I have  
<sup>13</sup> entrusted to him. Have<sup>1</sup> an outline of sound words, which [words] thou hast heard of me, in faith and love which [are] in Christ  
<sup>14</sup> Jesus. Keep, by the Holy Ghost which dwells in us, the good  
<sup>15</sup> deposit entrusted [to thee]. Thou knowest this, that all who [are] in Asia, of whom is Phygellus and Hermogenes, have turned away  
<sup>16</sup> from me. The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not been ashamed of my chain;  
<sup>17</sup> but being in Rome sought me out—very diligently, and found [me]—  
<sup>18</sup> the Lord grant to him to find mercy from [the] Lord in that day—and how much service he

rendered in Ephesus thou knowest best.

II. Thou therefore, my child, be strong in the grace which [is] in  
<sup>2</sup> Christ Jesus. And the things thou hast heard of me in the presence of<sup>m</sup> many witnesses, these entrust to faithful men, such as shall be competent to instruct  
<sup>3</sup> others also. Take thy share therefore in suffering<sup>n</sup> as a good soldier  
<sup>4</sup> of Jesus Christ. No one going<sup>o</sup> as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him  
<sup>5</sup> as a soldier. And if also any one contend [in the games], he is not crowned unless he contend law-  
<sup>6</sup> fully. The husbandman must labour<sup>p</sup> before partaking of the fruits.

πιστεύω, with the dative is always in the New Testament to believe a person. The only case that might raise a doubt is John v. 24: but there, I apprehend, the passage must be governed by universal usage εἰς τινα is the object of belief, used very often in John, who employs the word πιστεύω far more than any, (next to his Gospel is the Acts,) the person who is the object of my faith, on whom I believe, *ich glaube an ihn*. ἐπὶ τὸν goes on to the idea of confidence. I rest my faith on him, yet with a more general idea of looking to any one with this confidence. It is only used however six times, that I am aware of: Acts xi. 17, xvi. 31, xxii. 19; Rom. iv. 5, 24. ἐπὶ τινι is yet rarer, and besides Luke xxiv. 25, only used the three times that Isaiah xxviii. 16 is quoted, Rom. ix. 33, x. 11, 1 Peter ii. 6. Here it is confidence in, reliance upon. ἐν τινι is used still more seldom. Mark i. 15, where it refers to the truth of the substance of a thing, as in English, 'I believe in the gospel,' the good news, a story. The LXX use it thrice: Ps. lxxvii. 26, 36, (22, 32,) and Jer. xii. 6. It is once used in the Apocrypha. The habitual use therefore is with a dative, to believe a person: εἰς τινα, to believe on or in a person as object of faith, as John xiv. 1: 'Ye believe in God:' do not see him. So, now

they were losing Christ on earth, they were to believe in him. ἐπὶ τινι adds the thought of the mind looking to any one with trust: ἐπὶ τινι, trusting in: ἐν τινι, receiving a statement as true.

<sup>1</sup> Or 'hold fast.' There is no article to ὑποτύπωσιν. Accusatives after a verb often have not. They explain the nature of the action of the verb. But Timothy had heard no form from Paul, but words or doctrines. Hence, he had not to keep the form, but to have a summary or outline, so as to state clearly and definitely what he did hold. Hence, the article is far better away. I have added 'words' in [ ], because in English, 'which' might be thought to refer to outline. ὑποτύπωσιν is a systematic *exposé*, in outline, of any system of doctrine or philosophy. It is the name given to the sketch of Pyrrhonic doctrine given by Sextus Empiricus, for example. See 1 Tim. i. 16.

<sup>m</sup> διὰ. But διὰ means here, as it does elsewhere, the state or circumstances in which a thing happened, as Rom. ii. 27.

<sup>n</sup> See chap i. 8.

<sup>o</sup> Or 'serving.'

<sup>p</sup> The structure of the phrase is somewhat obscure, and might be rendered, 'The labouring husbandman ought first to partake of the fruits.' But the sense is that he must work first in order to partake.

## II TIMOTHY II.

7 Think of the things which I say, for the Lord shall give<sup>a</sup> thee  
 8 understanding in all things. Remember Jesus Christ raised from among [the] dead, of [the] seed of David, according to my glad  
 9 tidings, in which I suffer even unto bonds as an evildoer: but the word of God is not bound.  
 10 For this cause I endure all things for the sake of the elect, that they also may obtain<sup>r</sup> the salvation which [is] in Christ Jesus with  
 11 eternal glory. The word [is] faithful; for if we have died together with [him,] we shall also live  
 12 together; if we endure,<sup>s</sup> we shall also reign together; if we deny,<sup>t</sup>  
 13 he also will deny us; if we are unfaithful, he abides faithful, for<sup>v</sup> he cannot deny himself.  
 14 Of these things put in remembrance, testifying earnestly before the Lord not to have disputes of words, profitable for nothing, to the subversion of the hearers.  
 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the

16 word of truth; but profane vain babblings shun, for they will advance to greater impiety, and their word will spread as a gangrene; of whom is Hymenæus and Philetus; [men] who as to the truth have gone astray,<sup>w</sup> saying that the resurrection has taken place already; and overthrow the faith of some. Yet<sup>x</sup> the firm foundation of God stands, having this seal, [The] Lord knows those that are his; and, Let everyone who names the name of [the] Lord,<sup>y</sup> withdraw  
 20 from iniquity. But in a great house there are not only gold and silver vessels but also wooden and earthen; and some to honour,  
 21 and some to dishonour. If therefore one shall have purified himself from these, in separating himself from them<sup>z</sup> he shall be a vessel to honour, sanctified,<sup>a</sup> serviceable to the Master, prepared for every  
 22 good work. But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call upon the Lord out of a pure  
 23 heart. But foolish and senseless<sup>b</sup> questionings avoid, knowing that

<sup>a</sup> T. R. reads 'may the Lord give.'

<sup>r</sup> 'Obtain' has not an active sense, but means simply get it, not miss it.

<sup>s</sup> See verse 10. 'Endure' has a double sense in English: 'to last,' and 'to go through suffering patiently.' Here it is the latter.

<sup>t</sup> Many copies read 'shall deny.'

<sup>v</sup> T. R. omits 'for.'

<sup>w</sup> Or 'missed the mark.' But this, though exact, is too familiar; and 'missed the truth' has another sense.

<sup>x</sup> μέντοι affirms with certainty where doubt may have been raised: 'surely you do not;' 'why you do not.' Hence 'yet, still.' As here, this overthrowing might seem to call in question God's foundation. Yet that remains firm. All the speculation as to what the foundation is is futile, particularly Huther's,

followed (and Wiesinger's still more closely) by Ellicott and Alford and many others, who say the invisible church. The church is founded, a building; not a foundation. It is simply God's foundation abstractedly.

<sup>y</sup> T. R. reads 'Christ.'

<sup>z</sup> ἐκκαθάρη από. ἐκκ. is only found 1 Cor. v. 7, 'Purge out the old leaven.' There it was getting rid of it out of the lump; here he has to purge himself from among them (the vessels). Hence we have από, which, with ἐκ, is rendered by 'separating from.'

<sup>a</sup> T. R. adds 'and,' with many authorities

<sup>b</sup> Literally 'foolish and undisciplined questionings,' ἀπαίδευτος, used for many different words by LXX, but in general a mind not subject to God, a man follow-



<sup>24</sup> they beget contentions. And a bondsman of [the] Lord ought not to contend, but be gentle towards <sup>25</sup> all; apt<sup>c</sup> to teach; forbearing; in meekness setting right those who oppose, if God perhaps may sometime give them repentance to acknowledgment of [the] truth, <sup>26</sup> and that they may awake up out of the snare of the devil, [who are] taken by him, for his<sup>d</sup> will.

III. But this know, that in [the] last days difficult times shall be <sup>2</sup> there; for men shall be lovers of self, lovers of money, boastful, arrogant, evil speakers, disobedient to parents, ungrateful,<sup>e</sup> profane, <sup>3</sup> without natural affection, implacable, slanderers, of unsubdued passions, savage, having no love <sup>4</sup> for what is good, traitors, headlong, of vain pretensions, lovers of pleasure rather than lovers of <sup>5</sup> God; having a form of piety, but denying the power of it: and <sup>6</sup> from these turn away. For of these are they who are getting into houses, and leading captive silly women, laden with sins, led <sup>7</sup> by various lusts, always learning, and never able to come to [the]<sup>f</sup> <sup>8</sup> knowledge of [the] truth. Now

ing his own mind and will. It is used by Æschines with μαρτυρία, an unskilful, ill-ordered testimony. See Eur. in Orest. 410, Kypke on iii. 5. It is used for כָּלִל and כָּלִל.

<sup>c</sup> Some take διδασκαλικός here as 'teachable;' but it seems to be more the spirit of the servant of the Lord.

<sup>d</sup> It is here a question whether it be God's will or Satan's; whether εἰς refers to 'awake up' or 'taken captive:' 'awake up for his (God's) will out of the snare,' &c.; that those who have been taken as prey by the devil may, God having given them repentance to the acknowledging of the truth, awake up to follow his will. It is ἐκείνου, not αὐτοῦ; and therefore properly refers to God. However, ἐκείνου

in the same manner in which Jannes and Jambres withstood Moses, thus these also withstand the truth; men corrupted in mind, found worthless as regards the <sup>9</sup> faith. But they shall not advance farther; for their folly shall be completely manifest to all, as that <sup>10</sup> of those also became. But thou hast been thoroughly acquainted with<sup>b</sup> my teaching, conduct, purpose, faith, patience, love, en- <sup>11</sup> durance, persecutions, sufferings: what [sufferings] happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. <sup>12</sup> And all indeed who desire to live piously in Christ Jesus will be <sup>13</sup> persecuted. But wicked men and juggling impostors shall advance in evil,<sup>i</sup> leading and being led <sup>14</sup> astray. But thou abide in those things which thou hast learnt, and [of which] thou hast been fully persuaded, knowing of whom <sup>15</sup> thou hast learned [them]; and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in <sup>16</sup> Christ Jesus. Every scripture

may designate emphatically Satan as saying, that being's will. I have a little doubt whether the apostle would use ἐκείνου in this way of God. It is somewhat familiar. As to Christ however, see ii. 13, 2 Pet. i. 16, Tit. iii. 7. I have not myself difficulty in this emphatic use of ἐκείνου, and none in the employment of ἐξωρημένοι. I rather prefer however its application to God. I am not quite sure if ἀνανήφω εἰς be right Greek.

<sup>e</sup> Or 'ungracious.' See Luke vi. 35.

<sup>f</sup> ἐπίγνωσις is clear, full knowledge or acknowledgment.

<sup>g</sup> Or 'as regards faith.'

<sup>h</sup> Or 'followed up.'

<sup>i</sup> Literally 'to worse.'



[is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in  
<sup>17</sup> righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify<sup>k</sup> before God and Christ Jesus, who is about to judge living and dead, and<sup>l</sup> by his appearing and his kingdom,  
<sup>2</sup> proclaim the word; be urgent in season and out of season, convict,<sup>m</sup> rebuke, encourage, with all patience and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itching  
<sup>4</sup> ear; and they will turn away their ear from the truth, and will  
<sup>5</sup> have turned<sup>n</sup> aside to fables. But thou, be sober<sup>o</sup> in all things, bear evils, do [the] work of an evangelist, fill up the full measure of  
<sup>6</sup> thy ministry. For I am already

being poured out,<sup>p</sup> and the time  
<sup>7</sup> of my release is come. I have combated the good combat, I have finished the race, I have kept the  
<sup>8</sup> faith. Henceforth<sup>q</sup> the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing.  
<sup>9</sup> Use diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus to Dal-  
<sup>11</sup> matia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me  
<sup>12</sup> for ministry. But Tychicus I have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the  
<sup>14</sup> parchments. Alexander the smith did<sup>r</sup> many evil things against me.

<sup>k</sup> T. R. reads 'I testify therefore, before God and the Lord Jesus Christ.'

<sup>l</sup> That is 'I testify or charge you before God, and by the appearing.' Some read 'at.' It may be taken as 'according to,' that is, the judgment is according to the power and glory of his appearing and his kingdom. There are two readings, *καί*, the editions; and *κατά*, T. R. With *καί* it must be taken 'and by.' So it is by Vulgate; whereas, P. Syr. reads 'at,' according to Leusden and Etheridge. It may be connected with *διαμαρτύρομαι* if *κατά* be read. So Matthæi takes it, who reads *κατά*. For the construction, see Deut iv. 26.

<sup>m</sup> Or 'reprove.' See 1 Tim. v. 20.

<sup>n</sup> Or 'will be turned aside.' The thing will have taken place. Or, something medial, 'will have turned themselves.' *ἐκτρέπω* has commonly a causative force. Hence the middle or passive, a neuter or reflective. In the New Testament, the passive for reflective middle is not uncommon. Here their being already turned aside leads them to turn away their ear from the truth.

<sup>o</sup> *νήφω* implies not watching actively, nor being awake; but that sober clearness of mind resulting from exemption from false influences—not muddled with the influence of what intoxicates. So we think of one when we say, He has a sober judgment.

<sup>p</sup> I had conceived this long as 'I have had the libation poured on me, ready to sacrifice.' But, though Wetstein so takes it with Parkhurst, I cannot find any example of *σπένδομαι* as passive: 'I have had the libation poured on me.' And *ἀναλύω* does not speak of being sacrificed. The reference to the departure of guests after libations is questionable, though the words correspond. It is as Phil. ii. 17.

<sup>q</sup> *λοιπόν*, 'henceforth,' with the sense of 'this being finished, there remains consequently.'

<sup>r</sup> See Genesis L. 15, 17, and Apocrypha, prayer of Azarias 19; but the sense of shewing is lost. We say 'shewing kindness,' referring to acts, because they shew what was in the heart; but we do not say 'shew evil.' 'Did me evil' I do

## II TIMOTHY IV.

The Lord render to him<sup>a</sup> according  
<sup>15</sup> to his works. Against whom be  
 thou also on thy guard, for he has  
<sup>16</sup> greatly withstood our words. At  
 my first defence no man stood  
 with me, but all deserted me. May  
<sup>17</sup> it not be imputed to them. But  
 the Lord stood with [me], and  
 gave me power, that through me  
 the proclamation might be fully  
 made, and all [those of] the  
 nations should hear; and I was  
 delivered out of the lion's mouth.  
<sup>18</sup> <sup>t</sup> The Lord shall deliver me from

not say, as it may involve effects on the  
 work.

<sup>s</sup> Many authorities read 'shall render

every wicked work, and shall  
 preserve [me] for his heavenly  
 kingdom; to whom [be] glory for  
 the ages of ages. Amen.

<sup>19</sup> Salute Prisca and Aquila, and  
<sup>20</sup> the house of Onesiphorus. Eras-  
 tus remained in Corinth, but  
 Trophimus I left behind in Miletus  
<sup>21</sup> sick. Use diligence to come before  
 winter. Eubulus salutes thee, and  
 Poudes, and Linus, and Claudia,  
<sup>22</sup> and the brethren all. The Lord  
 Jesus Christ [be] with your spirit.  
 Grace [be] with you.<sup>v</sup>

to him.<sup>v</sup>

<sup>t</sup> T. R. adds 'and.'

<sup>v</sup> T. R. adds 'Amen.'

## E P I S T L E   T O T I T U S.

PAUL, bondsman of God, and<sup>w</sup>  
 apostle of Jesus Christ according  
 to [the] faith of God's elect, and  
<sup>x</sup> knowledge of [the] truth which  
<sup>2</sup> [is] according to piety; in<sup>y</sup> [the]  
 hope of eternal life, which God,  
 who cannot lie, promised before  
<sup>3</sup> the ages of time, but <sup>w</sup> has mani-  
 fested in its own due season his  
 word in [the] proclamation with  
 which I have been entrusted ac-  
 cording to [the] commandment of  
<sup>4</sup> our Saviour God; to Titus, my  
 own child according to [the]  
 faith common [to us]: Grace <sup>z</sup>

and peace from God [the] Father,  
 and Christ Jesus<sup>a</sup> our Saviour.

<sup>5</sup> For this cause I left thee in  
 Crete, that thou mightest go on  
 to set right what remained [un-  
 ordered], and establish elders in  
 each city, as I had ordered thee:  
<sup>6</sup> if any one be free from all charge  
 [against him], husband of one  
 wife, having believing children not  
<sup>7</sup> accused of excess or unruly. For  
 the overseer must be free from all  
 charge [against him] as God's  
 steward; not headstrong, not  
 passionate, not disorderly through

<sup>w</sup> In Greek δέ, a particular additional  
 circumstance, more marked as a distinct  
 relationship, giving occasion to, conse-  
 quences.

<sup>x</sup> ἐπίγνωσιν, real, full knowledge.

<sup>y</sup> ἐν, the condition under which the  
 mission exists.

<sup>a</sup> T. R. adds 'mercy,' with many good  
 authorities; but the omission is supported  
 by a greater weight of codices, versions,  
 and fathers. But I still doubt of it, as  
 2 Tim. contradicts the assertion of Chry-  
 sostom.

<sup>a</sup> T. B. reads 'and Lord Jesus Christ.'

wine, not a striker, not seeking  
<sup>8</sup> gain by base means; but hospitable, a lover of goodness, discreet,  
<sup>9</sup> just, pious, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers.  
<sup>10</sup> For there are many and disorderly vain speakers and deceivers of people's minds, specially those of  
<sup>11</sup> [the] circumcision, who must have their mouths stopped, who subvert whole houses, teaching things which ought not [to be taught]  
<sup>12</sup> for the sake of base gain. One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons.  
<sup>13</sup> This testimony is true; for which cause rebuke them severely, that they may be sound in the faith,  
<sup>14</sup> not turning [their] minds to Jewish fables and commandments of men turning away from the  
<sup>15</sup> truth. All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their  
<sup>16</sup> conscience are defiled. They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work. (II.) But do thou speak the things that

<sup>2</sup> become sound teaching; that the elder men be sober, grave, discreet, sound in faith, in love, in  
<sup>3</sup> patience; that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers  
<sup>4</sup> of what is right; that they may admonish<sup>b</sup> the young women to be attached to [their] husbands, to be attached to [their] children,  
<sup>5</sup> discreet, chaste, diligent in home work,<sup>c</sup> good, subject to their own husbands, that the word of God  
<sup>6</sup> may not be evil spoken of. The younger men in like manner exhort  
<sup>7</sup> to be discreet: in all things affording thyself as a pattern of good works; in teaching uncorrupted-  
<sup>8</sup> ness, gravity,<sup>d</sup> a sound word, not to be condemned; that he who is opposed may be ashamed, having no evil thing to say about us:<sup>e</sup>  
<sup>9</sup> bondsmen to be subject to their own masters, to<sup>f</sup> make themselves acceptable in everything; not  
<sup>10</sup> gainsaying;<sup>g</sup> not robbing [their masters], but shewing all good fidelity, that they may adorn the teaching which [is] of our Saviour  
<sup>11</sup> God in all things. For the grace of God which carries with it salvation for all men<sup>h</sup> has appeared,  
<sup>12</sup> teaching<sup>i</sup> us that, having denied

<sup>b</sup> *σωφρονίζωσι*, to impart and enforce by will, counsel, and rebuke, rules of conduct, &c.

<sup>c</sup> T. B. reads 'keepers at home,' *οἰκουροῦς* for *οἰκουργοῦς*. The reading is not quite certain.

<sup>d</sup> T. B. has not 'sincerity,' nor Erasmus nor Beza. It is in Stephanus, 1550.

<sup>e</sup> T. R. reads 'you.'

<sup>f</sup> Though I have put 'to make themselves,' instead of 'to be,' I judge I have given the true sense. It is elsewhere used of the christian towards God or Christ;

but to be acceptable is a fact. I cannot exhort a person to *be* it; to *make himself* so I can; and that is the sense here.

<sup>g</sup> Or 'contradictory;' that is, opposing their masters when they speak to them.

<sup>h</sup> It may be translated 'has appeared to all men,' but I prefer the text.

<sup>i</sup> *παίδευω* has certainly the sense of discipline, and always perhaps carries with it something of the thought of setting right, *zurechtweisen*; but it is used unquestionably for instructing, as in Acts vii. 22, and elsewhere. So *Cyropædia*.

impiety and worldly lusts, we should live soberly,<sup>k</sup> and justly, and piously in the present course<sup>l</sup> of things, awaiting the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ;<sup>m</sup> who gave himself for us, that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no one despise thee.

III. Put them in mind to be subject to rulers, to authorities, to be obedient to rule, to be ready to<sup>2</sup> every good work, to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men. For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another.<sup>4</sup> But when the kindness and love<sup>n</sup> to man of our Saviour God appeared, not on the principle of works which [were done] in righteousness which *we* had done, but according to his own mercy he saved us through [the] washing<sup>o</sup> of regeneration and renewal of [the]<sup>6</sup> Holy Spirit, which he poured

out on us richly through Jesus Christ our Saviour; that, having been justified by *this* grace, we should become heirs according to<sup>8</sup> [the] hope of eternal life. The word [is] faithful, and I desire that thou insist on these things, that they who have believed God may take care to pay diligent attention to good works. These things are good and profitable to<sup>9</sup> men; but foolish questions, and genealogies, and strifes, and contentions about the law, shun; for they are unprofitable and vain.<sup>10</sup> An heretical man after a first and second admonition have done<sup>11</sup> with, knowing that such a one is perverted, and sins, being self-condemned.

<sup>12</sup> When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there.<sup>13</sup> Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to<sup>14</sup> them; and let ours also learn to apply themselves to good works for necessary wants, that they<sup>15</sup> may not be unfruitful. All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.<sup>a</sup>

<sup>k</sup> Elsewhere translated 'discreet;' that is, with self-restraint and consideration.

<sup>l</sup> Often translated 'age,' but that hardly gives the sense. 'World' gives the false idea of this world as one, and heaven another. The *ὁ νῦν αἰών* was, for the Jews, the present state of things in contrast with that to be introduced by Messiah.

<sup>m</sup> This may possibly be translated as in Auth. Ver. Why Ellicott should say the Vul. does, I cannot tell. It is so punctuated in printed editions. The best argument for the translation of Auth. Ver. is the use of *κυρίον* in a similar position; but then

note that *ἡμῶν* is placed before, so that it is really an argument the other way.

<sup>n</sup> Literally 'philanthropy.'

<sup>o</sup> 'Washing' is right here. It is a bath, or the water for it. The proper word for the bath as a vessel is *λουτήρ*. 'Regeneration' is not the same word as 'being born again,' nor used for it in scripture. Besides this verse, it is only used in Matt. xix. 28, for the Saviour's coming kingdom.

<sup>p</sup> *ἐκείνου*, referring, I apprehend, to God our Saviour.

<sup>a</sup> T. R. adds 'Amen.'

# EPISTLE TO

## PHILEMON.

PAUL, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman,<sup>r</sup> and to the sister<sup>s</sup> Apphia and to Archippus our fellowsoldier, and to the assembly which [is] in thine house. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

I thank my God, always making mention of thee at my prayers, hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all saints, in such sort 'that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us' towards Christ Jesus. For we have great thankfulness<sup>w</sup> and encouragement through<sup>x</sup> thy love, because the bowels of the saints are refreshed by thee, brother.

Wherefore, having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of

Jesus Christ. I exhort thee for my<sup>y</sup> child, whom I have begotten in [my]<sup>z</sup> bonds, Onesimus, once unserviceable to thee, but now serviceable to thee and to me: whom I have sent back to thee: but do thou [receive]<sup>a</sup> him, that is, my bowels: whom I was desirous of keeping with myself, that for thee<sup>b</sup> he might minister to me in the bonds of the glad tidings; but I have wished to do nothing without thy mind, that thy good might not be as of necessity but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever; not any longer as a bondsman, but above a bondsman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdest me to be a partner [with thee], receive him as me; but if he have wronged thee anything or owe anything [to thee], put this to my account. I Paul have written [it]

<sup>r</sup> Or 'our beloved and fellow-workman.'

<sup>s</sup> T. R., with several codd., reads 'beloved' for 'sister.'

<sup>t</sup> ὅπως, 'so that;' not ἵνα.

<sup>v</sup> T. R. reads 'you.'

<sup>w</sup> Many copies read χαράν 'joy,' for χάριν 'thankfulness.' The reading is doubtful. See 1 Tim. i. 12, 2 Tim. i. 3. Some read also 'I had.'

<sup>x</sup> ἐπὶ, 'by occasion of.' It was the condition of his joy.

<sup>y</sup> 'My' is put first as emphatic.

<sup>z</sup> 'My' is doubtful, perhaps better left out.

<sup>a</sup> I have put this in brackets, as it is doubtful whether it be not added to make the sense clearer, the apostle having interrupted his sentence, and the προσλαβοῦ being in verse 17. But it is very probable that the reading is σοι instead of σὺ δέ, as in κ, C by first hand, D both. In that case the translation would be 'whom I have sent unto thee, him that is my bowels.' The connection with προσλαβοῦ remains the same.

<sup>b</sup> That is, 'instead of thee,' a not unimportant testimony to the sense of ὑπέρ.



with mine own hand ; I will repay [it] : that I say not to thee that thou owest even thine own self  
 20 also to me. Yea, brother, I would<sup>c</sup> have profit of *thee* in [the] Lord : refresh my bowels in Christ.<sup>d</sup>  
 21 Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than

<sup>c</sup> Or 'profit of thee.'

<sup>d</sup> T. R. reads 'in [the] Lord.'

<sup>e</sup> Or 'prepare hospitality for me ;' that

22 I say. But withal prepare me also a lodging ;<sup>e</sup> for I hope that I shall be granted to you through  
 23 your prayers. Epaphras salutes thee, my fellow-prisoner in Christ  
 24 Jesus ; Mark, Aristarchus, Demas,  
 25 Luke, my fellow-workmen. The grace of our Lord Jesus Christ [be] with your spirit.<sup>f</sup>

is, 'to receive me as a guest.'

<sup>f</sup> T. R. adds 'Amen.'

## EPISTLE TO THE HEBREWS.

GOD having spoken in many parts and in many ways formerly<sup>g</sup> to  
 2 the fathers in the prophets, at the end<sup>h</sup> of these days has spoken to us in [the person of the]<sup>i</sup> Son,

<sup>g</sup> Or 'of old.'

<sup>h</sup> T. R. reads ἐσχάτων, not ἐσχάτου, that is, is plural and refers to 'days' last noticed. It is a Hebrew expression, as several here, for the end of the period of the law, when Messiah was to be introduced. Kimchi, ad Ies. ii. 2, 'wherever these words, באחרית ימים, are read, there the discourse is of the days of Messias.' So Moses Nachmanides, Ies. xlix. 1, says it is so understood by consent of all. Cf. Bleek and Schœtgen *in loco*.

<sup>i</sup> The absence of the article here is important, though difficult to render in English ; the result is, that God, speaking in the prophets, is clearly distinct, and using them as his mouth. ἐν υἱῷ, literally 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet is perhaps the nearest to an adequate expression. On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God himself who speaks ; not by another ; not as the Father nor in the person of the Father ; not merely by the Holy Ghost using a person not divine, but as himself a divine person, and that person the Son.

<sup>k</sup> There cannot, I think, be a doubt, from the Jewish use of this expression,

whom he has established heir of all things, by whom also he made  
 3 the worlds :<sup>k</sup> who being [the] effulgence<sup>l</sup> of his glory and [the] exact expression of his substance,<sup>m</sup> and

(see Schœtgen and many others), that this means the universe.

<sup>l</sup> ἀπαύγασμα, what fully presents the glory which is in something else. Thus light makes us know what the sun is ; the tabernacle, what the pattern in the mount was. So Wisdom of Jesus, son of Sirach, calls wisdom ἀπαύγασμα of eternal light ; and Philo, i. 327, has τὸ δὲ ἁγίασμα οἷον ἁγίων ἀπαύγασμα μίμημα ἀρχετύπου, speaking of the created world, εἵπειτα αἰσθήσει καλὰ καὶ νοήσει καλῶν εἰκόνας.

<sup>m</sup> Clearly 'substance,' 'essential being,' not 'person.' It is of God, not of the Father : and no one can see the use of ὑπόστασις in LXX and not see its force ; and even its early ecclesiastical use confirms this. It went so far as to condemn three hypostases, and it afterwards was agreed to say one hypostasis for the substance, and three for the person. I add, as it is called in question, that Delitsch maintains δὲ ἑαυτοῦ. Bleek is not decided. Cod. Sin. has not the words. P. Syr., and Ital., have them. It is a question of criticism, not changing the sense. The form of ποιησάμενος involves it.

upholding all things by the word of his<sup>a</sup> power, having made<sup>o</sup> by himself the purification of<sup>p</sup> sins, set himself down on the right hand of the greatness on high,  
<sup>4</sup> taking a place by so much better than the angels, as he inherits a name more excellent than they.  
<sup>5</sup> For to which of the angels said he ever, Thou art my Son: I have to-day begotten thee? and again, I will be to him for father, and  
<sup>6</sup> he shall be to me for son? and again, when<sup>q</sup> he brings in the firstborn into the world, he says, And let all God's angels worship  
<sup>7</sup> him. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; <sup>8</sup> but as to the Son, Thy throne, O God, [is] to the age of the age, and<sup>r</sup> a sceptre of uprightness [is] <sup>9</sup> the sceptre of thy kingdom. Thou

hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions.  
<sup>10</sup> And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.  
<sup>11</sup> They shall perish, but thou continuest still; and they all shall  
<sup>12</sup> grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same,<sup>s</sup> and thy years  
<sup>13</sup> shall not fail. But as to which of the angels said he ever, Sit at my right hand until I set<sup>t</sup> thine enemies [as] footstool of thy feet?  
<sup>14</sup> Are they not all ministering spirits; sent out for service on account of those who shall inherit salvation?

II. For this reason we should give heed more abundantly to the things [we have] heard, lest in

(hence the aorist), not when his whole introducing is a past thing and gone. It will be found that, in English, with a distinct shade of *meaning*, present, future, future-perfect may be used: 'when he pays the debt he shall come out:' here it is antecedent as causal. 'When he has paid the debt:' the payment must come first. 'When he shall have paid:' the same sense, but noting that it is not yet done, but that it must be before he comes out. I have referred to all this because critics have much contested here the place of 'again;' what coming into this world is alluded to, and the force to be given to the tense employed. Here the glory of the person of Christ is before the writer's thought, not the time of introducing. I have myself no doubt whatever as to the translation, and that, as to this last point, what I give is the only right one.

<sup>r</sup> T. R. omits 'and.'

<sup>s</sup> אֲתָּה הוּא, the existing one who does not change. Every creature is changeable.

<sup>t</sup> See note to verse 6: 'set,' 'have set,' 'shall have set,' have fundamentally the same sense; but as the causal sense of antecedence I prefer the present in English.

<sup>a</sup> That is, his own, the Son's.

<sup>o</sup> 'Made' has a peculiar reflective force here, having done it for himself. Though we, as alone the sinners, have the profit, yet the work was done within his own person and work, without us, as when a man journeys, and so when he makes a person his friend, his wife, his son by adoption. Note also the difference of tenses.

<sup>p</sup> T. R. adds 'our' before sins.

<sup>q</sup> I have said 'brings' for *εἰσαγάγῃ*, because the present in English has the sense of the aorist as to the fact, not the time. The Greek present is more 'is bringing.' Compare 1 Cor. xv. 27, *ὅταν δὲ εἰπῇ*. Only the aorist thus used speaks of one definite act, not a prolonged one. It is a fact antecedent to the reasoning of the writer, and in this respect has a past sense. This may seem to require the future perfect. But when it is merely an antecedent in reasoning, this is too exact a time, expresses what is past (at a future time) too much. The reference here is to Ps. xcvi. where he is just coming in; but, in a certain sense, he must be there to be worshipped. His introduction is antecedent to his worship as first-born, but it is on introducing that this follows

<sup>2</sup> any way we should slip away.<sup>v</sup> For if the word which was spoken by angels was<sup>w</sup> firm, and every transgression and disobedience received<sup>3</sup> just retribution, how shall we escape if we have been negligent of<sup>x</sup> so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those<sup>4</sup> who have heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?<sup>5</sup> For he has not subjected to angels the habitable world which is to come,<sup>y</sup> of which we speak;

<sup>6</sup> but one has testified somewhere, saying, What is man, that thou rememberest him,<sup>z</sup> or son of man<sup>7</sup> that thou visitest him? Thou hast made him some little inferior to the angels; thou hast crowned<sup>8</sup> him with glory and honour,<sup>a</sup> and hast set him over the works of thy hands; thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to him,<sup>9</sup> but we see Jesus,<sup>b</sup> who [was] made somewhat inferior to angels on account of the suffering of death,<sup>c</sup> crowned with glory and honour; so that by the grace of

<sup>v</sup> παραρρῶμεν. What decides me in giving π. this sense, adopted as it is by a vast number of critics, is Prov. iii. 21, and Origen con. Cels. viii. (De la Rue, i. 759); in both which the word is so used. Proverbs is a free translation, for the Hebrew is plural: 'Let them not slip away from thine eyes:' that is, what is spoken of in the end of the verse; but it shews the sense of the word. *νιέ μὴ παραρρῶντες*. Origen argues that, though spiritual christians have no need of festivals—every day is a Lord's day—the mass of those who profess christianity do. *δεῖται αἰσθητῶν παραδειγμάτων ἵνα μὴ τέλειον παραρρῶν*, that it may not wholly slip away; so here, *παραρρῶμεν*, that we may not slip away.

<sup>w</sup> ἐγένετο. that is, was so when given; all is in the aorist here, or a truth as to the past.

<sup>x</sup> ἀμελήσαντες. Not merely neglected when presented, but not cared for when, as here, they were nominally inside, making profession. It is found in Matt. xxii. 5. They did not care for the invitation to the supper. 1 Tim. iv. 14: negligent of the gift in him: he had it. Heb. viii. 9: Israel was disobedient, and Jehovah did not care for them. 2 Peter i. 12: 'I will not be negligent, and will be careful to put you always in remembrance.'

<sup>y</sup> A known division among the Jews. *עולם הזה*, this age; and what was to be introduced by the Messiah, *עולם הבא*. See vi. 5; there *αἰών*, here *οἰκουμένη*.

<sup>z</sup> An active recollection, because the object is cared for; so Heb. xiii. 3.

<sup>a</sup> Some copies omit 'and thou hast set him over the works of thy hands,' perhaps rightly. But *κ, A, D, Porph. (Tisch.) It., Vul.* have it. Hebrews is not in C. B has it not. It is in the Psalms, and may have been added as supposed to be left out.

<sup>b</sup> Or 'him who was made somewhat inferior to the angels [even] Jesus.'

<sup>c</sup> 'On account of,' may be read 'made lower on account of,' or 'crowned on account of;' both are true. All the ancient commentators take the first meaning. The modern reasonings, as of Lunemann, Alford, have no force to my mind. My impression is that, were it joined to the latter, it would be *διὰ τὸ παθεῖν*, and that *πάθημα* is merely the subjective state or fact which required it. See on this point Delitsch. Thus the sense would run 'But we see Jesus, who was made a little lower than angels on account of the suffering of death, crowned with glory and honour;' or 'But we see him who, on account of the suffering of death, was made a little lower than angels, [even] Jesus, crowned with glory and honour.' The 'so that' is an appended sentence; 'he was made lower,' &c. 'So that.' Verse 10 justifies his being made lower for suffering death. So does verse 11. The crowning is the accomplishment of the Psalm. Hence I have so punctuated it, though for a time hesitating.

God he should taste death for  
<sup>10</sup> every thing.<sup>d</sup> For it became him,  
 for whom [are] all things, and by  
 whom [are] all things, in bringing  
 many sons to glory, to make<sup>e</sup>  
 perfect the leader of their salva-  
 tion through sufferings.

<sup>11</sup> For both he that sanctifies and  
 those sanctified<sup>f</sup> [are] all of one;  
 for which cause he is not ashamed  
<sup>12</sup> to call them brethren, saying, I  
 will declare thy name to my  
 brethren; in [the] midst of [the]  
 assembly will I sing<sup>g</sup> to thee.  
<sup>13</sup> And again, I will trust in him.  
 And again, Behold, I and the chil-  
 dren which God has given me.  
<sup>14</sup> Since therefore the children par-  
 take<sup>h</sup> of blood and flesh,<sup>i</sup> he also,

in like manner, took part in<sup>k</sup> the  
 same, that through death he might  
 annul him who has the might of  
<sup>15</sup> death, that is, the devil; and might  
 set free all those who through fear  
 of death through the whole of their  
 life were subject to bondage.

<sup>16</sup> For he does not indeed take  
 hold of angels [by the hand],<sup>l</sup> but  
 he takes hold of the seed of Abra-  
<sup>17</sup> ham. Wherefore it behoved him<sup>m</sup>  
 in all things to be made like to  
 [his] brethren, that he might be  
 a merciful and faithful high priest  
 in things relating to God, to make  
 propitiation for the sins of the  
<sup>18</sup> people; for, in that himself has suf-  
 fered, being tempted, he is able to  
 help those that are being tempted.

them κοινωνούς, which exactly makes  
 the difference; we were κοινωνούς in flesh  
 and blood, Christ μετέσχε. The passage  
 quoted by Bleek from Lysurgus proves  
 the same; they took part in the dangers,  
 but did not have their joint share in the  
 fortune. The word does not say how  
 far the taking share went. παραπλησίως  
 is strictly 'near to.' Phil. ii. 27, 'all  
 as one as dead;' but it is used as we  
 use 'like,' and even 'similar.' It is a  
 'similar' book to the other; one army  
 is 'like' the other. It is not strictly  
 ἴσος or ὅμοιος. κοινωνήθηκε is more accu-  
 rate than κοινωνοί, because it is not their  
 joint participation amongst themselves,  
 but that they have all received (shared)  
 this common nature.

<sup>1</sup> Compare Sirach iv. 11. It means 'to  
 take hold of,' but is constantly used for  
 'taking up a person to help him,' though  
 in other senses as well. We say, 'he  
 took him by the hand.' But this would  
 be too free and too familiar. It is used  
 in the sense of taking hold of, literally  
 deliver. See Jer. xxxi. (xxxiv.) 32, but  
 there with χειρός.

<sup>m</sup> He speaks, I apprehend, historically;  
 it was necessary for him to do this by the  
 alleged reason, not his present judgment  
 of divine necessity or purpose. 'Has be-  
 hoved' would speak more of continuance.  
 It behoved him when he became a man.  
 It is what he became as man, not what  
 he took on him.

<sup>d</sup> Or 'every one.'

<sup>e</sup> 'Make perfect,' (τελειώω, not τέλειον  
 always) is used in the Hebrews in the  
 sense of doing all required to initiate  
 into an office, whatever was needed to  
 make him fit to be installed in the office.  
 Hence the word employed is sometimes,  
 when speaking of religious offices, trans-  
 lated 'consecrate.'

<sup>f</sup> ἁγιαζόμενοι: not 'who have been,' nor  
 does it mean 'who are being;' but simply  
 the character, without reference to done  
 or doing; the ἁγιαζών and the ἁγιαζόμενοι,  
 the agent and patients.

<sup>g</sup> Or 'sing praise,' ὑμνήσω.

<sup>h</sup> κοινωνήθηκε, have been introduced  
 into, and are in, that condition, as their  
 common lot.

<sup>i</sup> T. R. reads 'flesh and blood.'

<sup>k</sup> I cannot doubt that there is an in-  
 tended difference in κοινωνήθηκε and  
 μετέσχε, which is in the force of the  
 words indeed themselves. κοινωνία is a com-  
 mon equal sharing; they were κοινωνοί  
 of the nature. He took a part in it; got  
 a share or took a share. μετέχω, is  
 always something which is supposed,  
 or might be, outside myself, but which  
 I take, or take a part in. κοινωνός is a  
 joint participation in that which belongs  
 to me or to known fellowship. So μετέχω  
 γάλακτος, taking or using milk. Heb. v.  
 13, 1 Cor. ix. 10. The reaper is to get a  
 share in the sower's hope; so verse 17  
 —the fact—not κοινωνός. 1 Cor. x. 17,  
 21, 30, the taking part, was to prove



III. Wherefore, holy brethren, partakers<sup>n</sup> of [the] heavenly calling, consider the Apostle and High Priest of our confession,<sup>o</sup> Jesus,  
<sup>2</sup> who is faithful to him that has constituted him, as Moses also  
<sup>3</sup> in all his house. For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than  
<sup>4</sup> the house. For every house is built by some one; but he who has  
<sup>5</sup> built all things [is] God. And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to  
<sup>6</sup> be spoken after; but Christ, as Son over his<sup>p</sup> house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.  
<sup>7</sup> Wherefore, even as says the Holy Spirit, To-day if ye will hear his  
<sup>8</sup> voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; where your<sup>q</sup> fathers tempted  
<sup>9</sup> [me],<sup>r</sup> by proving [me],<sup>s</sup> and saw

<sup>10</sup> my works forty years. Wherefore I was wroth with this<sup>t</sup> generation, and said, They always err in heart; and they<sup>v</sup> have not known  
<sup>11</sup> my ways; so I swore in my wrath, If they shall enter into my rest.  
<sup>12</sup> See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from  
<sup>13</sup> [the] living God. But encourage yourselves<sup>w</sup> each day, as long as it is called To-day, that none of you be hardened by the deceitful-  
<sup>14</sup> ness of sin. For we are become companions<sup>x</sup> of the Christ if indeed we hold the beginning of  
<sup>15</sup> the assurance firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation;<sup>y</sup>  
<sup>16</sup> (for who was it, who,<sup>z</sup> having heard, provoked? but [was it] not all who came out of Egypt by  
<sup>17</sup> Moses? And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses<sup>a</sup> fell in the wilderness?  
<sup>18</sup> And to whom sware he that they

<sup>n</sup> Here μέτοχοι, who have been made, called to be, partakers of it. They had been κοινωνοί of Israel's rights.

<sup>o</sup> T. R. adds 'Christ.'

<sup>p</sup> What is to be remarked here is, that the house is not referred to Moses at all; he was faithful in all God's house as a ministering servant. The 'own' is more than questionable. The contrast is 'Moses a servant in,' 'Christ as a Son over.' But the house is, I apprehend, God's house. The Father is not brought in as such at all, but the Son is over the house as Son. The connexion with its being God's house is evident, because he (Christ) has built the house, verse 3, and he who built all things is God; but he is over it as Son.

<sup>q</sup> Some translate 'wherewith' (that is, with which temptation), making οὐ agree with πειρασμού.

<sup>r</sup> T. R. has 'me' in text.

<sup>s</sup> ἐν δοκιμασίᾳ. Thus all the old MSS

and Clem. Al., read. The LXX has ἐδοκιμασάν [με.]

<sup>t</sup> T. R. reads 'that.'

<sup>v</sup> αὐτοί, emphatic, 'these same.'

<sup>w</sup> Or 'exhort one another.'

<sup>x</sup> I use the word 'companions' as being the same one as in chap. i. 9, to which, I doubt not, it alludes; that is, to the passage quoted Ps. xlv. 'Partakers of Christ' has indeed quite a different sense.

<sup>y</sup> I have no doubt, in spite of objections, that 16—19 is a parenthesis; if not, 14 may be thought to be one, but the connexion is very hard then.

<sup>z</sup> Some take τινές instead of τίνες. Then it is 'for some,' but not all. Rom. xi. 17 may justify this.

<sup>a</sup> κῶλα means 'limbs,' but as it is always used for πρ., a carcase, by LXX, I so translate it here. Some suppose κῶλα is used with the idea of the body falling to pieces.



should not enter into his rest, but to those who had not hearkened  
<sup>19</sup> to the word?<sup>b</sup> And we see that they could not enter in on account of unbelief;) (IV.) Let us therefore fear, lest, a promise being left<sup>c</sup> of entering into his rest, any one of you might seem to have  
<sup>2</sup> failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in  
<sup>3</sup> those who heard. For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from [the] foundation  
<sup>4</sup> of [the] world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works:  
<sup>5</sup> and in this again, If they shall  
<sup>6</sup> enter into my rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to  
<sup>7</sup> the word,<sup>d</sup> again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said

before),<sup>e</sup> To-day, if ye will hear his voice, do not harden your hearts.  
<sup>8</sup> For if Jesus<sup>f</sup> had brought them into rest, he would not have spoken afterwards about another day.  
<sup>9</sup> There remains then a sabbatism  
<sup>10</sup> to the people of God. For he that has entered into his rest, he also has rested from his works, as  
<sup>11</sup> God did from his own. Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not<sup>d</sup>  
<sup>12</sup> hearkening to the word. For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] divisions<sup>g</sup> of soul and spirit, both of joints and marrow, and a discernor of the thoughts and  
<sup>13</sup> intents of [the] heart. And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.  
<sup>14</sup> Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.  
<sup>15</sup> For we have not a high priest not able to sympathize with our infirmities, but tempted in all things  
<sup>16</sup> in like manner,<sup>h</sup> sin apart. Let

<sup>b</sup> This, I apprehend, is the true force of ἀπειθήσασι. It is taken from Deut. i. 26 and Numb. xiv. 43, which refer to the occasion on which God declared their carcasses should fall in the wilderness.

<sup>c</sup> I think the translation, 'the promise of entering into his rest being left or forsaken,' is untenable. The *κατά* and present tense give the force of 'now remaining behind after these events,' &c.; some add 'still,' as Delitsch, Diodati, Bleek, Alford; but it seems to me implied in 'left,' and needless, and not quite exact.

<sup>d</sup> See note to chap. iii. 18.

<sup>e</sup> T. R. omits 'before.'

<sup>f</sup> Greek form for Joshua.

<sup>g</sup> T. R. adds 'both' here; at any rate *τε* is often used in the epistle when it seems superfluous, and its use leads me to judge, contrary to the thought of many, that the passage has the sense of dividing between—not each of the things by itself. See chap. v. 14. *τε...καί* also is greatly used in this epistle, even where *τε* has no special force.

<sup>h</sup> Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.' 'Like' [*us*], but it is not *τήν*, as vii. 15, but more general.

us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

V. For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and <sup>2</sup> sacrifices for sins; being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity; and, on account of this [infirmity], he ought, even as for the people, so also for himself, to <sup>4</sup> offer for sins. And no one takes the honour to himself but [as] called<sup>i</sup> by God, even as Aaron also. <sup>5</sup> Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have <sup>6</sup> to-day begotten thee. Even as also in another [place] he says, Thou [art] a priest for ever<sup>k</sup> according to the order of Melchisedec. Who in the days of his flesh, having offered up both supplications and entreaties<sup>l</sup> to him who was able to save him out of<sup>m</sup> death, with strong crying and tears; (and having been heard <sup>8</sup> because of his piety;)<sup>n</sup> though he

were Son,<sup>o</sup> he learned obedience from the things which he suffered;<sup>p</sup>

<sup>9</sup> and having been perfected, became to all them that obey him, author <sup>10</sup> of eternal salvation; addressed by<sup>q</sup> God [as] high priest according <sup>11</sup> to the order of Melchisedec. Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are <sup>12</sup> become dull in hearing. For when for the time ye ought to be teachers, ye have again need that one should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, <sup>13</sup> and not of solid food; for every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe; but solid food belongs to grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

VI. Wherefore, leaving the word<sup>r</sup> of the beginning of the Christ, let us go on [to what belongs] to full growth,<sup>s</sup> not laying again a foundation of repentance from dead <sup>2</sup> works and faith in<sup>t</sup> God, of [the] doctrine of washings, and<sup>v</sup> of imposition of hands, and<sup>v</sup> of re-

<sup>i</sup> T. R. reads 'he who is called of God.'

<sup>k</sup> εἰς τὸν αἰῶνα, not εἰς τὸ διηνεκές. This last is continuing uninterruptedness, more than there being no end, though it may so continue

<sup>l</sup> Perhaps an allusion to Job xl. 27 (22 in LXX; xli. 3, A.V.)

<sup>m</sup> ἐκ not ἀπό here.

<sup>n</sup> Or 'fear,' as some translate; and then well rendered, as in A. V., 'in that he feared.'

<sup>o</sup> Alluding to the citation of Ps. ii. just above.

<sup>p</sup> ἔμαθεν ἀφ' ὧν ἔπαθεν. This is a known association of thought and words. Philo has ἔμαθεν ὃ ἔπαθεν. See Wetstein or Bleek.

<sup>q</sup> Or 'saluted of.'

<sup>r</sup> Or 'discourse,' λόγος, which includes the thoughts as well as the utterance of them. I do not say 'doctrine,' because of verse 2, where the word is different.

<sup>s</sup> 'Full growth,' τελειότητα. 'Perfection' is used in Greek for a full grown man; so here, we have solid food is that of a full grown man; to this the apostle makes allusion here.

<sup>t</sup> ἐπὶ Θεόν, 'believes on God,' as Acts xi. 17, xvi. 31, xxii. 19, Rom. iv. 5, iv. 24—the actual personal object of faith trusted in as such. ἐπὶ τῷ is more 'resting on.'

<sup>v</sup> Here both these 'ands' are τε in the original.

surrection of [the] dead, and of  
<sup>3</sup> eternal judgment; and this will we  
<sup>4</sup> do if God permit. For it is impos-  
 sible to renew again to repentance  
 those once enlightened, and who  
 have tasted of the heavenly gift,  
 and have been made partakers of  
<sup>5</sup> [the] Holy Spirit, and have tasted  
 the good word of God, and [the]  
 works of power of [the] age to  
<sup>6</sup> come, and have fallen away, cru-  
 cifying for themselves [as they do]  
 the Son of God, and making a  
<sup>7</sup> show of [him.] For ground which  
 drinks the rain which comes often  
 upon it, and produces useful herbs  
 for those for<sup>w</sup> whose sakes also  
 it is tilled, partakes of blessing  
<sup>8</sup> from God; but bringing forth  
 thorns and briars it is found  
 worthless and nigh to a curse,  
<sup>9</sup> whose end [is] to be burned. But  
 we are persuaded concerning you,  
 beloved, better things, and such  
 as are connected with salvation,  
<sup>10</sup> even if we speak thus. For God  
 [is] not unrighteous to forget  
 your work, and<sup>x</sup> the love which  
 ye have shewn to his name, having  
 ministered to the saints, and [still]  
<sup>11</sup> ministering. But we desire ear-  
 nestly<sup>y</sup> that each one of you shew  
 the same diligence to the full

assurance of hope unto the end;  
<sup>12</sup> that ye be not sluggish, but  
 imitators of those who through  
 faith and long patience have been  
 inheritors of<sup>z</sup> the promises.  
<sup>13</sup> For God, having promised to  
 Abraham, since he had no greater  
 to swear by, swore by himself,  
<sup>14</sup> saying, Surely blessing I will bless  
 thee, and multiplying I will mul-  
<sup>15</sup> tiply thee; and thus having had  
 long patience he got the promise.  
<sup>16</sup> For men indeed swear by a greater,  
 and with them the oath is a term  
 to all dispute, as making matters  
<sup>17</sup> sure. <sup>a</sup>Wherein God, willing to  
 shew more abundantly to the heirs  
 of the promise the unchangeable-  
 ness of his purpose, intervened by  
<sup>18</sup> an oath, that by two unchangeable  
 things, in which [it was] impossible  
 that God should lie, we might  
 have a strong encouragement who  
 have fled for refuge to lay hold on  
<sup>19</sup> the hope set before us, which we  
 have as anchor of the soul, both  
 secure and firm, and entering into  
<sup>20</sup> that within the veil; where Jesus  
 is entered as forerunner for us,  
 become for ever<sup>b</sup> a high priest  
 according to the order of Melchi-  
 sedec.

VII. For this Melchisedec, King of

<sup>w</sup> It is a question whether *εὐθετον* is to be connected with *τίκτουσα* or *ἐκείνοις*, that is, absolutely 'useful herbs for those,' or 'herbs useful for those.' The principle of dat. com. is applicable I suppose; but I find no case of *εὐθετον* so used; there are of *ἀθετον*. The sense is nearly the same. *εὐθετος* πρὸς τι, or εἰς τι or τῷ, is said of things.

<sup>x</sup> T. R. adds 'labour of.'  
<sup>y</sup> *ἐπιθυμοῦμεν*. Chrys. and Oec. both insist on its being a fatherly affectionate desire, not merely *θέλω* or *βούλομαι*. So Theophylact, *ἡ ψυχὴ καίεται ὑπὲρ ὑμῶν*. It is an earnest desire after, a longing for

anything. Comp. Luke xxii. 15. In contrast with that, see Luke xv. 16. So it is used for lust, or earnest desire of nature, in many passages.

<sup>z</sup> *κληρονομοῦντων* is simply the character. 'Who inherit,' in English, is either who have got, *κληρονομησάντων*, or who are now in a state of heirship. The word here refers to the past, but only speaks of the character of the persons, but as an actuality.

<sup>a</sup> Many translate 'wherefore,' 'on which account.' I do not see the need of forcing the sense of 'in,' 'in which respect.'

<sup>b</sup> *εἰς τὸν αἰῶνα*.

Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him ;  
<sup>2</sup> to whom Abraham gave also [the] tenth portion of all ; first being interpreted King of righteousness, and then also King of Salem, which  
<sup>3</sup> is King of peace ; without father, without mother, without genealogy ; having neither beginning of days nor end of life, but assimilated<sup>c</sup> to the Son of God, abides a  
<sup>4</sup> priest continually. Now consider how great this [personage] was, to whom even the patriarch Abraham gave a tenth out of the  
<sup>5</sup> spoils. And they indeed from among the sons of Levi, who receive the priesthood, have commandment to take tithes from the people according to the law, that is from their brethren, though these are come out of the loins of  
<sup>6</sup> Abraham ; but he who has no genealogy<sup>d</sup> from them has tithed Abraham, and blessed him who  
<sup>7</sup> had the promises. But beyond all gainsaying, the inferior is  
<sup>8</sup> blessed by the better. And here dying men receive tithes ; but there [one] of whom the witness  
<sup>9</sup> is that he lives ; and, so to speak, through Abraham, Levi also, who

received tithes, has been made  
<sup>10</sup> to pay tithes. For he was yet in the loins of his father when  
<sup>11</sup> Melchisedec met him. If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with it,<sup>e</sup> what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron ?  
<sup>12</sup> For, the priesthood being changed, there takes place of necessity a  
<sup>13</sup> change of law also. For he, of whom these things are said, belongs<sup>f</sup> to a different tribe, of which no one has [ever] been<sup>g</sup> attached to the service of the  
<sup>14</sup> altar. For it is clear that our Lord has sprung<sup>h</sup> out of Juda, as to which tribe Moses spake nothing  
<sup>15</sup> as to priests.<sup>i</sup> And it is yet more abundantly evident, since a different priest arises according to  
<sup>16</sup> the similitude of Melchisedec, who has been constituted not according to law of fleshly commandment, but according to power of indis-  
<sup>17</sup> soluble life. For it is borne witness,<sup>k</sup> Thou art a priest for ever<sup>l</sup> [according to the order of  
<sup>18</sup> Melchisedec].<sup>m</sup> For there is a

<sup>c</sup> 'Made like,' does not, I think, suit here, nor am I content with 'assimilated.' It is used by Plato of truth and error, 'men make error appear like truth ;' by Aristotle of men, 'making the forms of the gods like men.' So Melchisedec was in his characteristics assimilated to the Son of God. The 'but' is in contrast with what immediately precedes. μένει, 'abides,' is in direct connexion with this Melchisedec. The rest is description. 'Continually,' εἰς τὸ διηνεκές, not εἰς τὸν αἰῶνα.

<sup>d</sup> The negative used is μή, not οὐ. That is, is not the mere denial of the fact, but that he was not in a position to have one. Hence I have said 'has no genealogy.'

<sup>e</sup> Or 'based upon it.'

<sup>f</sup> μετέσχηκεν, 'has taken part in.' But it is the perfect, intimating an abiding character.

<sup>g</sup> Or 'been occupied with.'

<sup>h</sup> Or 'arisen.' The question is whether there may be allusion to arising, as the sun, or springing up, as a plant : the branch. For the branch was translated 'dayspring' by the LXX, and the verb is used for both in Greek.

<sup>i</sup> T. R. reads 'priesthood.'

<sup>k</sup> Or 'he is testified of.'

<sup>l</sup> εἰς τὸν αἰῶνα.

<sup>m</sup> The repetition of these last words is rather doubtful.

setting aside of the commandment going before for its weakness  
<sup>19</sup> and unprofitableness, (for the law perfected nothing,) and the introduction of a better hope by  
<sup>20</sup> which we draw nigh to God. And by how much [it was] not without the swearing of an oath; (for they are become priests without the  
<sup>21</sup> swearing of an oath, but he with the swearing of an oath, by him who said, as to him,<sup>a</sup> The Lord has sworn, and will not repent [of it], Thou [art] priest for ever according to the order of Melchisedec;) by so much Jesus became  
<sup>22</sup> surety of a better covenant. And they have been many priests, on account of being hindered from  
<sup>23</sup> continuing by death; but he, because of his continuing for ever, has the priesthood unchangeable.<sup>o</sup>  
<sup>24</sup> Whence also he is able to save completely those who approach by him to God, always living to intercede for them. For such a high priest<sup>p</sup> became us, holy,<sup>q</sup> harmless, undefiled, separated from

sinners, and become higher than  
<sup>27</sup> the heavens: who has not day by day need, as the high priests, first to offer up sacrifices for his own sins, then [for] those of the people; for this<sup>r</sup> he did once for all [in] having offered up  
<sup>28</sup> himself. For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfected for ever.

VIII. Now a summary<sup>s</sup> of the things of which we are speaking [is], We have such a one high priest<sup>t</sup> who has sat down on [the] right hand of the throne of the  
<sup>2</sup> greatness in the heavens; minister of the holy places and of the true tabernacle, which the Lord has pitched,<sup>v</sup> not man.

<sup>3</sup> For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may  
<sup>4</sup> offer. If then<sup>w</sup> indeed he were upon earth, he would not even be

<sup>a</sup> Or 'to him.'

<sup>o</sup> Or 'intransmissible.' Greek fathers give it as 'unsuccessional.' But such use is, it seems, hardly to be justified. Bleek and Delitzsch have fully gone into it.

<sup>p</sup> Many good copies insert 'also,' possibly rightly; but α, C, K, L, Porph. (Tisch.), agree with T. R.

<sup>q</sup> Or 'pious.' ὅσιος is used for holy in New Test., but not the same as ἅγιος. It is יָסֵד, not יָסֵד. *Chesed* is used for mercy and grace, and applied to God's ways, centred in Christ, the one who is *chesed*; God is *kodesh*: Israel was not *chesed*. God is holy, knowing good and evil perfectly: wills absolutely good and no evil: so we are separated, set apart from evil or common use to him; that is ἅγιος. ὅσιος, on the contrary, is the exercise of gracious suitable affections in the relationship in which we are to God, to parents; God in mercy to us, Christ in whom they are dis-

played. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness.

<sup>r</sup> Chrys. Oec. Theoph. and a host of modern critics refer 'this' to the offering for the people: 'this last.' It may be so. The sense is evident. Otherwise, as I had long taken it, the sense is 'this offering he made.' Of course for others; but the emphasis is on 'once for all.'

<sup>s</sup> Or 'the chief point.' The difference is small; it expresses what it results in in the writer's mind, as the substance of the things of which we are speaking. τοῖς λεγομένοις is the present subject which occupied him: it heads up in this.

<sup>t</sup> Or 'such a high priest.'

<sup>v</sup> T. R., with good authorities, adds 'and.'

<sup>w</sup> T. R. has γάρ: γάρ seems clearer, but the sense of οὖν is much better.



a priest, there being those<sup>x</sup> who offer the gifts according to the<sup>y</sup> law, (who<sup>y</sup> serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, says he, that thou make all things according to the pattern which has been shewn to thee in the<sup>6</sup> mountain.) But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established<sup>z</sup> on the footing of better promises.<sup>7</sup> For if that first was faultless, place had not been sought for a second.<sup>8</sup> For finding fault, he says to them,<sup>a</sup> Behold, the days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house<sup>9</sup> of Judah; not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they*

did not continue in my covenant, and I did not regard them, saith<sup>10</sup> the Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, says the Lord, Giving my laws into their minds, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people.<sup>11</sup> And they shall not teach each his fellow-citizen,<sup>b</sup> and each his brother, saying, Know the Lord; because all shall know me in themselves,<sup>c</sup> from [the] little one among them unto [the] great among them.<sup>12</sup> Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses<sup>d</sup> I will never remember any<sup>e</sup> more.<sup>13</sup> In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

IX. The first<sup>f</sup> therefore also indeed had ordinances of service, and the<sup>2</sup> sanctuary, a worldly one.<sup>g</sup> For a

<sup>x</sup> T. R. adds 'priests.'

<sup>y</sup> 'Who are such as do so,' οἷτινες.

<sup>z</sup> νενομοθέτηται, formally established as by a law.

<sup>a</sup> It may be translated 'for finding fault with them he says.' s. A. D, (cor. αὐτοῖς) Porph. (Tisch. M. I S.). K. &c., have αὐτοῖς. But the dative is used with μέμφομαι, and it seems to me a gloss, they thinking the dative connected it with λέγει.

<sup>b</sup> T R reads 'neighbour.' The LXX translate πᾶρ, his companion or fellow, by πολίτης, the word here used, in three places of Proverbs and two of Jeremiah.

<sup>c</sup> I add 'in themselves,' to distinguish γινώθαι from εἰδήσουσι; one being knowledge in general, the other consciousness in oneself, internal knowledge of a thing.

<sup>d</sup> Many omit 'and their lawlessnesses.'

<sup>e</sup> Or 'in no wise remember any more;' οὐ μή, a double negative, augmenting its force.

<sup>f</sup> T. R. reads 'tabernacle.'

<sup>g</sup> The form of words here is greatly

disputed. The grammatical order would require it to be translated 'the holy universal order;' but the word, it is contended, does not exist with this sense: I have not ventured so to translate it. I doubt it to be the same as κόσμιον, 'ornament.' κόσμος is the world, from the order which is in it. The tabernacle represented all this order, the pattern of heavenly things. Hence, if κοσμικόν be used, a neuter adjective for a substantive, or coined in this use, it would mean, 'the holy order of the tabernacle, which represented the vast scene in which God's glory is displayed in Christ.' If not we must say, 'and the sanctuary, a worldly one.' A worldly sanctuary is not the sense. 'A worldly sanctuary' it is not, according to regular grammar and the constant usage of the Greek language. There are, it is true, examples; (Gal. i. 4 is not, because of ἐνεστῶτος, α. π. is one word, so Wiener) as in John's epistle, ὁ κόσμος ὅλος. There I should connect ὅλος in sense with what

tabernacle was set up ; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy ;  
 3 but after the second veil a tabernacle, which is called Holy of  
 4 holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant ;  
 5 and above over it the cherubim of glory shadowing the mercy seat, concerning which it is not now [the time] to speak in detail.

6 Now these things being thus ordered, into the first tabernacle the priests enter at all times, 7 accomplishing the services ; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors<sup>h</sup> of the people :  
 8 the Holy Spirit shewing this, that

the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has  
 9 [its] standing ; the which<sup>i</sup> [is] an image for the present time, according to which<sup>k</sup> both gifts and sacrifices, unable to perfect as to conscience him that worshipped,<sup>l</sup>  
 10 are offered, [consisting] only of meats and drinks and divers washings,<sup>m</sup> ordinances of flesh, imposed until [the] time of setting  
 11 things right. But Christ being come high priest of the good things to come,<sup>n</sup> by<sup>o</sup> the better and more perfect tabernacle not made with hand, (that is, not of  
 12 this creation,) nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having  
 13 found an eternal redemption. For if the blood of bulls and goats, and a heifer's ashes sprinkling the defiled, sanctifies for the purity  
 14 of the flesh, how much rather

follows : the world . . . lies all of it. If 1 John v. 20, be correct, it is one word. I should be disposed so to take it, and the various readings to have arisen from its being felt not to be strictly Greek. 1 Cor. x. 3, 4, is as Gal. i. 4, τὸ αὐτό : β. π. . . π. π. It is descriptive of the object, τὸ αὐτό.

<sup>h</sup> That is 'sins of ignorance.'

<sup>i</sup> ἥτις, 'which is,' such as is.'

<sup>k</sup> The chief ancient MSS refer 'to which' to παραβολή, 'image,' reading καθ' ἣν for καθ' ὅν. So Vul. But I think the old Latin, though corrupt, must have read ὅν. The Fathers differ: Chrys., Theod., Theoph. read ὅν; Oec and others ἣν. C fails us here; s has ἣν; Porph. (Tisch.) ὅν. The present time is opposed to the time of setting things right. The tabernacle alone is in view in Hebrews; not the temple, but the fact that offerings were then still made is recognized in what follows. He could not call it the ἱερόν, because Messiah was come and he had been crucified; but the carnal ordinances were still offered, so that for the Hebrews it was not ἱερόν.

It was a present time in contrast with a time of setting right. The παραβολή could be only for a present time on earth. The patterns were in the heavens.

<sup>l</sup> 'Worship' is perhaps too strong a word, but 'service' is equivocal. λατρεύω is to approach a god with any prayers, or in any way of offering up a religious service.

<sup>m</sup> T. R. adds 'and.'

<sup>n</sup> The 'good things to come' are the promised blessings to come in with Christ. The Epistle to the Hebrews, though addressed to Christians on most precious subjects, does not enter into the proper church standing: it once refers to the church as in heaven in chap. xii.

<sup>o</sup> δῆα here is, I doubt not at all, characteristic of his coming. He came in that way, his coming being in the power of and characterized by these things; not the place through nor the means by which. See this use of δῆα, Rom. ii. 27. In Rom. iv. 13 we see the transition to this use of it.

shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to  
<sup>15</sup> worship<sup>p</sup> [the] living God? And for this reason he is mediator of a new covenant,<sup>q</sup> so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal  
<sup>16</sup> inheritance. (For where [there is] a testament,<sup>r</sup> the death of the  
<sup>17</sup> testator must needs come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.)  
<sup>18</sup> Whence neither the first was  
<sup>19</sup> inaugurated without blood. For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the  
<sup>20</sup> people, saying, This [is] the blood of the covenant which God has  
<sup>21</sup> enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner  
<sup>22</sup> with blood; and almost<sup>s</sup> all things are purified with blood according to the law, and without blood-

shedding there is no remission.  
<sup>23</sup> [It was] necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with  
<sup>24</sup> sacrifices better than these. For the Christ is not entered into holy places made with hand, figures<sup>t</sup> of the true, but into heaven itself, now to appear before<sup>v</sup> the face of  
<sup>25</sup> God for us: nor, in order that he should offer himself often, as the high priest enters into the holy places every year with blood  
<sup>26</sup> not his own; since he had [then] been obliged often to suffer from the foundation of the world. But now once in the consummation of the ages he has been manifested for [the] putting away of sin by  
<sup>27</sup> his sacrifice. And forasmuch as it is the portion of men once to die,  
<sup>28</sup> and after this judgment; thus the Christ also,<sup>w</sup> having been once offered to bear the sins of many, shall appear to those that look for him the second time without<sup>x</sup> sin for salvation.

X. For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, per-

<sup>p</sup> See note <sup>1</sup> verse 9.

<sup>q</sup> Or 'the new covenant.' The absence of the article merely makes it characteristic of him: he is 'new covenant mediator.' But better as in text.

<sup>r</sup> The word translated 'covenant' and 'testament' is the same, διαθήκη, a disposition; for 'covenant,' in connection with God, is a disposition which he has made, on the ground of which man is to be in relationship with him. But verses 16, 17, are a parenthesis, alluding by the bye to another kind of διαθήκη.

<sup>s</sup> Some apply σχεδόν to both parts of the sentence.

<sup>t</sup> The heavenly things were the original copied, and so it was, as said to Moses. Hence they were the τύπος; the tabernacle ἀντίτυπος, what answered to it.

<sup>v</sup> Literally 'to the face.'

<sup>w</sup> T. R. omits 'also.'

<sup>x</sup> 'Apart from,' having nothing more to do with it. The first time he bare it and was made sin, (being sinless;) but now, having put it wholly away for them who look for him, he appears to them without having to say, or need to have anything to say, to it. It is gone, as regards them, by his first coming.

2fect those who approach. Since would they not<sup>v</sup> indeed have ceased being offered, on account of the worshippers once purged having no longer any conscience of sins? But in these [there is] a calling to mind of sins yearly. 4For blood of bulls and goats [is] incapable of taking away sins. 5Wherefore coming into the world he says, Sacrifice and offering thou willedst not; but thou hast 6prepared me a body. Thou tookest no pleasure in burnt offerings and 7sacrifices for sin. Then I said, Lo, I come (in [the] roll<sup>2</sup> of the book it is written of me) to do, 8O God, thy will. Above, saying Sacrifice and offering and burnt offerings and sacrifices for sin thou willedst not, neither tookest pleasure in (which<sup>a</sup> are offered 9according to the law); then he said, Lo, I come to do<sup>b</sup> thy will. He takes away the first that he 10may establish the second; by which will we have been sanctified through the offering of the body 11of Jesus Christ once for all. And every priest stands daily ministering, and offering often the same sacrifices, which can never take 12away sins. But he, having offered one sacrifice for sins, sat down in

perpetuity<sup>c</sup> at [the] right hand of 13God, waiting from henceforth until his enemies be set [for the] foot- 14stool of his feet. For by one offering he has perfected in perpetuity 15the sanctified.<sup>d</sup> And the Holy Spirit also bears us witness [of it]; for after what was said:<sup>e</sup> 16This [is] the covenant which I will establish towards<sup>f</sup> them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their 17understandings; and their sins and their lawlessnesses I will never 18remember any more. But where there [is] remission of these, [there is] no longer a sacrifice for sin. 19Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus, 20the new and living way which he has dedicated for us through 21the veil, that is, his flesh; and [having] a great priest over the 22house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure 23water. Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has 24promised;) and let us consider one

<sup>v</sup> T. R. has no 'not,' and it ceases to be a question. Steph. 1550 has it, but in margin a reading is given without. Beza 1582 has not it. But the reading is not doubtful.

<sup>2</sup> Or perhaps 'chapter,' to which a heading or summary was. Some take it as the summary or contents of the chapter or volume, written on the head, κεφαλῆς, of the roll.

<sup>a</sup> αἰτίαι, 'which are of that kind that are.'

<sup>b</sup> T. R. adds 'O God.'

<sup>c</sup> εἰς τὸ διηνεκές differs from εἰς τὸν αἰῶνα. Having perfectly completed the work, he

had not to get up again to complete it; he could sit down, and abide so, having done all. It is in contrast with the priests standing. They stood daily; he is set down for a continuance. The connecting εἰς τὸ διηνεκές with sacrifice spoils the whole force of the passage.

<sup>d</sup> τοὺς ἀγιαζομένους is not 'being,' nor 'having been,' but the objects of this operation, those about whom God was doing this: *die geheiligt werden*. As to date, ἡγιασμένοι ἐσμεν, verse 10.

<sup>e</sup> T. R. adds 'before.'

<sup>f</sup> πρὸς is constantly so employed in LXX.



another for provoking to love and  
<sup>25</sup> good works; not forsaking the  
assembling of ourselves together,  
as the custom [is] with some;  
but encouraging [one another],  
and by so much the more as ye  
<sup>26</sup> see the day drawing near. For  
where we sin wilfully after re-  
ceiving the knowledge<sup>h</sup> of the  
truth, there no longer remains any  
<sup>27</sup> sacrifice for sins, but a certain  
fearful expectation of judgment,  
and heat of fire about to devour  
<sup>28</sup> the adversaries. Any one that  
has disregarded Moses' law dies  
without mercy on [the testimony  
<sup>29</sup> of] two or three witnesses: of how  
much worse punishment, think ye,  
shall he be judged worthy who  
has trodden under foot the Son of  
God, and esteemed the blood of  
the covenant, whereby he has  
been sanctified, common,<sup>i</sup> and has  
<sup>30</sup> insulted the Spirit of grace? For  
we know him that has said, To  
me [belongs] vengeance; I will  
recompense, says the Lord: and

again, The Lord shall judge his  
<sup>31</sup> people. [It is] a fearful thing  
falling into [the] hands of [the]  
living God.  
<sup>32</sup> But call to mind the earlier days  
in which, having been enlightened,  
ye endured much conflict of suffer-  
<sup>33</sup> ings; on the one hand, when ye  
were made a spectacle both in  
reproaches and afflictions; and  
on the other, when ye became  
partakers with those who were  
<sup>34</sup> passing through them. For ye  
both sympathized with prisoners<sup>k</sup>  
and accepted with joy the plunder  
of your goods, knowing that ye  
have for<sup>l</sup> yourselves a better sub-  
<sup>35</sup> stance<sup>m</sup> and an abiding one. Cast  
not away therefore your confi-  
dence, which has great recompense.  
<sup>36</sup> For ye have need of endurance  
in order that, having done the  
will of God, ye may receive the  
<sup>37</sup> promise. For yet a very little  
while he that comes will come,  
<sup>38</sup> and will not delay. But the just<sup>n</sup>  
shall live by faith; and if he<sup>o</sup>

<sup>h</sup> ἐπίγνωσις, clear and certain knowledge personally.

<sup>i</sup> Or 'unclean,' having no holy character.

<sup>k</sup> T. R. reads 'my bonds.'

<sup>l</sup> T. R. reads ἐν ἑαυτοῖς, 'in yourselves.'

<sup>m</sup> T. R. adds 'in the heavens.' The reading is somewhat uncertain.

<sup>n</sup> Some add μου here: 'my just [man].' It is in LXX, but in the Vatican after πίστει, hence 'the just shall live by faith in me;' and so some authorities here. I have left the T. R. However there is good authority for introducing μου. The sense runs well and is the same: God's just one, the one he owns as such.

<sup>o</sup> Or 'any one.' I have not introduced 'any one' into the text. But I do not apply the 'he' to a just man who lives. The apostle is contrasting two characters; the one who perishes, and the one who saves, preserves, his life (spiritually, of course). It must be remembered that in the LXX, the phrases are not placed in this order, nor in the Hebrew. The pro-

fessing Hebrews were in danger of drawing back. In the LXX it runs 'If a man draw back, my soul shall have no pleasure in him; but the just shall live by faith.' In the Hebrew the phrase is 'His soul which is lifted up is not upright in him;' that is, the proud enemy. It is certain that in what the apostle quotes there is no reference in the word 'he' to the just who lives by faith. The only thing that can be said is, that the writer of the epistle put it after, to change the sense. This I do not believe. It is a separate phrase by itself. All through this epistle, the Hebrews who acknowledged Jesus as Messiah are treated as a people; that is, the whole people accepted on condition of believing. So Peter: 'but are now the people of God.' And here: 'Jesus, that he might sanctify the people with his own blood.' And in the Hebrews you have nothing of the sanctification of the Spirit; but he urges as a practical truth 'the just shall live by faith:' and then, recurring to the



draw back, my soul does not take  
<sup>39</sup> pleasure in him. But *we* are not  
 drawers back to perdition, but of  
 faith to saving [the] soul.

XI. Now faith is [the] substan-  
 tiating<sup>v</sup> of things hoped for, [the]  
 conviction of things not seen.

<sup>2</sup> For in [the power of] this the  
 elders have obtained testimony.

<sup>3</sup> By faith we apprehend that the  
 worlds were framed by [the] word  
 of God, so that that<sup>q</sup> which is seen  
 should not take its origin from

<sup>4</sup> things which appear. By faith  
 Abel offered to God a more excel-  
 lent sacrifice than Cain, by which  
 he obtained testimony of being  
 righteous, God bearing testimony  
 to his gifts, and by it, having died,

<sup>5</sup> he yet<sup>r</sup> speaks. By faith Enoch  
 was translated that he should not  
 see death; and was not found,  
 because God had translated him;  
 for before [his]<sup>s</sup> translation he has  
 the testimony that he had pleased

<sup>6</sup> God. But without faith [it is]  
 impossible to please [him]. For  
 he that draws near to God must  
 believe that he is, and [that] he is  
 a rewarder of them who seek him

<sup>7</sup> out. By faith Noe, oracularly  
 warned concerning things not yet  
 seen, moved with fear, prepared  
 an ark for the saving of his house;  
 by which he condemned the world,  
 and became heir of the righteous-

ness which [is] according to faith.

<sup>8</sup> By faith Abraham, being called,  
 obeyed to go out into the place  
 which he was to receive for an  
 inheritance, and went out, not  
<sup>9</sup> knowing where he was<sup>t</sup> going. By  
 faith he sojourned as a stranger  
 on the land of the promise as a  
 foreign country, having dwelt in  
 tents with Isaac and Jacob, the  
 heirs with [him] of the same  
<sup>10</sup> promise; for he waited for the  
 city which has foundations, of  
 which God is [the] artificer and  
<sup>11</sup> constructor. By faith also Sarah  
 herself received strength for [the]  
 conception of seed, and [that]<sup>v</sup>  
 beyond a seasonable age; since  
 she counted him faithful who  
<sup>12</sup> promised. Wherefore also there  
 have been born of one, and that  
 of one become dead, even as the  
 stars of heaven in multitude, and  
 as the countless sand which [is]  
 by the sea shore.

<sup>13</sup> All these died in faith,<sup>w</sup> not  
 having received the promises, but  
 having seen them from afar off<sup>x</sup>  
 and embraced [them], and con-  
 fessed that they were strangers  
<sup>14</sup> and sojourners on the earth.<sup>y</sup> For  
 they who say such things shew  
 clearly that they seek [their]  
<sup>15</sup> country. And if they had called  
 to mind that from whence they  
 went<sup>z</sup> out, they had had oppor-

previous phrase, which he would not quote  
 as part of the passage, he says *καὶ ἐν*  
*ὑποστάσει*; that is, any one holding  
 this position of a professed believer; but  
 not if he was living by faith in him, *he*  
 was not drawing back. In a word, draw-  
 ing back is one character, living by faith  
 another.

<sup>p</sup> Or 'assurance,' 'firm conviction:' see  
 chap. iii. 14

<sup>q</sup> T. R. reads 'those things,' for 'that.'

<sup>r</sup> He alludes, I judge, to the voice which

called to God from the ground, but sup-  
 poses this voice yet heard as witnessing  
 to his faith.

<sup>s</sup> Literally 'the.' T. R. puts 'his' in text.

<sup>t</sup> Literally 'is.'

<sup>v</sup> T. R. adds 'gave birth to a child.'

<sup>w</sup> Or 'according to faith;' that is, having  
 only the promise and not the fulfilment.

<sup>x</sup> T. R. adds 'and been persuaded of  
 them.'

<sup>y</sup> Or 'land.'

<sup>z</sup> T. R. reads 'came.'

- <sup>16</sup> tunity to have returned; but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city.
- <sup>17</sup> By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself<sup>a</sup> the promises offered up his only begotten [son],
- <sup>18</sup> as to whom it had been said, In Isaac shall thy seed be called:
- <sup>19</sup> counting that God [was] able to raise [him] even from among [the] dead, whence also he received<sup>b</sup>
- <sup>20</sup> him in a figure. By faith Isaac blessed Jacob and Esau concern-
- <sup>21</sup> ing things to come. By faith Jacob [when] dying blessed each of the sons of Joseph, and wor-
- <sup>22</sup> shipped on the top of his staff. By faith Joseph [when] dying called to mind the going forth of the sons

of Israel, and gave commandment concerning his bones.

- <sup>23</sup> By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction
- <sup>24</sup> of the king. By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter;
- <sup>25</sup> choosing<sup>c</sup> rather to suffer affliction along with the people of God than to have [the] temporary pleasure
- <sup>26</sup> of sin; esteeming<sup>c</sup> the reproach of the Christ greater riches than the treasures of<sup>d</sup> Egypt, for he had
- <sup>27</sup> respect to the recompense. By faith he left Egypt, not fearing<sup>c</sup> the wrath of the king; for he persevered, as seeing him who is
- <sup>28</sup> invisible. By faith he celebrated<sup>e</sup> the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

<sup>a</sup> It is not here λαβών but ἀναδεχόμενος λαμβάνω is to receive passively, sometimes actively, or 'to take'; but in δέχομαι there is more of the will or action of the person receiving. ἀναδεχόμενος is in New Test. only used here and in Acts xxviii. Publius received, took, Paul and his company into his house. It has the sense of taking on oneself physically, or as a debt or responsibility. Polybius, it seems, gives it the sense of expecting, awaiting; and Dion. Hal. waiting till one gets. *Aufnehmen, auf sich nehmen, erwarten, abwarten.* I might have thought it might mean to await, but the aorist participle makes this, I think, impossible. The thought, I apprehend, is, that Abraham's own mind had taken up and appropriated the promises, and yet he gave up Isaac. It was not merely they were given and taken away, with which he had nothing to do; but he had adopted them by faith in his heart, and trusted God enough to give them up according to flesh. I would have said 'taken on himself'; but there would be too much of his own will.

<sup>b</sup> ἐκομίσατο. I think the force of κομίζω, thus applied, is to get back what one had, or belonged to one, when it might have seemed lost for ever. So it is used by

Polybius, Josephus, and others. The sense I think quite certain in its application to Isaac's sacrifice. The aorist is constantly used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

<sup>c</sup> These are aorists, but in English the present participle is joined to the present tense as characterizing the action. 'He refused ... choosing;' 'he refused ... having chosen' would make a different time of it, not the same. In Greek all is referred to the time of speaking; in English there is no time for the accessories, they are characteristic motives.

<sup>d</sup> T. R. reads 'in Egypt.'

<sup>e</sup> Here and in verse 17, as to the offering Isaac, the verbs are in the perfect; this is remarkable. The other facts were generally passing facts, part of the whole history. These are of standing significance, either setting figuratively the believer on a new ground, or were continued till the time of the epistle. 'By faith Abraham has offered.... by faith he has kept the passover;' only this is not possible in English. It was not external continuance, for the blood sprinkling was only once.

<sup>29</sup> By faith they passed through the Red sea as through dry [land]; of which the Egyptians having made trial were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell, having been encircled for seven days.

<sup>31</sup> By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in<sup>f</sup> peace.

<sup>32</sup> And what more do I say? For the time would fail me telling of Gedeon, and Barak, and Sampson, and Jephthæ, and David and Samuel, and of the prophets:

<sup>33</sup> who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,

<sup>34</sup> quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weakness, became mighty in war, made [the] armies of strangers give way.

<sup>35</sup> Women received their dead again by resurrection; and others were tortured,<sup>g</sup> not having accepted deliverance, that they might get a

<sup>36</sup> better resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds

<sup>37</sup> and imprisonment. They were stoned, were sawn asunder, were tempted, died by the death of the

sword; they went about in sheepskins, in goatskins, destitute, <sup>38</sup> afflicted, evil treated, (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.

<sup>39</sup> And these all, having obtained witness through faith, did not receive the promise, God having foreseen some better thing for<sup>h</sup> us, that they should not be made perfect without us.

XII. Let us also therefore, having so great a cloud of witnesses<sup>i</sup> surrounding us, laying aside every weight, and sin<sup>k</sup> which so easily entangles<sup>l</sup> us, run with endurance

<sup>2</sup> the race that lies before us, looking<sup>m</sup> stedfastly on Jesus the leader<sup>n</sup> and completer of faith: who, in view of the joy lying before him, has endured [the] cross, having despised [the] shame, and is set down at the right hand of

<sup>3</sup> the throne of God. For consider well<sup>o</sup> him who endured so great contradiction from sinners against himself, that ye be not weary,

<sup>4</sup> fainting in your minds. Ye have not yet resisted unto blood, wrestling

<sup>5</sup> against sin. And ye<sup>p</sup> have quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chasten-

nesses to this truth of living by faith.'

<sup>k</sup> Or 'the sin.'

<sup>l</sup> Or 'besets.'

<sup>m</sup> ἀφορώντες has the force of looking away from other things and fixing the eye exclusively on one.

<sup>n</sup> See Acts iii. 15, note.

<sup>o</sup> ἀναλογίζω, 'to weigh so as to judge its value,' and sometimes in comparison with other things.

<sup>p</sup> Some read this as a question: 'and have ye?' The 'quite,' ἐκτέλῃσθε, would dispose me to do so.

<sup>f</sup> Literally 'with.'

<sup>g</sup> Some understand it as 'beaten [to death].'. But see 2 Macc. vi. 19: comp. vii. 9.

<sup>h</sup> περί, but περί is practically so used, as chap. xiii. 18.

<sup>i</sup> Witness, in English, has two senses: 'seeing, so as to be able to bear witness,' and 'giving testimony to.' The last only, I apprehend, in Greek. I do not believe it has the sense of spectator, θεατής, here or anywhere; the νέφος περικείμενον may run on this thought, but the apostle seems to say 'a cloud of spectators, who are wit-

ing of [the] Lord, nor faint [when]  
<sup>6</sup> reproved by him; for whom [the]  
 Lord loves he chastens, and  
 scourges every son whom he re-  
<sup>7</sup> ceives. Ye endure for<sup>a</sup> chastening,  
 God conducts himself towards you  
 as towards sons; for who is the  
 son that the father chastens not?  
<sup>8</sup> But if ye are without chastening,  
 of which all have been partakers,  
 then are ye bastards, and not  
<sup>9</sup> sons. Moreover we have had the  
 fathers of our flesh as chasteners,  
 and we revered [them]; shall  
 we not much rather be in subjec-  
 tion to the Father of spirits, and  
<sup>10</sup> live? For they indeed chastened  
 for a few days, as seemed good to  
 them; but he for profit, in order  
 to the partaking of his holiness.  
<sup>11</sup> But no chastening at the time  
 seems to be [matter] of joy, but  
 of grief; but afterwards yields  
 [the] peaceful fruit of righteous-  
 ness to those exercised by it.  
<sup>12</sup> Wherefore lift up the hands that  
 hang down, and the failing knees;  
<sup>13</sup> and make straight paths for your  
 feet, that that which is lame be  
 not turned aside; but that rather  
<sup>14</sup> it may be healed. Pursue peace  
 with all, and sanctification, with-  
 out which no one shall see the  
<sup>15</sup> Lord: watching lest [there be]  
 any one who lacks<sup>r</sup> the grace of  
 God; lest any root of bitterness

springing up trouble [you], and  
<sup>16</sup> many be defiled by it; lest [there  
 be] any fornicator, or profane  
 person, as Esau, who for one meal  
<sup>17</sup> sold his birthright; for ye know  
 that also afterwards, desiring to  
 inherit the blessing, he was re-  
 jected, (for he found no place for  
 repentance) although he sought  
 it<sup>s</sup> earnestly with tears.  
<sup>18</sup> For ye have not come to [the]  
 mount that might be touched and  
 was all on fire, and to obscurity,  
<sup>19</sup> and darkness, and tempest, and  
 trumpet's sound, and voice of  
 words; which they that heard, ex-  
 cusing themselves, declined<sup>t</sup> [the]  
 word being addressed to them any  
<sup>20</sup> more: (for they were not able to  
 bear what was enjoined: And if  
 a beast should touch the moun-  
<sup>21</sup> tain, it shall be stoned;<sup>v</sup> and, so  
 fearful was the sight, Moses said,  
 I am exceedingly afraid and full  
<sup>22</sup> of trembling:) but ye have come  
 to mount Zion;<sup>w</sup> and to [the]  
 city of [the] living God, heavenly  
 Jerusalem; and to myriads of  
<sup>23</sup> angels, the universal gathering;  
 and to [the] assembly of the  
 first-born [who are] enregistered  
 in heaven; and to God, judge of  
 all; and to [the] spirits of just  
<sup>24</sup> [men] made perfect; and to Jesus,  
 mediator of a new<sup>x</sup> covenant; and  
 to [the] blood of sprinkling, speak-

<sup>a</sup> Or 'as,' that is, not as wrath. See Bleek and Delitzsch. All ancient MSS, translations, and citations have it thus. Nor do I see that verse 8 makes the least difficulty.

<sup>r</sup> Eccles. vi. 2, I think, decides the force of the words here: οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ ἀπὸ πάντων ὧν ἐπιθυμῇσει, 'his soul did not lack anything he desired.'

<sup>s</sup> 'The blessing.' It is matter of fact that what he sought in Genesis was a blessing.

<sup>t</sup> παρητήσαντο. Compare Luke xiv. 18 for the word.

<sup>v</sup> T. R. adds 'or shot through with a dart.'

<sup>w</sup> The words 'and,' καί, give the division very distinctly here.

<sup>x</sup> 'New' (νέας) is not the usual word for new covenant here, which is καινῆς. This last is in contrast with the former one. νέας is 'new' in the sense of fresh, new in character, youthful. καινὸν ἄνθρωπον, it is not the old; νέον, it is not grown old.

<sup>25</sup> ing better<sup>y</sup> than Abel. See that ye refuse<sup>z</sup> not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from him [who does so] from heaven : whose voice then shook the earth ; but now he has promised, saying, Yet once will<sup>a</sup> I shake not only the earth, <sup>27</sup> but also the heaven. But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain. <sup>28</sup> Wherefore let us, receiving a kingdom not to be shaken, have grace,<sup>b</sup> by which let us serve God acceptably with reverence and <sup>29</sup> godly fear. For also our God [is] a consuming fire.

XIII. Let brotherly love abide.

<sup>2</sup> Be not forgetful of hospitality ; for by it some have unawares <sup>3</sup> entertained angels. Remember prisoners, as bound with [them] ; those that are evil-treated, as being yourselves also in [the] body. <sup>4</sup> [Let] marriage<sup>c</sup> [be held] every way in honour, and the bed [be] undefiled ; but<sup>d</sup> fornicators and <sup>5</sup> adulterers will God judge. [Let your] conversation [be] without love of money, satisfied with [your] present circumstances ; for he has said, I will not leave thee, <sup>6</sup> neither will I forsake thee. So

that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid : what will man do unto me ?

<sup>7</sup> Remember your leaders who have spoken to you the word of God ; and considering<sup>e</sup> the issue of their conversation, imitate their <sup>8</sup> faith. Jesus Christ [is] the same yesterday, and to-day, and to the <sup>9</sup> ages [to come]. Be not carried away<sup>f</sup> with various and strange doctrines ; for [it is] good that the heart be confirmed with grace, not meats ; those who have walked in which have not been profited <sup>10</sup> by [them]. We have an altar of which they have no right to eat <sup>11</sup> who serve the tabernacle ; for of those beasts whose blood is carried [as sacrifices] for sin into the [holy of] holies by the high priest, of these the bodies are burnt out- <sup>12</sup> side the camp. Wherefore also Jesus, that he might sanctify the people by his own blood, suffered <sup>13</sup> without the gate : therefore let us go forth to him without the camp, <sup>14</sup> bearing his reproach : for we have not here an abiding city, but we <sup>15</sup> seek the coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confess- <sup>16</sup> ing his name. But of doing good and communicating [of your sub-

<sup>y</sup> Or 'a better thing.' but it is rather adverbial. T. R. reads 'better things.'

<sup>z</sup> Same word as verse 19, translated 'excusing themselves, declined.'

<sup>a</sup> T. R. reads 'I shake.'

<sup>b</sup> Or 'let us be thankful.'

<sup>c</sup> Or, as some, 'marriage is honourable in all,' or 'every way honourable ;' but the latter part of the clause is difficult so to translate without an article before ἀμύαντος, the absence of which makes ἀμύαντος a pre-

dicate, and not a characteristic adjective. On the other hand, *τίμιος* is not simply that the marriage tie is to be respected when in it, and kept pure, but that the tie itself was to be held in honour. In purity of walk that was done by the married no doubt, but not in every case.

<sup>d</sup> Many read 'for.'

<sup>e</sup> Literally 'considering the issue of the conversation of whom, imitate the faith.'

<sup>f</sup> T. R. reads 'carried about.'



stance] be not forgetful, for with such sacrifices God is well pleased.  
<sup>17</sup> Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for  
<sup>18</sup> you. Pray for us: for we persuade ourselves<sup>g</sup> that we have a good conscience, in all things desirous  
<sup>19</sup> to walk rightly. But I much more beseech [you] to do this, that I may the more quickly be  
<sup>20</sup> restored to you. But the God of peace, who brought<sup>h</sup> again from among [the] dead our Lord Jesus, the great shepherd of the sheep,

<sup>g</sup> T. R. reads 'are persuaded' or 'trust.'

<sup>h</sup> Here we have the article and participle as characterizing, without relation

in [the power<sup>i</sup>] of [the] blood of  
<sup>21</sup> [the] eternal covenant, perfect you in every good work to the doing of his will, doing in you what is pleasing before him through Jesus Christ; to whom [be] glory for the ages of ages.  
<sup>22</sup> Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.  
<sup>23</sup> Know that the brother Timotheus is set at liberty; with whom, if he should come soon,<sup>k</sup> I will see  
<sup>24</sup> you. Salute all your leaders, and all the saints. They from Italy  
<sup>25</sup> salute you. Grace [be] with you all. Amen.

to time, as often: 'the bringer again.'

<sup>i</sup> Or 'in virtue of.'

<sup>k</sup> *τάχιον*, sooner than perhaps he may.

## EPISTLE OF JAMES.

JAMES, bondsman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the  
<sup>2</sup> dispersion, greeting. Count it all joy, my brethren, when ye fall  
<sup>3</sup> into various temptations, knowing that the proving of your faith  
<sup>4</sup> works endurance. But let endurance have [its] perfect work, that ye may be perfect and complete,  
<sup>5</sup> lacking in nothing. But if any one of you lack wisdom, let him

ask of God, who gives to all freely<sup>1</sup> and reproaches not, and it  
<sup>6</sup> shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and  
<sup>7</sup> tossed about; for let not that man think that he shall receive any-  
<sup>8</sup> thing from the Lord; [he is] a double minded man,<sup>m</sup> unstable in all his ways.  
<sup>9</sup> But let the brother of low degree

<sup>1</sup> *ἀπλῶς*. Of men we might say 'unaffectedly,' 'with a readiness of heart which does not make a great matter of it, or a case of great consideration:' the want is there, and the heart answers without a second thought. It is attempt-

ed to be distinguished from Rom. xii. 8, but why I know not. I had thought of 'readily,' but it does not give the thought of simplicity, without a thought behind, as much as 'freely.'

<sup>m</sup> I take here *ἀνὴρ δίψυχος* in apposi-

<sup>10</sup> glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will pass  
<sup>11</sup> away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings.  
<sup>12</sup> Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which he<sup>n</sup> has promised to them that love him.  
<sup>13</sup> Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things,  
<sup>14</sup> and himself tempts no one. But every one is tempted, drawn away,  
<sup>15</sup> and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.  
<sup>16</sup> Do not err, my beloved brethren.  
<sup>17</sup> Every good gift<sup>o</sup> and every perfect gift comes down<sup>p</sup> from above, from the Father of lights, with whom is no variation nor shadow  
<sup>18</sup> of turning. According to his own will<sup>q</sup> begat<sup>r</sup> he us by the word of

truth, that we should be a certain first-fruits of *his* creatures.  
<sup>19</sup> So that,<sup>s</sup> my beloved brethren, let every man be swift to hear,  
<sup>20</sup> slow to speak, slow to wrath; for man's wrath does not work<sup>t</sup> God's  
<sup>21</sup> righteousness.<sup>v</sup> Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which  
<sup>22</sup> is able to save your souls. But be ye doers of [the] word and not hearers only, beguiling yourselves.  
<sup>23</sup> For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face  
<sup>24</sup> in a mirror: for he has considered himself and is gone away, and straightway he has forgotten what  
<sup>25</sup> he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], he not being a forgetful hearer but a doer of [the] work, he shall be  
<sup>26</sup> blessed in his doing. If any one<sup>w</sup> think<sup>x</sup> himself to be religious, not bridling his tongue, but deceiving his heart, this man's religion is  
<sup>27</sup> vain. Pure and undefiled religion before God and the Father is this:

tion, not with *ἄνθρωπος ἐκεῖνος*, but with *ὁ διακρινόμενος* (ver. 6); and verse 7 as practically a parenthesis. (See chap. iii. 8, for an analogous form.) I do not think the sense bears a direct connection with verse 7; whereas verse 8 is a moral explanation of the figure of verse 6. The style of James is characterized by these aphoristic and therefore anarthrous sentences.

<sup>n</sup> T. R., with many authorities, reads 'the Lord.'

<sup>o</sup> Here *δόσις*, then *δώρημα*, very nearly the same: strictly *δόσις* is the giving, *δώρημα* the thing freely given. But in English 'gift' is both the giving, and the thing given, the character of the act.

<sup>p</sup> That is its true character, *ἐστὶ καταβαῖνον*, but expressed in English by

'comes down.' See chap. iii. 15.

<sup>q</sup> Having so purposed or willed it. It was the fruit of his own mind, and so a free gift.

<sup>r</sup> ἀποκνέω.

<sup>s</sup> In the uncertainty of the text here I have left it as it is. A, B, s, C, Vul., It., read *ἵστε* for *ὥστε*, 'ye know,' or 'know ye.' If *δέ* be added after *ἔστω* we must say 'ye know.' It. reads 'know ye;' Vul. 'ye know:.' A has *καὶ ἔστω* instead of *ἔστω* *δέ*. De Wette and Tisch. 7th have *ὥστε*. It. and Vul. both add *autem* (*δέ*). It is very likely 'ye know' or 'know ye' is the right reading.

<sup>t</sup> 'Work out as an effect,' *κατεργάζεται*.

<sup>v</sup> Verse 20 is an instance of the anarthrous, aphoristic style of James.

<sup>w</sup> T. R. adds 'among you.'

<sup>x</sup> Or 'seem.'

to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

II. My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of <sup>2</sup> persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor <sup>3</sup> man also come in in vile apparel, and ye look upon him who wears the splendid apparel, and say,<sup>y</sup> Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool: <sup>4</sup> have ye not also made a difference among yourselves, and become judges, having<sup>z</sup> evil thoughts? <sup>5</sup> Hear, my beloved brethren: Has not God chosen the poor as to the<sup>a</sup> world, rich in faith, and heirs of the kingdom, which he has promised to them that love him? <sup>6</sup> But ye have despised the poor [man.] Do not the rich oppress you, and [do not] *they* drag you <sup>7</sup> before [the] tribunals? And [do not] *they* blaspheme the excellent name which has been called upon <sup>8</sup> you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect of persons, ye commit sin, being convicted by <sup>10</sup> the law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of <sup>11</sup> [breaking] all. For he who said,

Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost<sup>b</sup> not commit adultery, but killest,<sup>c</sup> thou art become transgressor of [the] law.

<sup>12</sup> So speak ye, and so act, as those that are to be judged by [the] law of liberty; for judgment [will be] without mercy to him that has shewn no mercy. <sup>d</sup> Mercy glories over judgment.

<sup>14</sup> What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith <sup>15</sup> save him? Now if a brother or a sister is naked and destitute of <sup>16</sup> daily food, and one from amongst you say to them, Go in peace; be warmed and filled; but give not to them the needful things for the <sup>17</sup> body, what [is] the profit? So also faith, if it have not works, is <sup>18</sup> dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith without<sup>e</sup> works, and I from my works <sup>19</sup> will shew thee my faith. Thou believest that God is one. Thou doest well. The demons even be- <sup>20</sup> lieve, and tremble. But wilt thou know, O vain man, that faith <sup>21</sup> without works is dead? Was not Abraham our father justified by works when he had offered Isaac <sup>22</sup> his son upon the altar? Thou seest that faith wrought with his works, and that by<sup>f</sup> works faith <sup>23</sup> was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was

<sup>y</sup> T. R. adds 'to him.'

<sup>z</sup> Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

<sup>a</sup> T. R. reads 'this.'

<sup>b</sup> T. R. reads 'shalt.'

<sup>c</sup> T. R. reads 'shalt kill.'

<sup>d</sup> T. R. adds 'and.'

<sup>e</sup> T. R. reads 'from thy works.'

<sup>f</sup> ἐκ, translated 'from' in verse 18.

reckoned to him as righteousness, and he was called Friend of God.

- <sup>24</sup> Ye see that a man is justified on the principle of works, and not on the principle of <sup>h</sup> faith only. But was not in like manner also Rahab the harlot justified on the principle of <sup>h</sup> works, when she had received the messengers and put [them] forth by another way? <sup>26</sup> For as the body without a spirit is dead, so also faith without works is dead.

III. Be not many teachers, my brethren, knowing that we shall <sup>2</sup> receive greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to bridle the whole body too. <sup>3</sup> Behold, <sup>i</sup> we put the bits in the mouths of the horses, that they may obey us, and we turn round <sup>4</sup> their whole bodies. Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the <sup>5</sup> helmsman will. Thus also the tongue is a little member, and boasts great things. See, a little fire, how large <sup>k</sup> a wood it kindles, <sup>6</sup> and the tongue [is] fire, the world of unrighteousness. Thus is the

tongue set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell.

- <sup>7</sup> For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human <sup>8</sup> species; but the tongue can no one among men tame; [it is] an unsettled <sup>1</sup> evil, full of death-<sup>9</sup> bringing poison. Therewith bless we the Lord and Father, <sup>m</sup> and therewith curse we men made <sup>10</sup> after [the] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus. <sup>11</sup> Does the fountain, out of the same opening, pour forth sweet <sup>12</sup> and bitter? Can, my brethren, a fig produce olives, or a vine figs? Neither can salt [water] make <sup>n</sup> sweet water. <sup>13</sup> Who [is] wise and understanding among you; let him shew out of a good conversation his works <sup>14</sup> in meekness of wisdom; but if ye have bitter emulation and strife in your hearts, do not boast <sup>o</sup> and <sup>15</sup> lie against the truth. This is not the wisdom which comes down

<sup>g</sup> T. R. reads 'see ye then.' If *τοῦτον* be left out, it is better to read it as an indicative.

<sup>h</sup> Or 'by,' *ἐκ*.

<sup>i</sup> *s*, A, B, read *εἰ δέ*, and It. Vul. *si autem*, C and T. R. *ἰδοὺ*. I see no proof that it is not an itacism however. If we read *εἰ δέ* we must translate 'but if we put the bits in the mouths of the horses ... we turn round also.' De Wette however says there is no apodosis. The sense is the same.

<sup>k</sup> I have translated 'a wood' (the same English idiom as *ῥη*). It may otherwise, with Jerome and many, be

taken for 'materials;' the connection of *ἀνάντω* decides me, (see Wetstein *in loco*;) otherwise the use of *ῥη* in LXX, particularly Apocrypha, would lead me to say 'matter,' or 'materials,' according to the ecclesiastical, and specially gnostic use of it.

<sup>1</sup> T. R. reads 'unrestrainable.'

<sup>m</sup> Or perhaps 'the Lord and [the] Father.' T. R. reads 'God and Father,' *τὸν Θεὸν καὶ πατέρα*.

<sup>n</sup> T. R. reads 'thus no fountain [can] produce salt and sweet water.'

<sup>o</sup> 'Against truth' is connected with 'boast,' as with 'lie.'

from above, but earthly, natural,  
<sup>16</sup> devilish. For where emulation  
 and strife [are], there [is] disorder  
<sup>17</sup> and every evil thing. But the  
 wisdom from above first is pure,  
 then peaceful, gentle, yielding,  
 full of mercy and good fruits, un-  
<sup>18</sup> questioning<sup>p</sup> and unfeigned. But  
 [the] fruit of righteousness in  
 peace<sup>q</sup> is sown for them that  
 make peace. (IV.) Whence [come]  
 wars and whence<sup>r</sup> fightings among  
 you? [Is it] not thence,—from  
 your pleasures,<sup>s</sup> which war in your  
<sup>2</sup> members? Ye lust and have not:  
 ye kill and are full of envy, and  
 cannot obtain; ye fight and war;  
 ye have not because ye ask not.  
<sup>3</sup> Ye ask and receive not, because ye  
 ask evilly, that ye may consume  
<sup>4</sup> [it] in your pleasures. <sup>t</sup>Adulter-  
 resses, know ye not that<sup>v</sup> friend-  
 ship with the world is enmity  
 with God? Whoever therefore is  
 minded to be [the] friend of the  
 world is constituted the enemy of  
<sup>5</sup> God. Think ye that the scripture  
 speaks in vain? Does the Spirit  
 which has taken his abode in us de-  
<sup>6</sup> sire enviously?<sup>w</sup> But he gives more  
 grace. Wherefore he says, God

sets himself against [the] proud,  
<sup>7</sup> but gives grace to [the] lowly.  
 Subject yourselves therefore to  
 God. <sup>x</sup>Resist the devil, and he will  
<sup>8</sup> flee from you. Draw near to God,  
 and he will draw near to you.  
 Cleanse<sup>y</sup> [your] hands, sinners,  
 and purify<sup>y</sup> [your] hearts, ye  
<sup>9</sup> double minded. Be wretched, and  
 mourn, and weep: let your laugh-  
 ter be turned to mourning, and  
<sup>10</sup> [your] joy to heaviness. Humble  
 yourselves before the Lord, and  
 he shall exalt you.  
<sup>11</sup> Speak not against one another,  
 brethren. He that speaks against  
 [his] brother, or<sup>z</sup> judges his bro-  
 ther, speaks against [the] law  
 and judges [the] law. But if thou  
 judgest [the] law, thou art not  
<sup>12</sup> doer of [the] law, but judge. One  
 is the lawgiver and judge,<sup>a</sup> who  
 is able to save and to destroy:  
 but<sup>b</sup> who art thou who judgest  
 thy<sup>c</sup> neighbour?  
<sup>13</sup> Go to now, ye who say, To-day  
 or to-morrow will we go into such  
 a city and spend a year there, and  
<sup>14</sup> traffic and make gain, ye who<sup>d</sup>  
 do not know what will be on the  
 morrow, (for what [is] your life?)

<sup>p</sup> Or 'uncontentious,' that is, in con-  
 trast with contentious pretension to wis-  
 dom: practical righteousness bears the  
 fruit of peace for those who make peace.

<sup>q</sup> Or 'the fruit of righteousness is  
 sown in peace, for.' But I prefer the  
 text.

<sup>r</sup> T. R. omits the second 'whence.'

<sup>s</sup> I see no reason to change 'pleasures'  
 into 'lusts'; there is an additional idea,  
 the satisfaction the heart feels in satis-  
 fying, or rather gratifying, lust.

<sup>t</sup> T. R. adds 'adulterers and.'

<sup>v</sup> Literally 'the friendship of the world  
 is enmity of God;' but it is the state as  
 between the parties, in English 'with.'  
 In what follows, it is taken up as 'our  
 state towards,' but this is warning to  
 conscience.

<sup>w</sup> I have with some hesitation trans-  
 lated this passage as above. I cannot  
 find that φθόνος is used in a good or holy  
 sense of jealousy. The application to  
 what precedes is evident. If not thus  
 translated, we must say 'Or think ye that  
 the scripture says in vain; the Spirit  
 which has taken his abode in us desires  
 ardently with envy?'

<sup>x</sup> Many add 'but' here.

<sup>y</sup> 'Have it done,' not 'be doing it;'  
 aorist, not present.

<sup>z</sup> T. R. reads 'and.'

<sup>a</sup> T. R. omits 'and judge.'

<sup>b</sup> T. R. omits 'but.'

<sup>c</sup> Literally 'the neighbour.' T. R. reads  
 'another.'

<sup>d</sup> οἷτινες, who are such as do not.



It is<sup>f</sup> even a vapour, appearing for a little whi'e, and then disappearing,) instead of your saying, If the Lord should [so] will and we should live, we will also do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore who knows how to do good, and does it not, to him it is sin.

V. Go to now, ye rich, weep, howling over your miseries that [are] coming upon [you]. Your wealth is become rotten, and your garments are become moth-eaten. Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure in [the] last days. Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord of sabaoth. Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as]<sup>g</sup> in a day of slaughter; ye have condemned, ye have killed the just; he does not resist you. Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the] early and [the] latter rain. Ye

also have patience: stablish your hearts, for the coming of the Lord is drawn nigh. Complain<sup>h</sup> not one against another, brethren, that ye be not judged.<sup>i</sup> Behold, the judge stands before the door. Take [as] an example of suffering and having patience, my brethren, the prophets, who have spoken in the name of [the] Lord. Behold, we call them blessed who endure.<sup>k</sup> Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful. But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment. Does any one among you suffer evil? let him pray: is any happy? let him sing psalms: is any one sick among you? let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil in the name of [the] Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who have committed sins, it shall be forgiven him. Confess therefore<sup>l</sup> your offences to one another, and pray for one another, that ye may be healed. [The] fervent<sup>m</sup> supplication of the righteous [man] has much power. Elias

<sup>f</sup> Or perhaps 'ye are.' The copies vary between ἐστί, ἐστε, ἔσται. <sup>g</sup> omits.

<sup>h</sup> T. R. has ὡς in text.

<sup>i</sup> Literally 'groan.'

<sup>j</sup> T. R. reads 'condemned.'

<sup>k</sup> Many read 'who have endured,' ὑπομείναντας for ὑπομένοντας, perhaps rightly.

<sup>l</sup> T. R. omits 'therefore.'

<sup>m</sup> Or 'operative.' This word puzzles all the critics. If not equivalent to ἐνεργός, it is a participle with the active sense constantly found in the New Testament. The English Version has combined the two, 'effectual' and 'fervent,' but it is hardly both. I do not think it is inwrought by spiritual power. It is rather the person who is ἐνεργούμενος, an energu-

was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three years and six months; and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.

mene. Wahl gives cases from the classics of 'fervent,' and Wetstein one from Eu-

<sup>19</sup> My<sup>n</sup> brethren, if any one among you err from the truth, and one  
<sup>20</sup> bring him back, let him know that he that brings back a sinner from [the] error of his way shall save a soul from death, and shall cover a multitude of sins.

stath. on Odyssey for ἐνεργούς εὐχῆς.  
<sup>n</sup> T. R. omits 'my.'

## FIRST EPISTLE OF PETER.

PETER, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cap-  
<sup>2</sup> padocia, Asia, and Bithynia, elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood<sup>o</sup> of Jesus Christ: Grace to you and peace be multiplied.

<sup>3</sup> Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus  
<sup>4</sup> Christ from among [the] dead, to an incorruptible and undefiled and unfading inheritance, reserved in  
<sup>5</sup> [the] heavens for you, who are kept guarded by the power of

God through faith for salvation ready to be revealed in [the] last  
<sup>6</sup> time.<sup>p</sup> Wherein<sup>q</sup> ye exult, for a little while at present, if needed,  
<sup>7</sup> put to grief by various trials,<sup>r</sup> that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour<sup>s</sup> in [the] revelation of  
<sup>8</sup> Jesus Christ, whom, having not seen, ye love; on<sup>t</sup> whom [though] not now looking but believing ye exult with joy unspeakable and  
<sup>9</sup> filled with the glory,<sup>v</sup> receiving the end of your faith, [the] salvation of  
<sup>10</sup> [your] souls;<sup>w</sup> concerning which salvation prophets, who have prophesied of the grace towards you, sought out and searched out;

<sup>o</sup> I have no doubt whatever that 'Jesus Christ' is in connexion with 'obedience,' as well as with the 'sprinkling of the blood.'

<sup>p</sup> The reader will remark how the article is everywhere left out in the original Greek here, making it all characteristic and descriptive.

<sup>q</sup> Or 'in which [time],'<sup>r</sup> ἐν ᾧ, either in general, or agrees with time.

<sup>s</sup> Temptations.

<sup>t</sup> T. R. reads 'honour and glory.'

<sup>r</sup> εἰς ὃν does not, I think, refer to ἀγαλλιάσθε; it would be ἐν ᾧ. It may to both the participles, which, I think, is the natural construction. If not, it is connected with the first, ὁρῶντες; the participles are then, as often, causatives.

<sup>v</sup> 'Filled with the glory,' literally 'glorified.'

<sup>w</sup> Literally 'salvation of souls,' in contrast with temporal deliverances, to which, as Jews, they were accustomed to look.

# I PETER I, II.

<sup>11</sup> searching what, or what manner of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the  
<sup>12</sup> glories after these; to whom it was revealed, that not to themselves but to you<sup>x</sup> they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by<sup>y</sup> [the] Holy Ghost sent from heaven, which  
<sup>13</sup> angels desire to look into. Wherefore,<sup>z</sup> girding up the loins of your mind, [be] sober [and] hope with perfect stedfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ;  
<sup>14</sup> as children of obedience, not conformed<sup>a</sup> to [your] former lusts in  
<sup>15</sup> your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversation;  
<sup>16</sup> because it is written, Be ye holy,  
<sup>17</sup> for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time  
<sup>18</sup> of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation

handed down from [your] fathers,  
<sup>19</sup> but by precious blood,<sup>b</sup> as of a lamb without blemish and without  
<sup>20</sup> spot: [the blood] of Christ, fore-known indeed before [the] foundation of [the] world, but who has been manifested at the end<sup>c</sup> of  
<sup>21</sup> the times for your sakes, who by him do believe on God, who has raised him up from among [the] dead and given him glory, that your faith and hope should be in  
<sup>22</sup> God.<sup>d</sup> Having purified your souls by obedience to the truth<sup>e</sup> to unfeigned brotherly love, love one another out of a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding  
<sup>23</sup> word of God.<sup>f</sup> Because all flesh [is] as grass, and<sup>g</sup> all its glory as [the] flower of grass. The grass has withered and [its]<sup>h</sup> flower has  
<sup>24</sup> fallen; but the word of [the] Lord abides for ever. But this is the word which in the glad tidings [is] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings,  
<sup>2</sup> as newborn babes desire earnestly the pure mental milk of the word,<sup>i</sup> that by it ye may grow up to salva-

<sup>x</sup> T. R. reads 'us.'

<sup>y</sup> ἐν, 'in the power of.'

<sup>z</sup> Or 'having girded up.' But the present expresses here in English better what is morally antecedent, 'to be sober,' which is a present participle: 'being in that state, hope:' 'having girded, being sober, hope.'

<sup>a</sup> I say 'conformed,' because conformed is not passive in English, and expresses a state. The path in which they walked is the sense here. 'Conforming yourselves' is too active and intentional.

<sup>b</sup> Or 'by precious blood, as of Christ, a lamb without blemish and without spot;' or 'by [the] precious blood of Christ, as

of a lamb without blemish and without spot.'

<sup>c</sup> T. R. has ἐσχάτων for ἐσχάτου.

<sup>d</sup> Or 'so that your faith and hope are in God.'

<sup>e</sup> T. R. adds 'through [the] Spirit.'

<sup>f</sup> T. R. reads 'abiding for ever,' εἰς τὸν αἰῶνα.

<sup>g</sup> T. R. reads 'all the glory of man.'

<sup>h</sup> 'Its' is doubtful. If not genuine we must read 'the.'

<sup>i</sup> No word is satisfactory here for λογικόν; for though it doubtless has the sense of 'suited to the rational faculties'—the mind in contrast with the body—yet I believe there is allusion to the word

## I PETER II.

<sup>3</sup> tion,<sup>k</sup> if indeed ye have tasted that  
<sup>4</sup> the Lorl [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God  
<sup>5</sup> chosen, precious, yourselves also, as living stones,<sup>l</sup> are being built up a spiritual house,<sup>m</sup> a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.  
<sup>6</sup> Because<sup>n</sup> it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes<sup>o</sup> on him shall not  
<sup>7</sup> be put to shame. To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head  
<sup>8</sup> of [the] corner, and a stone of stumbling and rock of offence; [who] stumble at the word, being disobedient,<sup>p</sup> to which also they  
<sup>9</sup> have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who

has called you out of darkness to  
<sup>10</sup> his wonderful light; who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.<sup>q</sup>

<sup>11</sup> Beloved, I exhort [you] as strangers and sojourners, to abstain from fleshly lusts, which<sup>r</sup>  
<sup>12</sup> war against the soul; having your conversation honest among the Gentiles, that [as to that] in which<sup>s</sup> they speak against you as evildoers, they may through [your] good works, [themselves] witnessing [them], glorify God in [the] day of visitation.

<sup>13</sup> Be in subjection therefore to every human institution for the  
<sup>14</sup> Lord's sake; whether to [the] king as supreme, or to rulers as sent by him, for vengeance on evildoers, and praise to them  
<sup>15</sup> that do well. Because so is the will of God, that by well doing ye put to silence the ignorance of  
<sup>16</sup> senseless<sup>t</sup> men; as free, and not

λόγος. I have added 'of the word' to mark this allusion.

<sup>k</sup> T. R. omits 'up to salvation.'

<sup>l</sup> Or, with some, 'be ye built up,' or 'build yourselves up.' But the text is, I doubt not, right.

<sup>m</sup> Many good authorities read 'for' a holy priesthood, but I rather take it for a gloss.

<sup>n</sup> T. R. reads 'Wherefore.'

<sup>o</sup> Or 'trusts in it.'

<sup>p</sup> On the whole I prefer 'stumble at the word, being disobedient,' to 'stumble, being disobedient to the word.' It takes up ἀπειθεύοντες, absolutely, used in the same manner (ver. 7).

<sup>q</sup> I have endeavoured to express the perfect and aorist: ἡλεημένοι and ἐλεηθέντες.

<sup>r</sup> αἵτινες, which have this character, not simply αἱ, 'which.'

<sup>s</sup> ἐν ᾧ. It is used for time (Mark ii. 19, John v. 7): still with the idea 'in the state of things in which.' (Rom. viii. 3.) It has

practically the sense of 'inasmuch as, considered in that view' (Rom. ii. 1, xiv. 22.) it is 'wherein,' but not *strictly*, I judge, in the latter case, nor here. In both it is more than 'wherein'—'viewed in that light in which,' 'considered in that view,' 'in that respect in which.' 'Whereas' is mere contrast, without reference to the object of φ. That does not do exactly; it is too vague; 'wherein' a little too precise. He does not mean in that particular *thing* exactly, but in respect of that very walk and course of conduct.

<sup>t</sup> ἀφρόνων ἀνθρώπων has the article here, as shewing that it is not 'some men who are foolish,' but that men (not christians) are so, are known in that character. τῶν stands for all—ἀφρόνων for the character of all who are pointed out by the name of ἀνθρώπων. It is wider than verse 12 somewhat: there Gentiles, here men. The English is necessarily ambiguous. It is the real defect of English, otherwise the richest and most flexible of

## I PETER II, III.

as having liberty as a cloak of malice,<sup>v</sup> but as God's bondsmen.  
<sup>17</sup> Shew honour to all,<sup>w</sup> love the brotherhood, fear God, honour the  
<sup>18</sup> king. Servants,<sup>x</sup> [be] subject with all fear to your masters, not only to the good and gentle, but also  
<sup>19</sup> to the ill-tempered. For this [is] acceptable, if one, for conscience sake towards God, endure griefs,  
<sup>20</sup> suffering unjustly. For what glory [is it], if sinning and being buffeted ye shall bear it? but if, doing good<sup>y</sup> and suffering, ye shall bear [it],  
<sup>21</sup> this is acceptable with God. For to this have ye been called; for Christ also has suffered for you,<sup>z</sup> leaving you a model<sup>a</sup> that ye  
<sup>22</sup> should follow in his steps; who did no sin, neither was guile found  
<sup>23</sup> in his mouth; who, [when] reviled, reviled not again; [when] suffer-

ing, threatened not; but gave<sup>b</sup> [himself] over into the hands of  
<sup>24</sup> him who judges righteously; who himself bore our sins in his body on the tree, in order that, being dead<sup>c</sup> to sins, we may live to righteousness; by whose stripes<sup>d</sup>  
<sup>25</sup> ye have been healed. For ye were as straying sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject<sup>e</sup> to your own husbands, that, even if any are disobedient to the word, they may<sup>f</sup> be gained without [the] word by the conversation of the  
<sup>2</sup> wives, having witnessed your pure conversation [carried out] in fear;  
<sup>3</sup> whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on  
<sup>4</sup> apparel; but the hidden man of

languages. 'Senseless men' may mean men who are so, or say of men, that they are so. The article makes it the latter.

<sup>v</sup> Here the article is contrastive: that thing liberty as cloak of that thing malice.

<sup>w</sup> τιμῆσατε, aorist; the rest present. Hence, here, more the act when occasion arises; the others, the constant habit of mind.

<sup>x</sup> οἰκέται, 'household servants,' not necessarily 'slaves,' δοῦλοι.

<sup>y</sup> Not τὸ καλόν, or καλῶς ποιοῦντες, but ἀγαθοποιῶντες. I think his mind goes beyond the servants to doing good generally as christians.

<sup>z</sup> Authorized Version in both cases has 'us' for 'you' in margin. The sense is not really different, and the reading very difficult to determine. But 'ye should follow' seems to decide for 'you' before 'a model:' while 'suffered for us' is the natural expression of the apostle's heart. The critics differ. The majority of moderns read 'suffered for you, leaving you.' So does Cod. Sin., but has by mistake ἀπέθανε for ἔπαθε. Tisch. 'for us, leaving you.' Alford, as T. R., 'you, you,' so s, B, C, A. Syr. I suppose 'us, us,' with Vul. and It.

<sup>a</sup> A copy, as we say, to write after.

<sup>b</sup> παραδίδωμι is to deliver up into the

hands of another, give over into. I think therefore the sense must be 'gave himself up to, suffered all, as accepting all from his hand;' gave himself up to take whatever he sent who would in the end righteously judge. I do not see that παραδίδωμι has ever the sense of 'committing a wrong to another to vindicate,' as some would translate here. But it has of committing anyone to the care of another. See Acts xv. 40, xiv. 26. Compare John xix. 30: and I doubt not this is the sense, though some would read '[them]' instead of '[himself].'

<sup>c</sup> Or 'having done with;' but better as in text.

<sup>d</sup> Or 'bruise.' Though μῶλωπι be singular, I say 'stripes.' It is literally the marks left by scourging. 'Stripe' does not convey this. Other words are too familiar.

<sup>e</sup> Not the same as chap. ii 13. There aorist, a particular act: here present participle, an habitual state; following on chap. ii. 18.

<sup>f</sup> Many read 'they shall be,' but ο is so often put for ω in the old copies that I have changed nothing. B has ο, not ω. The change may have been made to render the structure of the phrase easier. The weight of MS testimony is clearly in favour of 'shall.'



# I PETER III.

the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God<sup>5</sup> is of great price. For thus also heretofore the holy women who have hoped in God adorned themselves, being subject to their own<sup>6</sup> husbands; as Sarah obeyed Abraham, calling him Lord; whose children ye have become, & doing good, and not fearing with any<sup>7</sup> kind of consternation. [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.

<sup>8</sup> Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded; <sup>9</sup> not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because<sup>i</sup> ye have been called to this, that ye should inherit blessing.  
<sup>10</sup> For he that will love life and see good days, let him cause his tongue to cease from evil, and his<sup>11</sup> lips that they speak no guile. Let him avoid evil, and do good. Let

him seek peace and pursue it:  
<sup>12</sup> because the eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications. But [the] face of [the] Lord [is] against<sup>13</sup> them that do evil. And who shall injure you if ye have become imitators of that which [is]<sup>k</sup> good?  
<sup>14</sup> But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their<sup>15</sup> fear, neither be troubled; but sanctify the Lord Christ<sup>l</sup> in your hearts, and [be] always prepared to [give] an answer [to] every one that asks you to give an account<sup>m</sup> of the hope that [is] in you, but<sup>n</sup> with meekness and fear; having a good conscience, that [as to that] in which<sup>o</sup> they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ. For [it is] better, if the will of God wills it, to suffer [as] well doers than [as]<sup>17</sup> evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,<sup>p</sup> that he might bring us to God; being put to death in flesh, but made alive in<sup>19</sup> [the]<sup>q</sup> Spirit, in which also going

<sup>g</sup> That is, supposing, assuming they did.

<sup>h</sup> T. R. reads for 'humble-minded,' 'friendly' or 'courteous.'

<sup>i</sup> T. R. reads 'knowing that ye,' that is, adds *εἰδότες*.

<sup>k</sup> Or 'of the good one,' 'him that is good.'

<sup>l</sup> T. R. reads 'the Lord God.'

<sup>m</sup> Or 'a reason for;' it includes both ideas. In Matt. xii. 36, Acts xix. 40 it is 'account,' but in the latter 'a reason for,' also so elsewhere. So chap. iv. 5.

<sup>n</sup> T. R. omits 'but.'

<sup>o</sup> See note to chap. ii. 12.

<sup>p</sup> 'The just for the unjust' is more the abstract idea than 'a just one for the unjust.' The reader must only remember the first is singular, the second plural. It is not the just *par excellence*—*δίκαιος*, not *ὁ δίκαιος*: not as in Acts iii. *τὸν ἄγιον*

*καὶ δίκαιον*.

<sup>q</sup> T. R. has *τῷ πνεύματι*, 'by the Spirit.' The article being left out, it is characteristic, in contrast with *σαρκί*. Both flesh and spirit, are the manner and character of what is predicated of Christ. But we can hardly in English say 'in spirit.' We could say 'present in spirit,' 'fervent in spirit,' because it is characteristic: but 'made alive' cannot, to the English mind, fail of a reality—cannot be simply characteristic. In Greek the word retains its own reality, and, as such, characterizes. Hence *ἐν ᾧ* can follow. English is more logical: a character or manner is truly a character or manner, but not always so convenient. The sense as I have given it is right. 'In spirit, in which' is clearly not English.

he preached to the spirits [which  
<sup>20</sup> are] in prison, heretofore<sup>r</sup> disobedient,<sup>s</sup> when the long-suffering of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls, were saved<sup>t</sup> through water,  
<sup>21</sup> which figure<sup>v</sup> also now saves you,<sup>w</sup> [even] baptism, not a putting away of [the] filth of flesh, but [the] demand<sup>x</sup> as before<sup>y</sup> God of a good conscience, by [the] resurrection<sup>z</sup> of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

IV. Christ, then, having suffered for us<sup>z</sup> in [the] flesh, do ye also arm yourselves with the same

mind; for he that has suffered in  
<sup>2</sup> [the] flesh has done with sin,<sup>a</sup> no longer to live the rest of [his] time in [the] flesh to men's lusts,  
<sup>3</sup> but to God's will. For the time past<sup>b</sup> [is] sufficient for us to have wrought the will of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings,  
<sup>4</sup> and unhallowed idolatries. Wherein they think it strange that ye run not with [them] to the same sink of corruption,<sup>c</sup> speaking injuriously [of you]; who shall render account to him who is ready to judge [the] living and [the]  
<sup>5</sup> dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged,

<sup>r</sup> T. R. adds 'once.'

<sup>s</sup> Or 'disbelieving.'

<sup>t</sup> εἰς ἣν διασώζομαι means in Greek 'arrive safe into a place of security through difficulty or danger.' Thus Thuc. καὶ ὀλίγοι πορευόμενοι διὰ τῆς λιβύης ἐς Κυρήνην διασώθησαν. Again, χαλεπῶς, διασώζοντο ἐς τὰς ὀλπας. And again, διασώζοντο εἰς τὴν πόλιν. I do not say that 'they went through the water to get in,' is meant by δι' ὕδατος; I do not think so. If anyone likes to say 'into which [entering], few, &c., were saved through water,' I have no objection. Had it been through the course of the flood, it would have been, I think, τοῦ ὕδατος. But the apostle's mind does not turn to the flood, but to water as an instrument. Water was ruin and death, and they were saved through it.

<sup>v</sup> T. R. has 'the figure of which,' reads φ not ε. Steph. 1550 has ε, Beza φ. <sup>x</sup> has neither.

<sup>w</sup> T. R. reads 'us,' with some authorities.

<sup>y</sup> Or 'engagement,' or 'testimony.' The word ἐπερώτημα is a very difficult one, and has puzzled all critics and commentators. It means 'a question.' All the commentators speak of its use as a legal term with the sense of contract, or rather stipulations or obligations of a contract. Schleusner says, citing another, it is never so used, but ἐπερώτησις: (Bloomfield after Dindorf denies this:) and in Latin it is *interro-*

*gatio*. Tertullian, describing the sponsio of a catechumen at baptism, refers evidently to this passage of Peter. But this was a much later form. Both Herodotus and Thucydides use the word, and Herodotus (Erato. 67) both ἐπειρώτημα and ἐπειρώτησις in the same place. I judge (as usual in these forms) ἐπειρώτησις is the asking the question, and ἐπειρώτημα the question asked. The legal use arises from a questioning which settled the terms of the contract, hence called the questioning. ἐπειρώτῶ is to ask and to ask for. I am disposed to think it is the thing demanded. It requires as before God, and has it in baptism as a figure by the resurrection of Jesus Christ. εἰς would thus be 'as before, in view of.' If not, it would represent the Hebrew *shahal le*. In Job viii. 8 this has *le* of the person: otherwise *le* is 'about,' as 2 Sam. xi. 7, and Gen. xxvi. 7.

<sup>y</sup> 'As before;' or 'to.' εἰς, 'towards,' 'going to.' It must be remembered that the genitive, as in English, may be the thing requested, or 'he who requests.' The demand of a good conscience. ἐπερώτημα would rather make it the thing demanded.

<sup>z</sup> Some omit 'for us.' <sup>x</sup> reads 'for you.'

<sup>a</sup> See in Kypke abundant proofs of this use of παύομαι.

<sup>b</sup> T. R. adds 'of life.'

<sup>c</sup> Or 'dissolution,' the heart being poured out into it. Or 'excess of profli-gacy.'

as regards men, after [the] flesh; but live, as regards God, after  
<sup>7</sup> [the] Spirit. But the end of all things is drawn nigh: be sober therefore, and be watchful unto  
<sup>8</sup> prayers; but before all things having fervent love among yourselves, because love covers<sup>d</sup> a multitude of sins; hospitable one to  
<sup>10</sup> another, without murmuring; each according as he has received a gift, ministering it to one another, as good stewards of [the] various  
<sup>11</sup> grace of God. If any one speak—as oracles of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

<sup>12</sup> Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was  
<sup>13</sup> happening to you; but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with  
<sup>14</sup> exultation. If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God<sup>e</sup> rests upon you:

<sup>d</sup> T. R. reads 'shall cover.'

<sup>e</sup> Or 'the Spirit of glory and of God.' There is a shade of difference in the force of the expressions. Some add 'and of power' after glory.

<sup>f</sup> These words are, to say the least, very doubtful. *κ*, *A*, *B*, have them not, *C* fails, *Syr.* *Pesch.* not, *It.* and *Cyp.* have; so that they were early accepted.

<sup>g</sup> T. R. reads 'behalf.'

<sup>h</sup> Or 'believe not.'

<sup>i</sup> Here on the earth, as through the trials and judgments specially which beset the Jewish Christians.

<sup>k</sup> T. R. adds 'as,' with several authorities.

<sup>l</sup> Some add 'then.'

<sup>m</sup> 'Shepherd' is here the aorist, in the

[on their part he is blasphemed, but on your part he is glorified.]<sup>f</sup>

<sup>15</sup> Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's  
<sup>16</sup> matters; but if as a christian, let him not be ashamed, but glorify  
<sup>17</sup> God in this name.<sup>g</sup> For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey<sup>h</sup> not  
<sup>18</sup> the glad tidings of God? And if the righteous is difficultly saved,<sup>i</sup> where shall the impious and the  
<sup>19</sup> sinner appear? Wherefore also let them who suffer according to the will of God commit their souls in well doing<sup>k</sup> to a faithful Creator.

V. The elders<sup>l</sup> which [are] among you I exhort, who [am their] fellow elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about  
<sup>2</sup> to be revealed; shepherd<sup>m</sup> the flock of God which [is] among you, exercising oversight not by necessity, but willingly; not for base  
<sup>3</sup> gain, but readily; not as lording it over your<sup>n</sup> possessions, but being  
<sup>4</sup> models for the flock. And when the chief shepherd is manifested ye

sense, I think, common in a certain class of words, that is, characteristic: the whole conduct in this character being looked at together as constituting it. They are to act in this character, or have it by their acting. It is not simply an exhortation to go on doing it, but to acquire or have that character by doing it; to be so characterized; as the wives were to be subject. 'Be shepherders,' if that were possible in English.

<sup>n</sup> The *τῶν* seems to me to have the force, which it often has, of appropriation to the subject spoken of, when the word gives the idea of a possession—the possessions, or possessions which belong to you. What they are is wholly beside the mark. No doubt the saints, in fact,

## I PETER V.

shall receive the<sup>o</sup> unfading crown of glory.

<sup>5</sup> Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility<sup>p</sup> towards one another; for God sets himself against [the] proud, but to [the] <sup>6</sup> humble gives grace. Humble yourselves<sup>q</sup> therefore under the mighty hand of God, that he may exalt <sup>7</sup> you in [the due] time; having cast all your care upon him, for he <sup>8</sup> cares about you. Be vigilant, watch.<sup>r</sup> <sup>s</sup> Your adversary [the] devil as a roaring lion walks about, seeking whom he may devour. <sup>9</sup> Whom resist, stedfast in faith,<sup>t</sup> knowing that the selfsame sufferings are accomplished in your

brotherhood which [is] in [the] <sup>10</sup> world. But the God of all grace, who has called you<sup>w</sup> to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall<sup>x</sup> make perfect, stablish, strengthen, ground: to him [be] they glory and the might, for the ages of the ages. Amen.

<sup>12</sup> By Sylvanus, the faithful brother to you, as I suppose, I have written to you briefly, exhorting and testifying that this is [the] true grace of God in which ye stand.<sup>z</sup> <sup>13</sup> She<sup>a</sup> that is elected with [you] in Babylon salutes you, and Marcus <sup>14</sup> my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.<sup>b</sup>

were in his thoughts; but the character of their conduct is what is in question. If there were no article, it would mean 'not like persons who lord it over possessions:' here it is more applied. Do not ye be as persons lording it over your possessions, viewing the saints as something belonging to you. *οἱ κληροῖ* is not the name of the flock, but the flock was not to be treated as the *οἱ κληροῖ* of the elders.

<sup>o</sup> Or 'amaranthine.' The plant an image of what does not fade (*immortelles*), amaranths. The sense is the same.

<sup>p</sup> T. R. reads '[be]' subject one to another and bind on.

<sup>q</sup> Or 'be humbled.' See Winer iii. 4, 40, 2. (5 ed. 303.)

<sup>r</sup> Here also the verb refers to characters to be won, aorists. Be those who have done so.

<sup>s</sup> T. R. reads 'because your.'

<sup>t</sup> Or 'in the faith.' It might be 'through faith.'

<sup>w</sup> T. R. reads 'us.'

<sup>x</sup> T. R. leaves out 'shall,' reading the imperative.

<sup>y</sup> Many omit 'the glory and the;' possibly they are right. <sup>s</sup> has it.

<sup>z</sup> Many read 'stand.'

<sup>a</sup> It may be brotherhood, as at verse 9, as that is feminine; or his wife, as it is simply co-elect in the feminine.

<sup>b</sup> T. R. adds 'Amen,' and 'Jesus' after Christ.

## SECOND EPISTLE OF PETER.

SIMON PETER, bondsman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour <sup>2</sup> Jesus Christ: grace and peace be multiplied to you in [the] know-

ledge<sup>c</sup> of God and of Jesus our <sup>3</sup> Lord. As his divine power has given to us all things which relate to life and godliness, through the knowledge<sup>c</sup> of him that has called us by<sup>d</sup> glory and virtue, <sup>4</sup> through which he has given to

## II PETER I.

us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in [the] world through lust.

<sup>5</sup> But for this very reason also, using therewith<sup>e</sup> all diligence, in your faith have also<sup>f</sup> virtue, in <sup>6</sup> virtue knowledge, in knowledge temperance, in temperance endurance, in endurance godliness, in godliness brotherly love, in <sup>8</sup> brotherly love love: for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge<sup>g</sup> of our Lord Jesus <sup>9</sup> Christ; for he with whom these things are not present is blind, shortsighted, and has forgotten the purging of his former sins. <sup>10</sup> Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these <sup>11</sup> things ye will never fall. For thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.

<sup>12</sup> Wherefore I will be careful<sup>h</sup> to put you always in mind of these

things, although knowing [them] and established in the present <sup>13</sup> truth. But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in <sup>14</sup> remembrance, knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has mani- <sup>15</sup> fested to me; but I will use diligence, that after my departure ye<sup>i</sup> should have also, at every time, [in your power] to call to mind <sup>16</sup> these things. For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been <sup>17</sup> his majesty. For he received<sup>l</sup> from God [the] Father honour and glory, such a voice being uttered<sup>m</sup> to him by the excellent glory: This is my beloved Son, in whom I have found my delight; <sup>18</sup> and this voice *we* heard uttered<sup>m</sup> from heaven, being with him on <sup>19</sup> the holy mountain. And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in

<sup>e</sup> παρεισενέγκαντες, 'bringing in besides,' or 'along with,' 'by the side of the other.'

<sup>f</sup> Literally 'supply,' 'furnish besides.' There is a δὲ between these words, but it answers more to the sense in English to leave it out altogether than say 'and.' 'But' does not do. It is 'not only that but.'

<sup>g</sup> ἐπίγνωσις, 'full knowledge,' or 'personal recognition of.'

<sup>h</sup> Or 'use diligence,' 'take care it shall be so.' T. R. reads 'I will not neglect.'

<sup>i</sup> Or, perhaps, 'I will endeavour that after my decease ye should also at every time.'

<sup>k</sup> ἐπόπτης, not αὐτόπτης, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

<sup>l</sup> Literally 'for having received.' This may in sense be connected with verse 19, but hardly grammatically; or taken abstractedly with verse 16, as I suppose the English did, 'eye-witnesses of his majesty, for he is one who has received.' On the whole, I have given it the latter sense, putting the literal translation here in the note. Compare chap. ii. 1, where with καί we have a participle similarly used.

<sup>m</sup> Or 'brought, or borne to him.'



## II PETER I, II.

<sup>20</sup> your hearts; knowing this first, that [the scope of] no prophecy of scripture is had from its own particular interpretation,<sup>n</sup> for prophecy was not ever<sup>o</sup> uttered by [the] will of man, but<sup>p</sup> holy men of God spake under the influence<sup>q</sup> of [the] Holy Ghost.

II. But there were false prophets also among the people, as there shall be also among you false teachers, who<sup>r</sup> shall bring in by the bye destructive heresies, and deny<sup>s</sup> the master that bought them, bringing upon themselves swift<sup>t</sup> destruction; and many shall follow their dissolute<sup>u</sup> ways, through whom the way of the truth shall<sup>v</sup> be blasphemed. And through covetousness, with well-turned<sup>v</sup> words, will they make merchandize of you: for whom judgment of old is not idle, and their destruction slumbers not. For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains<sup>w</sup> of darkness [to be] kept for judgment; and spared not [the] old world, but preserved Noe, [the] eighth,<sup>x</sup> a

preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrha to ashes, condemned [them] with an overthrow, setting [them as] an example to those that should [afterwards] live an ungodly life; and saved righteous Lot, distressed with the abandoned conversation of the godless, (for the righteous man, through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works,) [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished; and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities:<sup>y</sup> when<sup>z</sup> angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. But these, as natural animals without reason, made to be caught and destroyed, speaking injuriously in

<sup>n</sup> ἰδίας ἐπιλύσεως γίνεται is explained by its own meaning as a human sentence. It must be understood by and according to the Spirit that uttered it. The prophecy is, I take it, the sense of the prophecy, the thing meant by it. Now this is not gathered by a human interpretation of an isolated passage which has its own meaning, its own solution, and has its own meaning as if a man uttered it; for it is a part of God's mind, uttered as holy men were moved by the Holy Ghost to utter it. In the prophecy of scripture the apostle has in mind the thing prophesied, without losing the idea of the passage. Hence I have ventured to say 'scope of no prophecy.' One might almost say 'no prophecy explains itself.'

<sup>o</sup> Or 'heretofore.'

<sup>p</sup> T. R. reads 'the holy men.'

<sup>q</sup> φερόμενοι 'borne by.'

<sup>r</sup> οἷτινες, 'being such as.'

<sup>s</sup> Literally 'and denying.' It refers to the false teachers, not the heresies.

<sup>t</sup> T. R. reads 'destructive.'

<sup>u</sup> Or 'false.'

<sup>v</sup> Some read 'caves or dens of darkness,' σειροῖς for σειραῖς.

<sup>x</sup> That is, one of eight.

<sup>y</sup> Literally 'glories.'

<sup>z</sup> Though ὅπου signifies 'where,' it is represented by 'when' in English. 'Whereas' is more ground of inference or expression of contrast inferentially used. 'When' gives the sense more nearly than 'where' or 'whereas.' 'When' means 'in the case in which.'

things they are ignorant of, shall also perish in their own corruption, receiving [the] reward of unrighteousness; accounting ephemeral<sup>a</sup> indulgence pleasure; spots, and blemishes, rioting in their own deceits, feasting with you; having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness,<sup>b</sup> children of curse; having left the straight way they have gone astray, having followed<sup>c</sup> in the path of Balaam, [the son] of Bosor, who loved [the] reward of unrighteousness; but had reproof of his own wickedness, [the] dumb ass speaking with man's voice forbad the folly of the prophet. These are springs without water, and mists<sup>d</sup> driven by storm, to whom the gloom of darkness is reserved for ever.<sup>e</sup> For [while] speaking great highflown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who had just<sup>f</sup> fled those who walk in error, promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by him is he also brought into slavery. For

if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first. For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment delivered to them. But<sup>h</sup> that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

III. This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance, your pure mind, to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your<sup>i</sup> apostles; knowing this first, that there shall come at [the] close<sup>k</sup> of the days mockers with mocking,<sup>l</sup> walking according to their own lusts, and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus<sup>m</sup>

<sup>a</sup> Or 'by day,' in contrast with 'they that be drunk are drunk in the night.' But see Wetstein *in loco*, where it is not *ἐν ἡμέρᾳ*: it is here. But the use of *τροπήν* makes the sense of this pretty clear.

<sup>b</sup> Or 'carnal desire and seeking to seduce,' 'practised in seduction.' And this I really believe to be the sense. T. R. has the word in the plural.

<sup>c</sup> *ἐξακολουθήσαντες* seems to have the simple force of *ἀκολουθήσαντες*. (See chap i. 16, ii 2.)

<sup>d</sup> T. R. reads 'clouds.'

<sup>e</sup> Some omit 'for ever.'

<sup>f</sup> T. R. for 'just,' reads 'really.'

<sup>g</sup> *ἐπιγνώσει*, as always in this epistle;

so *ἐπεγνωκέναι*, *ἐπιγνωοῦσι* in verse 21. In chap. iii. 3 it is *γινώσκοντες*.

<sup>h</sup> Some omit 'but.'

<sup>i</sup> T. R. reads 'of us the apostles,' *τῆς τῶν ἀποστόλων ἡμῶν*. The construction is difficult with a double genitive. The simplest way seems to consider the *ὑπὸ* before *ἀ. προφητῶν* as understood before *ἀποστόλων*, if not it must be read *τ. κ. κ. σ.* and these words must be joined with *ἀποστόλων*. But with *ὑμῶν* that is impossible.

<sup>k</sup> *ἐσνάτων* here, not *ἐσνάτου*, as T. R.

<sup>l</sup> T. R. omits 'with mocking.'

<sup>m</sup> Or 'as they were.' For this rendering as the practical sense, see John iv. 6. The force of *οὕτω* is the present state:

from [the] beginning of [the]  
<sup>5</sup> creation. For this is hidden from  
 them through their own wilful-  
 ness, that heavens were of old, and  
 an earth, having its subsistence  
 out of water and in water, by  
<sup>6</sup> the word of God, through which  
 [waters] the then world, deluged  
<sup>7</sup> with water, perished. But the  
 present<sup>a</sup> heavens and the earth  
 by his<sup>o</sup> word are laid up in  
 store, kept for fire unto a day of  
 judgment and destruction of un-  
<sup>8</sup> godly men. But let not this one  
 thing be hidden from you, beloved,  
 that one day with [the] Lord [is] as  
 a thousand years, and a thousand  
<sup>9</sup> years as one day. The Lord does  
 not delay his promise, as some  
 account of delay, but is longsuffer-  
 ing towards you,<sup>p</sup> not willing<sup>q</sup> that  
 any should perish, but that all  
<sup>10</sup> should come<sup>r</sup> to repentance. But  
 the day of the Lord will come as  
 a thief,<sup>s</sup> in which the heavens will  
 pass away with a rushing noise,  
 and [the] elements, burning with  
 heat, shall be dissolved, and [the]  
 earth and the works in it shall be  
 burnt up.  
<sup>11</sup> All these things then being to  
 be dissolved, what ought ye to be  
 in holy conversation and godli-  
<sup>12</sup> ness, waiting for and hastening

the coming of the day of God, by  
 reason of which [the] heavens,  
 being on fire, shall be dissolved,  
 and [the]<sup>t</sup> elements, burning with  
<sup>13</sup> heat, shall melt? But, according  
 to his promise, we wait for new  
 heavens and a new earth, where-  
<sup>14</sup> in dwells righteousness. Where-  
 fore, beloved, as ye wait for these  
 things, be diligent to be found of  
 him in peace, without spot and  
<sup>15</sup> blameless; and account the long-  
 suffering of our Lord [to be] sal-  
 vation; according as our beloved  
 brother Paul also has written to  
 you according to the wisdom given  
<sup>16</sup> to him, as also in all [his] epistles,  
 speaking in them of these things,  
 among which some things are hard  
 to be understood, which the un-  
 taught and ill-established wrest, as  
 also the other scriptures, to their  
 own destruction.  
<sup>17</sup> Ye therefore, beloved, knowing  
 [these] things before, take care  
 lest, being led away along with  
 the error of the wicked, ye should  
 fall from your own steadfastness:  
<sup>18</sup> but grow in grace, and in [the]  
 knowledge of our Lord and Saviour  
 Jesus Christ. To him [be] glory  
 both now and to [the] day of  
 eternity. Amen.

as that they have continued, but with  
 'continue' in English we must say 'as  
 they were.' See Acts xx. 11, xxvii. 17.  
 See Winer, p. 702. Comp. *καίς' οὕτως*,  
 II. 21, 184, 'the state in which you  
 already are,' quoted by Liddell and Scott.  
 The sense is perfectly plain.

<sup>a</sup> Literally 'now heavens.'

<sup>o</sup> T. k. reads 'by the same:' *αὐτῷ* for  
*αὐτοῦ*.

<sup>p</sup> T. R. reads 'us.'

<sup>q</sup> *βυλόμενος*

<sup>r</sup> Some would translate *χωρέω* by 'go  
 on to.' But I doubt this. *χωρέω* has also

the sense of the issue of a thing, 'turn-  
 ing out,' as we say. Nor do I think that  
*εἰς* is a difficulty. It is commonly used  
 with an adverb, but absolutely also.  
 Hence 'come' is the word. It means,  
 'to turn out so.' Some would say 're-  
 ceive.' See Kypke *in loco*. Josephus (in  
 De Wette) has also *εἰς πόλεμον ἐχωρεῖ*.

<sup>s</sup> T. R. adds *ἐν νυκτί*, 'in [the] night.'

<sup>t</sup> The absence of the article is poetic  
 here, 'because of which inflamed heavens  
 shall be dissolved, and burning elements  
 shall melt.' The participle takes the  
 place of the article so to speak.

# FIRST EPISTLE OF JOHN.

THAT which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life; (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which<sup>v</sup> was with the Father, and has been manifested to us :) that which we have seen and heard we report<sup>w</sup> to you, that ye also may have fellowship with us; but our fellowship [is] indeed with the Father, and with his Son Jesus Christ. And these things write we to you that your joy may be full.

And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

If we<sup>x</sup> say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.

But if we<sup>x</sup> walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ<sup>v</sup> his Son cleanses us from all<sup>z</sup> sin.

<sup>v</sup> ἥτις, the character, not merely the statement of the fact, 'which was such a one as that.'

<sup>w</sup> ἀπαγγέλλω, 'bring back the report of,' from something we have learnt.

<sup>x</sup> In all these cases the verb is in the subjunctive, and puts the case of so doing. I should have translated them 'if we should say,' &c., but that it is the case in verse 9 also, where it cannot be done.

<sup>y</sup> Some omit 'Christ' here.

<sup>z</sup> Or 'every.'

<sup>a</sup> παράκλητος, the same word translated

8 If we<sup>x</sup> say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we<sup>x</sup> confess our sins, he is faithful and righteous to forgive us [our] sins, and purify us from all<sup>z</sup> unrighteousness.

10 If we<sup>x</sup> say that we have not sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron<sup>a</sup> with the Father, Jesus Christ [the] righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

And hereby we know that we know<sup>b</sup> him, if we keep his commandments. He that says, I know<sup>b</sup> him, and does not keep his commandments, is a liar, and the truth is not in him; but whoever keeps<sup>c</sup> his word, in him verily the love of God is perfected. Hereby we know that we are in him. He that says he abides in him ought, even as *he* walked, himself also so to walk.

'comforter' John xiv. &c. Christ manages all our affairs for us above; the Holy Spirit below. There is no word satisfactory to embrace both passages in English. I use 'patron' in the sense rather of the Roman patron, who maintained the interests of his clients in every way. So Christ on high; the Spirit here for saints.

<sup>b</sup> ἐγνώκαμεν, perfect: have 'come to know him, and continue to do.'

<sup>c</sup> Again a subjunctive; see chap. i. 6. In English we might say 'shall' here.

7 Beloved,<sup>d</sup> I write no new commandment to you, but an old commandment, which ye have had<sup>e</sup> from the beginning. The old commandment is the word which ye<sup>8</sup> heard.<sup>f</sup> Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the<sup>9</sup> true light already shines. He who says he is in the light, and hates his brother, is in the<sup>10</sup> darkness until now. He that loves his brother abides in the light, and there is no occasion of stumbling<sup>11</sup> in him. But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.  
<sup>12</sup> I write to you, children, because [your] sins are forgiven you for his name's sake.  
<sup>13</sup> I write to you, fathers, because ye have<sup>1</sup> known him [that is] from the beginning. I write to you,

young men, because ye have<sup>1</sup> overcome the wicked [one]. I write<sup>k</sup> to you, little children, because ye have<sup>1</sup> known the Father.

<sup>14</sup> I have written to you, fathers, because ye have<sup>1</sup> known him [that is] from the beginning.

I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have<sup>1</sup> overcome the wicked<sup>15</sup> [one]. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him; because<sup>16</sup> all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world;  
<sup>17</sup> and the world is passing, and its lust, but he that does the will of God abides for eternity.

<sup>18</sup> Little children, it is [the] last hour,<sup>1</sup> and, according as ye have heard that<sup>m</sup> antichrist comes, even now there have come<sup>n</sup> many

<sup>d</sup> T. R. reads 'brethren,' instead of 'beloved.'

<sup>e</sup> Or 'had.'

<sup>f</sup> T. R. adds 'from the beginning.'

<sup>g</sup> 'The darkness.' Though a little harsh in these cases in English, 'the' ought to be retained, because it is not simply a state—a man being in darkness, but a specific darkness—the ignorance and non-revelation of God is spoken of: only it is abstract, and so, absolute. Though it is true that darkness is more negative than light. The darkness is the natural condition of sinful man without God, who is light; the creature without God. Hence in the gospel 'the light shineth in darkness, and the darkness comprehended it not.' *παράγεται* is abstract. 'The true light shines:' that is absolute, seen or not. But though some had received the light, he could not say the darkness was all gone, for it was not, but only with some who 'were some time darkness, but now light in the Lord.' Thus it was not as in the gospel, when Christ was upon earth; for then the darkness compre-

hended not the light shining in darkness. It was putting the light out. As long as he was in the world, he was the light of the world. Now it was not so: there was a passing away of the darkness.

<sup>i</sup> *ἐγνώκατε, νενικήκατε*, &c., perfect: the state produced continues.

<sup>k</sup> Very many ancient MSS read 'I have written' here, but I am satisfied it is meddling with the text, not seeing that little children comes in verse 18. *Παιδία* and *τεκνία* are not the same. My reader is made aware of the fact. But I do not change the received text.

<sup>l</sup> John uses *ώρα* continually in the sense of 'time,' as John v., and elsewhere. But I would not change the word, and thus any peculiarity of style. *ώρα* is properly a given point of time. With John it is constantly a period characterized by one thing, and hence looked at as only one time. As we say 'the hour of Napoleon's greatness.'

<sup>m</sup> T. R. reads 'the'

<sup>n</sup> 'There have come,' *γέγονασιν*: not the same word as 'comes.' But 'have been'



antichrists, whence we know that  
 10 it is [the] last hour. They went  
 out from among us, but they were  
 not of us; for if they had been  
 of us, they would have surely re-  
 mained with us, but that they  
 might be made manifest that none  
 20 are of us.<sup>o</sup> And ye have [the]  
 unction from the holy [one], and  
 21 ye know all things. I have not  
 written to you because ye do not  
 know the truth, but because ye  
 know it, and that no lie is of the  
 22 truth. Who is the liar but he  
 who denies that Jesus is the  
 Christ? He is the antichrist who  
 denies the Father and the Son.  
 23 Whoever<sup>p</sup> denies the Son has not  
 the Father either; he who con-  
 fesses the Son has the Father

24 also.<sup>q</sup> As for you<sup>r</sup> let that which  
 ye heard from the beginning abide  
 in you: if what ye heard from the  
 beginning abides in you, ye also  
 shall abide in the Son and in the  
 25 Father. And this is the promise  
 which *he* has promised us, life  
 26 eternal. These things have I  
 written to you concerning those  
 27 who lead you astray: and your-  
 selves,<sup>s</sup> the unction which ye have  
 received from him abides in you,  
 and ye have not need that any  
 one should teach you; but as the  
 same unction teaches you as to all  
 things, and is true and is not a  
 lie, and even as it has taught you,  
 ye shall<sup>t</sup> abide in him.  
 28 And now, children, abide in him,  
 that if<sup>v</sup> he be manifested we may

would rather imply that they were  
 passed, which *γέγονασιν* does not. 'There  
 are' does not give the idea of their coming  
 on the stage. *γίνονται* is what did not exist  
 before, but begins or becomes; *werden*,  
 not *seyn*. 'There have come' I believe  
 nearest the sense. I add the note on  
 account of 'comes,' before. The sense  
 of *γίνονται* hinders the necessity of hold-  
 ing the perfect here to express neces-  
 sarily continued action; but the perfect  
 excludes the idea that they are supposed  
 to be passed away.

<sup>o</sup> I have, with some hesitation, so trans-  
 lated it, though I know of no one who  
 agrees with this but the unpleasant  
 associate Socinus. But I think, though,  
 in general, with *πᾶς* in the singular,  
 the distinguishing form of the sentence,  
 where 'none' is the sense, is, that *οὐκ*  
 is used with the verb: *πᾶσα σὰρξ οὐκ*  
*ἐστί*. *οὐ πᾶσα σὰρξ* would be 'not all  
 flesh.' But in *π. ο. σ. ἐστί*, *πᾶσα σὰρξ*  
 has its own force. All flesh is in view,  
 and the fact is denied of all flesh actually  
 and absolutely, of all comprised in the  
 term. Hence no flesh is to be the thing  
 or in the state spoken of. It is said of  
 all flesh, that 'it would not be saved,'  
 that is, none would. The negative with  
 the noun contradicts the universality;  
 with the verb co. tradicts about the  
 universality the thing stated in the  
 sentence. This last is the case here. The  
 negative is joined to the verb. Further,

if we do not so translate it, it should  
 be, not 'they are not all of us,' (that  
 would imply that some of the antichrists  
 were,) but that 'all are not of us,' that  
 is, of those who might be with them. See,  
 too, verse 21, and chap. iii. 6.

<sup>p</sup> *πᾶς*, but 'every one' would give a  
 false sense in English, and 'no one' does  
 not do with 'either.'

<sup>q</sup> T. R. omits 'he who confesses the  
 Son has the Father also.'

<sup>r</sup> T. R. adds 'therefore.'

<sup>s</sup> The use of personal pronouns, which  
 is usually emphatic in Greek, is so uni-  
 versal in John that I have hesitated to  
 say 'yourselves.' However, there is  
 some distinctive emphasis, it seems to  
 me, here, so I put it. The *ὑμεῖς* however  
 appears also in ver. 24; and I have given  
 it an emphatic place there, because it  
 seems in contrast with 'those that  
 denied the Son.'

<sup>t</sup> It is somewhat doubtful if the read-  
 ing be not *μένετε*, that is, the imperative  
 'abide.' So A, B, C, Vul. and old Latin,  
 but I judge they are not to be trusted here.  
<sup>u</sup> omits from 'you' to second 'abide' by  
 homœoteleuton. Tisch., De Wette, have  
 'ye shall abide'; Griesbach makes it  
 equal: Alford 'abide'; so Lachmann.

<sup>v</sup> 'If' (so 3 John 10) sets out what de-  
 pends on the fact, not referring to time,  
 but supposes the fact. Here, that any  
 moment it might happen, we should be  
 so and so: if that, this might be too.

have boldness, and not be put to shame from before him at his coming.

<sup>29</sup> If ye know <sup>w</sup> that he is righteous, know <sup>x</sup> that every one <sup>y</sup> who practises righteousness is begotten of him. (III.) See what love the Father has given to us, that we should be called the children of God.<sup>z</sup> For this reason the world knows us not, because it knew <sup>2</sup> him not. Beloved, now are we children of God, and, what we shall be, it has not yet been<sup>a</sup> manifested; <sup>b</sup> we know that if he is manifested we shall be like him, <sup>3</sup> for we shall see him as he is. And every one that has this hope in him<sup>c</sup> purifies himself, even as he is pure.

<sup>4</sup> Every one that practises sin practises also lawlessness; and <sup>5</sup> sin is lawlessness. And ye know that he has been manifested, that he might take away our sins; and <sup>6</sup> in him sin is not. Whoever<sup>d</sup> abides in him does not sin: whoever<sup>d</sup> sins has not seen him or known him.<sup>e</sup>

<sup>7</sup> Children, let no man lead you astray; he that practises righteousness is righteous, even as he <sup>8</sup> is righteous. He that practises

sin is of the devil; for from [the] beginning the devil sins. To this end the Son of God has been manifested that he might undo <sup>9</sup> the works of the devil. Whoever<sup>f</sup> has been begotten of God does not practise sin, because his seed abides in him, and he cannot sin because he has been begotten of <sup>10</sup> God. In this are manifest the children of God and the children of the devil. Whoever<sup>f</sup> does not practise righteousness is not of God, and he who does not love his <sup>11</sup> brother. For this is the message which ye have heard from the beginning, that we should love one <sup>12</sup> another: not as Cain was of the wicked one, and slew his brother; and on account of what slew he him? because his works were wicked, and those of his brother righteous.

<sup>13</sup> Do not wonder,<sup>g</sup> brethren, if the <sup>14</sup> world hate you. We know that we have passed from death to life, because we love the brethren. He who does not love [his] brother<sup>h</sup> <sup>15</sup> abides in death. Every one that hates his brother is a murderer, and ye know that no murderer has eternal life abiding in him.

<sup>w</sup> Here εἰδῆτε, conscious knowledge; then γινώσκετε, knowledge of something from without, from witness to us.

<sup>x</sup> Or 'ye know.'

<sup>y</sup> Many add 'also' here.

<sup>z</sup> Many add 'and we are;' but it seems a gloss.

<sup>a</sup> It is actual manifestation which is here meant; which I note, because in English 'it has not yet been manifested' might lead to think of a revelation for faith.

<sup>b</sup> T. R. adds 'but.'

<sup>c</sup> Him who is to be manifested.

<sup>d</sup> Literally 'every one that,' but with 'does not' this is more than ambiguous. It may be translated 'no one who....

sins.' πᾶς.....ὅν. See chap. ii. 19.

<sup>e</sup> Perfect; but 'has not seen nor known him' implies the continuously present state of not seeing nor knowing: so that with these words the English gives the sense of the Greek perfect.

<sup>f</sup> Or 'no one that has been begotten of God practises.' See verse 6 and chap. ii. 19. We lose a little in English by not having the positive affirmative πᾶς 'every one.' But in English 'every one does not' means rather 'some do.'

<sup>g</sup> T. R. adds, with several authorities, 'my.'

<sup>h</sup> Many omit '[his] brother.' In that case we should read '[him],' or '[his brother].'

<sup>16</sup> Hereby we have known<sup>i</sup> love, because he has laid down his life for us; and *we* ought for the brethren to lay down [our] lives.

<sup>17</sup> But whoso may have the world's substance, and see his brother having need, and shut up his bowels from him, how abides the love of God in him?

<sup>18</sup> <sup>k</sup> Children, let us not love with word, nor with tongue, but in deed and in truth. And hereby we<sup>l</sup> shall know that we are of the truth, and shall persuade our hearts before him—that if our heart condemn us,<sup>m</sup> God is greater than our heart and knows all things. Beloved, if our heart should not condemn us, we have boldness towards God, and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are pleasing in his sight.

<sup>23</sup> And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he gave us commandment. And he that keeps his commandment abides in him, and he in him: and hereby we know that he abides in us, by the Spirit which he has given to us.

IV. Beloved, believe not every spirit, but prove the spirits, if

they are of God; because many false prophets are gone out into the world. Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh is of God; and every spirit which does not confess Jesus Christ<sup>n</sup> come in flesh is not of God: and this is that [power] of the anti-christ, [of] which ye have heard that it comes, and now is it already in the world.

<sup>4</sup> Ye are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world. *They* are of the world; for this reason they speak [as] of the world, and the world hears them. *We* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error. <sup>7</sup> Beloved, let us love one another; because love is of God, and every one that loves has been begotten of God, and knows God. He that loves not has not known God; for <sup>9</sup> God is love. Herein as to us<sup>o</sup> has been manifested the love of God, that God has sent his only begotten Son into the world, that <sup>10</sup> we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his

<sup>i</sup> It is the perfect tense; that is, an abiding effect.

<sup>k</sup> T. R. adds 'my.'

<sup>l</sup> T. R. reads 'we know.'

<sup>m</sup> This text has perplexed commentators enormously. It seems to me without reason. *ὅτι* refers to *ἐν τούτῳ*. It is shewing what tests 'in truth.' The repetition of *ὅτι* is nothing uncommon. It is found in Eph. ii 11, 12. What *τούτῳ* refers to very commonly follows in John, as below 24, iv. 17, and elsewhere, frequently with *ὅτι* indeed. 'God being

greater' is evidently a testing, searching thing.

<sup>n</sup> Some omit 'Christ,' and 'come in the flesh;' and put an article before 'Jesus,' that is, speak of Jesus as one known and owned by the writer, and so presented. *χ* has 'Christ,' and 'come in the flesh.' C is mutilated.

<sup>o</sup> *ἐν ἡμῖν*, in our case, in respect of us. The idea of the love of God remains absolute: only it has been shewn 'as respects us in this,' &c.

# I JOHN IV, V.

Son a propitiation for our sins.  
<sup>11</sup> Beloved, if God has so loved us, we also ought to love one another.  
<sup>12</sup> No one has seen God at any time : if we love one another, God abides in us, and his love is perfected in  
<sup>13</sup> us. Hereby we know that we abide in him and he in us, that he  
<sup>14</sup> has given to us of his Spirit. And *we* have seen, and testify, that the Father has sent the Son [as] saviour of the world.  
<sup>15</sup> Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.  
<sup>16</sup> And *we* have known and have believed the love which God has to<sup>p</sup> us. God is love, and he that abides in love abides in God,  
<sup>17</sup> and God in him. Herein has love been perfected with us that we may have boldness in the day of judgment, that even as he is, we also are in this world. There is no fear in love, but perfect love casts out fear ; for fear has torment, and he that fears has not  
<sup>18</sup> been made perfect in love. *We* love him because *he* has first loved us.  
<sup>20</sup> If any one say, I love God, and hate his brother, he is a liar. For he that loves not his brother whom he has seen, how can he love God whom he has not seen ?  
<sup>21</sup> And this commandment have we from him, That he that loves God love also his brother. (V.) Every

one that believes that Jesus is the Christ is begotten of God ; and every one that loves him that has begotten loves also him that is  
<sup>2</sup> begotten of him. Hereby know we that we love the children of God, when we love God and keep his  
<sup>3</sup> commandments. For this is the love of God, that we keep his commandments ; and his command-  
<sup>4</sup> ments are not grievous. For all that has been begotten of God gets the victory over the world ; and this is the victory which has gotten the victory over the  
<sup>5</sup> world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God ?  
<sup>6</sup> This is he that came by water and blood, Jesus the Christ ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is  
<sup>7</sup> the<sup>a</sup> truth. For they that bear  
<sup>8</sup> witness are three :<sup>r</sup> the Spirit, and the water, and the blood ; and the  
<sup>9</sup> three agree<sup>s</sup> in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God which he has wit-  
<sup>10</sup> nessed concerning his Son. He that believes on the Son of God has the witness in himself ; he that does not believe God has made him a liar, because he has not believed in the witness which God has wit-  
<sup>11</sup> nessed concerning his Son. And

<sup>p</sup> ἐν ἡμῖν, of which we are the objects ; but it is more than ' towards.'

<sup>a</sup> Or ' truth : ' but the proposition is reciprocal. And ' truth ' amounts only to true : whereas ' the truth ' is the whole thing itself.

<sup>r</sup> To avoid any mistake, I add, in a note, what I have omitted in the text as having, as is well known, no real

manuscript authority, [in heaven, the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness in earth,] and inserted by some here without adequate warrant.

<sup>s</sup> εἰς τὸ ἓν εἶσι, ' are to one point or purpose '—to one thing in their testimony. It is more than agree.

this is the witness, that God has given to us eternal life; and this life is in his Son. He that has the Son has life: he that has not the Son of God has not life.

These things have I written to you<sup>t</sup> that ye may know<sup>v</sup> that ye have eternal life<sup>w</sup> who believe on the name of the Son of God. And this is the boldness which we have towards him, that if we ask him anything according to his will, he hears us. And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him.

If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life for those that do not sin unto death. There

<sup>t</sup> T. R. adds, after 'you,' 'who believe on the name of the Son of God.'

<sup>v</sup> εἰδέναι, 'have the consciousness.'

<sup>w</sup> T. R. reads 'and that ye may believe on the name of the Son of God.' The reading is somewhat in confusion. κ, B, connect 'who believe' with the first 'you' in the dative. So that 'that

is a sin to death: I do not say of that that he should make a request.

Every unrighteousness is sin; and there is a sin not to death. We know that every one<sup>x</sup> begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies in the wicked<sup>y</sup> [one]. And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and eternal life.

Children, keep yourselves from idols.<sup>z</sup>

ye may know that ye have eternal life' is a parenthesis: 'I have written to you, ( . . . ) who.'

<sup>x</sup> See note to iii. 6.

<sup>y</sup> Or 'in wickedness.' But elsewhere in this epistle the word, which may mean both, is used for the wicked one.

<sup>z</sup> T. R. adds 'Amen.'

## SECOND EPISTLE OF JOHN.

THE elder to [the] elect lady and her children, whom I love in<sup>a</sup> truth, and not I only but also all who have known the truth, for the truth's sake which abides in us and shall be with us to eternity. Grace shall be with you,<sup>b</sup> mercy,

<sup>a</sup> I have not added 'the,' as in the Authorized Version, because it is not in the Greek, and I do not think the force of it was meant to be there. It is not 'truly love,' though, as the apostle teaches us here, there can be no truly

peace from God [the] Father, and from [the] Lord<sup>c</sup> Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I have found of thy children walking in truth, as we have received com-

loving but in the truth. It is the character of the love: it was love in truth. (See ver. 4)

<sup>b</sup> Many read 'with us.'

<sup>c</sup> Many omit 'the Lord;' but κ and Porph. (Tisch. M. In.) have it.



## II JOHN.

<sup>5</sup> mandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from [the] beginning, that<sup>d</sup> <sup>6</sup> we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it. <sup>7</sup> For many deceivers have gone out<sup>e</sup> into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and <sup>8</sup> the antichrist. See to yourselves, that we<sup>f</sup> may not lose<sup>g</sup> what we<sup>f</sup>

have wrought, but may receive <sup>9</sup> full<sup>h</sup> wages. Whosoever<sup>i</sup> goes<sup>j</sup> forward and abides not in the doctrine of the Christ has not God. He that abides in the doctrine,<sup>k</sup> he has both the Father and <sup>10</sup> the Son. If any one come to you and bring not this doctrine, do not receive him into [the] house, and <sup>11</sup> greet him not; for he who greets him partakes in his wicked works. <sup>12</sup> Having many things to write to you, I would not with paper and ink; but hope to come to you, and to speak mouth to mouth, that <sup>13</sup> our<sup>l</sup> joy may be full. The children of thine elect sister greet thee.<sup>m</sup>

<sup>d</sup> In spite of commentators, from the constant use of *ἐνα* in John and its connexion with *ἐντολή*, I think that the apostle passes insensibly from his own personal beseeching into Christ's commandment 'that.'

<sup>e</sup> T. R. reads 'entered.'

<sup>f</sup> Many read 'ye' in both places. I believe it changed, and T. R. right.

<sup>g</sup> The text has been tampered with here from not being understood, and

according to false doctrines.

<sup>h</sup> *μισθόν*, in connexion with *εἰργασάμεθα*, in the sense of recompense or wages of work.

<sup>i</sup> *πᾶς ὁ*. See 1 John ii. 19.

<sup>j</sup> T. R. reads 'transgresses.' This is what is called development. He does not abide in what was from the beginning.

<sup>k</sup> T. R. adds 'of the Christ.'

<sup>l</sup> Many read 'your.'

<sup>m</sup> T. R. adds 'Amen.'

## THIRD EPISTLE OF JOHN.

THE elder to the beloved Gaius, whom I love in<sup>a</sup> truth.

<sup>2</sup> Beloved, I desire that in<sup>a</sup> all things thou shouldst prosper and be in health, even as thy soul <sup>3</sup> prospers. For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth,<sup>p</sup> even as thou

<sup>a</sup> See 2 John 1, note.

<sup>o</sup> Some translate 'above all things,' referring to Hom. II. A. 287.

<sup>p</sup> Literally 'thy truth.'

<sup>4</sup> walkest in truth. I have no greater joy than these things that I hear of my children walking in<sup>a</sup> the truth.

<sup>5</sup> Beloved, thou doest faithfully [in] whatever thou mayest have wrought towards the brethren and <sup>6</sup> that<sup>r</sup> strangers, (who have witnessed of thy love before [the] assembly) in setting forward whom

<sup>a</sup> T. R., with some authorities, reads 'in truth.'

<sup>r</sup> T. R. reads 'towards.'

on their journey worthily of God,  
<sup>7</sup> thou wilt do well; for for the  
name<sup>s</sup> have they gone forth, taking  
nothing of those of<sup>t</sup> the nations.  
<sup>8</sup> We therefore ought to receive  
such, that we may be fellow-  
<sup>9</sup> workers with the truth. I wrote  
something<sup>v</sup> to the assembly; but  
Diotrephes, who loves to have the  
first place among them, receives  
<sup>10</sup> us not. For this reason, if I come,  
I will bring to remembrance his  
works which he does, babbling  
against us with wicked words; and  
not content with these, neither  
does he himself receive the brethren;  
and those who would he

prevents, and casts [them] out of  
<sup>11</sup> the assembly. Beloved, do not  
imitate what is evil, but what is  
good. He that does good is of  
God. <sup>w</sup> He that does evil has not  
<sup>12</sup> seen God. Demetrius has witness  
borne to him by all, and by the  
truth itself; and we also bear wit-  
ness, and thou<sup>x</sup> knowest that our  
witness is true.  
<sup>13</sup> I had many things to write to  
thee,<sup>y</sup> but I will not<sup>z</sup> with ink and  
<sup>14</sup> pen write to thee; but I hope  
soon to see thee, and we will  
speak mouth to mouth. Peace  
[be] to thee. The friends greet  
thee. Greet the friends by name.

<sup>s</sup> T. R. reads 'his name.'

<sup>t</sup> ἐθνικῶν, not ἐθνῶν.

<sup>v</sup> T. R. omits 'something.'

<sup>w</sup> T. R. adds δέ, 'but.'

<sup>x</sup> T. R. reads 'ye know.'

<sup>y</sup> T. R. omits 'to thee.'

<sup>z</sup> οὐ θέλω, am not minded.

## EPISTLE OF JUDE.

JUDE, bondsman of Jesus Christ,  
and brother of James, to the<sup>a</sup>  
called ones beloved<sup>b</sup> in God [the]  
Father and preserved in<sup>c</sup> Jesus  
<sup>2</sup> Christ: mercy to you, and peace,  
and love be multiplied.<sup>d</sup>  
<sup>3</sup> Beloved, using all diligence to  
write to you of our<sup>e</sup> common sal-  
vation, I have been obliged to  
write to you exhorting [you] to

contend earnestly for the faith  
<sup>4</sup> once delivered to the saints. For  
certain men have got in unnoticed,  
they who of old were marked out  
beforehand to<sup>f</sup> this sentence, un-  
godly [persons], turning the grace  
of our God into dissoluteness,  
and denying the only Master<sup>g</sup> and  
our Lord, Jesus Christ.

<sup>5</sup> But I would put you in remem-

<sup>a</sup> The arguments against this construction seem to me purely doctrinal and without any force. It is τοῖς . . . κλητοῖς, the intermediate words being a description of the τοῖς.

<sup>b</sup> T. R. reads 'sanctified.'

<sup>c</sup> Or possibly 'by.'

<sup>d</sup> 'Be multiplied' is the aorist; that is, not merely a wish for the future, but that such may be their state.

<sup>e</sup> T. R. reads 'the.'

<sup>f</sup> Not the act of condemnation, but the subject-matter or charge on and for which they are condemned, κρίμα. The κρίμα of Christ was written up over him. προγεγραμμένοι signifies to appoint by notice beforehand, to fix by proclamation. The article is here: οἱ π. They are the same ones who of old were so notified and marked out.  
<sup>g</sup> 'Our only Master and Lord Jesus Christ.' T. R. reads Θεόν, God, after δεσ-  
πότην.

brance, ye who once knew all things,<sup>h</sup> that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps<sup>i</sup> in eternal chains under gloomy darkness, to [the] judgment of [the] great day; as Sodom and Gomorrah, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.<sup>9</sup> But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said,<sup>10</sup> [The] Lord rebuke thee. But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.<sup>k</sup> Woe to them! because they have gone in the way of Cain, and given themselves up

to the error of Balaam for reward, and perished in the gainsaying of Core. These are spots<sup>l</sup> in your lovefeasts, feasting together [with you] without fear, pasturing themselves: clouds without water, carried along<sup>m</sup> by [the] winds; autumnal<sup>n</sup> trees, without fruit, twice dead, rooted up; raging waves of the sea, foaming out their own shames;<sup>o</sup> wandering stars, to whom has been reserved the gloom of darkness for eternity.<sup>14</sup> And Enoch, [the] seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord has come amidst<sup>p</sup> his holy myriads, to execute judgment against all, and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodlily, and of all the hard [things] which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, that they said to you, that at [the] end of the time<sup>q</sup> there should be mockers, walking after their own lusts of ungodlinesses. These are they who

<sup>h</sup> T. R. reads 'this.' κ has ὅμᾱς πάντα, and ἀπαξ after λαόν.

<sup>i</sup> τετήρηκεν is the perfect; but 'has kept till or to,' is not English; 'kept till' supposes it over. I have therefore put the present, the perfect signifying the continuance of what had begun in the past.

<sup>k</sup> Or 'destroy themselves, perish.'

<sup>l</sup> See Palm and Rost. Schleusner also quotes Hesychius, as explaining it with μεμιασμένοι. Its ordinary use is 'a rock,' especially 'a rock by the sea,' as one where the sea broke. But Hesychius gives

it also and Schleusner as a sunken rock with the sea over it. So Schleusner takes it, and it may be used here. He quotes Polybius and Plutarch.

<sup>m</sup> T. R. reads 'about.'

<sup>n</sup> Some take it for trees, whose fruit withers as in autumn.

<sup>o</sup> 'Shames,' not the shame they feel, but the things that are a shame to them. They do not feel it is so.

<sup>p</sup> Or 'with.'

<sup>q</sup> T. R. reads 'in the last time.'

set [themselves]<sup>r</sup> apart, natural [men], not having [the] Spirit.

- <sup>20</sup> But ye, beloved, building yourselves up on your most holy faith,  
<sup>21</sup> praying in the Holy Spirit, keep yourselves<sup>s</sup> in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.  
<sup>22</sup> And of some have compassion,  
<sup>23</sup> making a difference,<sup>t</sup> but others save with fear, snatching [them]

<sup>r</sup> T. R. has 'themselves' in text.

<sup>s</sup> *τηρώσατε*, aorist; be in that state.

<sup>t</sup> This is also read thus: 'And some who dispute [see ver. 9] correct: and some save, snatching them out of the fire; and some pity with fear.' A and C have *ἠλέγγετε*; *s*, B, *ἠλεάτε*, 'pity.' T. R. (with K., *u*, M.) reads *διακονούμενοι*. But *s*, B, A, C, and we may judge It. and Vul., read *διακονοῦμένους*. The reading of *s* and B I confess I can make no sense of, unless we say, 'some who doubt, pity;' but then we have 'some save snatching them out of the fire; *s* me pity with fear,' no very satisfactory sentence. I suppose we must read *ἠλέγγετε*, rejecting *s* and B. But *ἠλέγγετε* is hardly 'convince the doubters.' I question if *ἠλέγγω* has this sense in New Test. C omits 'some pity' altogether, reading 'some who dispute, correct; some save with fear, snatching [them] out of the fire, hating,' &c., perhaps the best reading of all. *ἠλεάτε* or *ἠλεείτε* being a gloss. I confess I should

out of the fire; hating even the garment spotted by the flesh.

- <sup>24</sup> But to him that is able to keep you without stumbling, and to set [you] with exultation blameless before his glory, to the only<sup>v</sup> God our Saviour, through Jesus Christ our Lord,<sup>w</sup> [be] glory,<sup>x</sup> majesty, might, and authority, from before the whole age,<sup>y</sup> and now, and to all the ages. Amen.

be disposed to think so. In the perplexity of the readings I have given it as in T. R. and stated the facts. It has *miseremini* in the second place after 'save with fear;' but has *judicatos* (*διακρινόμενους*) with it. While leaving it as the original reading, I leave it undecided for others. The sense is clear. He tells them in fact to make a difference, and copyists have put *διακρινόμενοι* for *-νους*. But the reading of C puts his horror of turning the grace of God into lasciviousness in greater relief. If men contested, he put them to silence; if not, he saved them with fear, snatching them out of the fire, hating every trace of the evil.

<sup>v</sup> T. R. reads 'only wise God.'

<sup>w</sup> T. R. omits 'through Jesus Christ our Lord.'

<sup>x</sup> T. R. adds 'and.'

<sup>y</sup> Or 'course [of time],'<sup>z</sup> *παντός τοῦ αἰῶνος*, a large expression and of wide use. T. R. omits 'from before the whole age.'

## THE REVELATION.

REVELATION of Jesus Christ, which God gave to him, to shew to his bondsmen what must shortly take place:<sup>a</sup> and he signified it,

- <sup>2</sup> sending by his angel, to his bondsmen John, who testified the word of God and the testimony of Jesus Christ, all things that he saw.  
<sup>3</sup> Blessed [is] he that reads, and

they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.

- <sup>4</sup> John to the seven assemblies which [are] in Asia. Grace to you and peace from [him] who is, and who was, and who is to come;<sup>b</sup> and from the seven Spirits which  
<sup>5</sup> [are] before his throne; and from accomplished.'

<sup>a</sup> Aorist, 'have taken place,' but this is somewhat harsh in English; perhaps 'be

<sup>b</sup> I have put 'is to come,' as giving most

## REVELATION I.

Jesus Christ, the faithful witness, the firstborn from among the dead, and the prince of the kings of the earth. To him who loves us, and has washed<sup>c</sup> us from our sins in<sup>6</sup> his blood, and made<sup>d</sup> us a kingdom, priests to his God and Father: to him [be] the glory and the strength to the ages of ages. Amen.

<sup>7</sup> Behold, he comes with the clouds, and every eye shall see him, and they which<sup>e</sup> have pierced him, and all the tribes of the land<sup>f</sup> shall wail because of him. Yea, amen.

<sup>8</sup> I am the  $\alpha$  and the  $\omega$ , saith the Lord God, who is, and who was, and who is to come,<sup>g</sup> the Almighty.

<sup>9</sup> I John, your brother and fellow-partaker in the tribulation and kingdom and patience of Jesus

Christ, was<sup>h</sup> in the island called Patmos, for the word of God, and<sup>10</sup> for the testimony of Jesus. I became in [the] Spirit on the Lord's day, and I heard behind me a<sup>11</sup> great voice as of a trumpet, saying, What thou seest write<sup>i</sup> in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

<sup>12</sup> And I turned back to see the voice which<sup>k</sup> spake with me; and having turned, I saw seven golden

<sup>13</sup> lamps,<sup>l</sup> and in the midst of the seven lamps [one] like [the]<sup>m</sup> Son of man, clothed with a garment reaching to the feet, and girt about at the breasts with a golden<sup>14</sup> girdle:<sup>n</sup> his head and hair white

nearly the sense. It is not  $\delta \mu \epsilon \lambda \lambda \epsilon \iota \epsilon \rho \chi \epsilon \sigma \theta \alpha \iota$ , 'about to come;' but  $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$ . If the act of the Lord's coming were immediately before the mind, it would not be  $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$ , 'who is now coming, or the coming one;' I will not say there is no allusion to the future, awaited exercise of divine power; for in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes. But in the words 'who is, and was, and is to come,' there is surely reference to the abiding nature of his being. 'Who is to come' seems to me thus to render more truly the  $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$  than any other form of the words.  $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$  has the sense of future in New Testament Greek. See Mark x. 30, Luke xviii. 30, and Mark xi. 10 partly runs into this sense.  $\delta \epsilon \rho \chi \acute{o} \mu \epsilon \nu \circ \varsigma$  became a name of the expected Messiah, as in John Baptist's question, and Heb. x. 37. But note, 'essential being' is put first,  $\delta \acute{\omega} \nu$ ; and then 'time past, and to come.'

<sup>c</sup> Some read 'freed,'  $\lambda \acute{\upsilon} \sigma \alpha \nu \tau \iota$ , for  $\lambda \acute{\upsilon} \sigma \alpha \nu \tau \iota$ .

<sup>d</sup> Literally 'he has made,'  $\kappa \alpha \iota \epsilon \pi \acute{o} \iota \eta \sigma \epsilon \nu$ ; I suppose a Hebraism.

<sup>e</sup>  $\sigma \iota \tau \iota \nu \epsilon \varsigma$ , that class of persons; 'such as.'

<sup>f</sup> Or 'earth.'

<sup>g</sup> See note to verse 4.

<sup>h</sup>  $\epsilon \gamma \epsilon \nu \acute{o} \mu \eta \nu$ . He had come there on ac-

count of the word of God. His being there was an event which happened. So verse 10, where 'in the Spirit' is a state into which he entered.

<sup>i</sup> Aorist, 'have it written:' that is, it is commanded to be a complete thing done.

<sup>k</sup>  $\eta \tau \iota \varsigma$ .

<sup>l</sup> Or 'lamp-stands;' simply here, I think, lamps, as compared with Heb. ix. 2. If the  $\lambda \acute{\upsilon} \chi \nu \circ \varsigma$  and  $\lambda \upsilon \chi \nu \acute{\iota} \alpha$  are separate,  $\lambda \upsilon \chi \nu \acute{\iota} \alpha$  is the stand. See Matt. v. 15, Luke viii. 16, xi. 33, 36.

<sup>m</sup> Or 'a Son of man.' Compare Daniel vii., where it is also used without the article. It is not likeness to a person John knew, but to the character known by this title in scripture. To have seen angels in heaven would have been no wonder, but to see one as  $\nu \acute{\iota} \delta \circ \varsigma \alpha \nu \theta \rho \acute{\omega} \pi \circ \upsilon$  was. All this chapter corresponds to Daniel vii.: only now he was seen on earth. It was the title the Lord habitually took. This made it personal; but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic. Still, the person designated is now known, and it is difficult to say 'a Son of man' as excluding this. 'Son of manlike' is feeble, and does not sufficiently present a person at all; it might mean a manner. I have put therefore 'the' in brackets, and added this note.

<sup>n</sup>  $\delta \epsilon$  here is mere connection, resuming



## REVELATION I, II.

like white wool, as snow; and his  
<sup>15</sup> eyes as a flame of fire; and his  
 feet like fine brass, as burning in  
 a furnace; and his voice as [the]  
<sup>16</sup> voice of many waters, and having  
 in his right hand seven stars, and  
 out of his mouth a sharp two-  
 edged sword going forth, and his  
 countenance as the sun shines in  
<sup>17</sup> its power. And when I saw him I  
 fell at his feet as dead: and he laid  
 his right hand upon me, saying,  
 Fear not; I am the first and the  
<sup>18</sup> last, and the living one: and I  
 became<sup>n</sup> dead, and behold, I am  
 living to the ages of ages, and  
 have the keys of death and of  
<sup>19</sup> hades. Write therefore what thou  
 hast seen, and the things that  
 are,<sup>o</sup> and the things that are<sup>o</sup> about  
<sup>20</sup> to be after these. The mystery  
 of the seven stars which thou hast  
 seen on my right hand, and the  
 seven golden lamps:—The seven  
 stars are angels<sup>p</sup> of the seven as-  
 semblies; and the seven lamps  
 are seven assemblies.

II. To the angel of the assembly  
 in Ephesus write: These things  
 says he that holds the seven stars  
 in his right hand, who walks in  
 the midst of the seven golden  
<sup>2</sup> lamps. I know thy works and thy  
 labour, and thine endurance, and  
 that thou canst not bear evil  
 [men]; and thou hast tried them  
 who say that themselves are apos-  
 tles and are not, and hast found

<sup>3</sup> them liars; and endurest, and hast  
 borne for my name's sake, and  
<sup>4</sup> hast not wearied: but I have  
 against thee that thou hast left  
<sup>5</sup> thy first love. Remember therefore  
 whence thou art fallen, and re-  
 pent, and do the first works: but  
 if not, I am coming to thee,<sup>q</sup> and  
 I will remove thy lamp out of its  
 place, except thou shalt repent.

<sup>6</sup> But this thou hast, that thou  
 hatest the works of the Nicolai-  
 tanes, which I also hate.

<sup>7</sup> He that has an ear, let him hear  
 what the Spirit says to the assem-  
 blies. To him that overcomes, I  
 will give to him to eat of the tree  
 of life which is in the paradise of  
 God.

<sup>8</sup> And to the angel of the assem-  
 bly in Smyrna write: These things  
 says the first and the last, who  
<sup>9</sup> became dead, and lived.<sup>r</sup> I know  
 thy<sup>s</sup> tribulation and thy poverty;  
 but thou art rich; and the railing  
 of those who say that they them-  
 selves are Jews, and are not, but

<sup>10</sup> a synagogue of Satan. Fear no-  
 thing [of] what thou art about to  
 suffer. Behold, the devil is about  
 to cast of you into prison, that  
 ye may be tried; and ye shall have  
 tribulation ten days. Be thou  
 faithful unto death, and I will  
 give to thee the crown of life.

<sup>11</sup> He that has an ear, let him  
 hear what the Spirit says to the  
 assemblies. He that overcomes

the train of thought, not adversative;  
 'but,' 'and,' would be also out of place.

<sup>n</sup> ἐγενόμην, properly, something which  
 a person becomes which he was not before.

<sup>o</sup> The first 'are' is plural; 'are about'  
 is singular.

<sup>p</sup> The word has also the sense of mes-  
 sengers.

<sup>q</sup> Some add 'quickly.'

<sup>r</sup> That is, after having died. See chap.  
 i. 17, 8, xiii. 14, Matt. ix. 18, and Rom.  
 xiv. 9, as correctly read.

<sup>s</sup> Some copies add here 'works and  
 thy.' So s, B, Syr., &c. A, C, It, Vul.,  
 &c. omit.

## REVELATION II, III.

shall in no wise<sup>t</sup> be injured of the second death.

<sup>12</sup> And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword. I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness [was], who was slain among you, where Satan dwells. But I have a few things against thee; that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idols sacrifices and commit fornication. So thou also hast those who hold the doctrine of Nicolaitanes in like manner. <sup>16</sup> Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

<sup>17</sup> He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives [it].

<sup>18</sup> And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass. <sup>19</sup> I know thy works, and love, and service, and faith, and thine en-

durance, and thy last works [to be] more than the first. But I have against thee that thou permittest the woman<sup>v</sup> Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices. And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works, and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works. But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who<sup>w</sup> have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have, hold fast till I shall come. <sup>26</sup> And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star.

<sup>29</sup> He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the as-

sembly seen in those responsible in it, which indeed all really are. Hence 'thee,' and 'of you,' 'to you each,' and 'the rest.'

<sup>w</sup> οἱ ὄντες, 'such as.'

<sup>t</sup> οὐ μὴ, a strong negative.

<sup>v</sup> Some read 'thy wife,' τὴν γυναῖκα σου. If it be 'thy wife,' it alludes doubtless to Jezebel's connection with responsible Ahab. And that is the meaning I believe of 'angel;' the symbolical representative

sembly in Sardis write : These things saith he that has the seven Spirits of God and the seven stars. I know thy works, that thou hast a name that thou livest, and art<sup>2</sup> dead. Be<sup>x</sup> watchful, and strengthen the things that remain, which are<sup>y</sup> about to die, for I have not found thy works complete before<sup>3</sup> my God. Remember therefore how thou hast received, and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know at what<sup>4</sup> hour I shall come upon thee. But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are<sup>5</sup> worthy. He that overcomes, he shall be clothed in white garments; and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

<sup>6</sup> He that has an ear, let him hear what the Spirit says to the assemblies.

<sup>7</sup> And to the angel of the assembly in Philadelphia write : These things saith the holy, the true ; he that has the key of David, who opens and no one shall shut, and<sup>8</sup> shuts and no one shall open.<sup>z</sup> I know thy works. Behold, I have<sup>a</sup> set before thee an opened door, which no one can shut, because thou hast a little power, and hast

kept my word, and hast not denied<sup>9</sup> my name. Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie ; behold, I will cause that they shall come and shall do homage before thy feet, and shall<sup>10</sup> know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that<sup>11</sup> dwell upon the earth. I come quickly : hold fast what thou hast, that no one take thy crown.

<sup>12</sup> He that overcomes, him will I make a pillar in the temple of my God, and he shall go no more at all out ; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.

<sup>13</sup> He that has an ear, let him hear what the Spirit says to the assemblies.

<sup>14</sup> And to the angel of the assembly in Laodicea write : These things says the Amen, the faithful and true witness, the beginning of the creation of God.

<sup>15</sup> I know thy works, that thou art neither cold nor hot ; I would<sup>16</sup> thou wert cold or hot. Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.

<sup>x</sup> γίνου, 'become so.'

<sup>y</sup> ἐμελλον, the imperfect. I translate 'are,' because 'were' supposes they are no longer, which is contrary to the passage. Perhaps 'have been' may be used. It refers to what they were found when he strengthened them. The point of de-

parture of thought is not the writer's when writing but the strengthener when strengthening.

<sup>z</sup> Or 'opens' with A. C. Porph. (Tisch.), Vul. has all in the present ; οὐ ανοίγει.

<sup>a</sup> Literally 'give,' or 'have given,' a Hebraism.

# REVELATION III, IV.

<sup>17</sup> Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind, and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest;<sup>b</sup> and eye-salve to anoint thine eyes, that thou mayest see.

<sup>19</sup> I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand<sup>c</sup> at the door and knock; if any one hear my voice and open the door, I will<sup>d</sup> come in unto him and sup with him, and he with me. He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.

<sup>22</sup> He that has an ear, let him hear what the Spirit says to the assemblies.

IV. After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me,

<sup>b</sup> All these are aorists, that is. have the force, not of that 'thou mayest become,' but as an accomplished fact, 'mayest have become,' 'have got into that state.' So often; but the English hardly gives this shade of meaning, save that 'be' supposes it existing.

<sup>c</sup> ἑστήκα: I have placed myself there and am standing. κρούω, simply I am knocking.

<sup>d</sup> Some add 'both.'

<sup>e</sup> I use 'round,' κυκλόθεν, for what is connected with anything (I do not say united to) as a centre, as the tire of a wheel; 'around' κύκλω, for what is standing as a circle, outside, around anything. 'Round' is more generally used, and so

saying, Come up here, and I will shew thee the things which must take place after these things. Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne one sitting, and he [that was] sitting like in appearance to a jasper and a sardius, and a rainbow round the throne like in appearance to an emerald. And round<sup>e</sup> the throne four and twenty thrones, and on the thrones<sup>f</sup> four and twenty elders sitting, clothed with white garments; and on their heads golden crowns. And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire,<sup>g</sup> burning before the throne, which are the seven Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around<sup>h</sup> the throne, four living creatures, full of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as<sup>i</sup> of a man, and the fourth living creature like a flying eagle. And the four living crea-

for both; but 'around' is used for detached objects encircling.

<sup>f</sup> The reading is somewhat uncertain here. Gries. with A. confirmed by Porph. has as in text. Alf. and Tisch. add τοὺς, 'the four and twenty elders:' but then it may be read 'on the four and twenty thrones elders sitting,' or 'on the thrones four and twenty elders.' <sup>g</sup> has only 'four and twenty thrones and elders sitting,' very likely by homœoteleuton.

<sup>g</sup> λαμπάδες: not the lamp as a u ensil, λυχνία, but what furnished the light itself.

<sup>h</sup> κύκλω.

<sup>i</sup> I insert 'as' as the most likely to be the original reading. T. R. has 'as a man.'

# REVELATION IV, V.

tures, each of them having for itself respectively six wings; round<sup>1</sup> and within they are full of eyes; and they cease<sup>k</sup> not day and night saying, Holy, holy, holy, Lord God Almighty, who was,<sup>1</sup> and who<sup>9</sup> is, and who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who<sup>10</sup> lives to the ages of ages, the four and twenty elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne,<sup>11</sup> saying, Thou art worthy, O our Lord and our God, to receive glory and honour and power: for thou hast created all things, and for thy will they were, and they have been created.

V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back, sealed with seven seals.  
<sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and<sup>3</sup> to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it.  
<sup>4</sup> And I wept much because no one

had been found worthy to open the<sup>5</sup> book, nor to regard it. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.

<sup>6</sup> And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God which are sent into<sup>7</sup> all the earth: and it came and took [it] out of the right hand of him that sat<sup>m</sup> upon the throne.  
<sup>8</sup> And when it took the book, the four living creatures and the four and twenty elders fell before the Lamb, having<sup>n</sup> each a harp and golden bowls full of incenses, which are the prayers of the<sup>9</sup> saints. And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed<sup>o</sup> to God, by thy blood, out of every tribe, and<sup>10</sup> tongue, and people, and nation, and made them to our God kings<sup>p</sup> and priests; and they shall reign<sup>11</sup> over the earth. And I saw, and I heard [the] voice of many angels

<sup>1</sup> I judge that Ezekiel x. 12 shews that κυκλόθεν belongs to the eyes.

<sup>k</sup> I prefer 'cease not' to 'have no rest,' because in English 'having no rest' means constant fatigue. ἀνάπαυσις does mean refreshment after fatigue; but it secondly means intermission of action.

<sup>1</sup> On the throne 'was' comes first. It is in time.

<sup>m</sup> Or 'that sits.' It is the present, but may follow the time of the passage; a title, 'the siter on the throne.'

<sup>n</sup> 'Having' agrees strictly only with elders.

<sup>o</sup> Many insert 'us' here. I have ventured to leave it out with Lachmann, Tischendorf, (Griesbach accounting it a questionable reading), Mills (Prol. iii.), Alford, Düsterdick and De Wette; Cod. Sin. has it. The internal evidence is, I judge, against it. B and Porph. (Mon. In. Tisch.) have it; C fails us: Vul. and Prim. both have it. A omits it. My own judgment is that it is better left out. I add that <sup>κ</sup> is very incorrect in the Apocalypse.

<sup>p</sup> Many read 'a kingdom,' but it is indeed a title or name.



# REVELATION V, VI.

around<sup>a</sup> the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands<sup>12</sup> of thousands; saying with a loud voice, Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature<sup>13</sup> which is in the heaven and upon the earth and under the earth and [those that] are upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages of ages.<sup>14</sup> And the four living creatures said, Amen; and the elders fell down and did homage.

VI. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of<sup>2</sup> thunder, Come [and see].<sup>r</sup> And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was<sup>s</sup> given to him, and he went forth conquering and that he might conquer.

<sup>3</sup> And when it opened the second seal, I heard the second living creature saying, Come [and see].<sup>r</sup>

<sup>4</sup> And another red horse went forth; and to him that sat upon it, to him it was given to take peace

from the earth, and that they should slay one another; and there was given to him a great sword.

<sup>5</sup> And when it opened the third seal, I heard the third living creature saying, Come [and see].<sup>r</sup> And I saw: and behold, a black horse, and he that sat upon it having a<sup>6</sup> balance in his hand. And I heard as a voice in the midst of the four living creatures, saying, A chœnix of wheat for a denarius, and three chœnices of barley for a denarius: and do not injure the oil and the wine.

<sup>7</sup> And when it opened the fourth seal, I heard [the voice of]<sup>t</sup> the fourth living creature saying,<sup>8</sup> Come [and see].<sup>r</sup> And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.

<sup>9</sup> And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held;<sup>10</sup> and they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost thou not judge and avenge our blood on

<sup>a</sup> κύκλω.

<sup>r</sup> The words here and verses 3, 5, 7, 'and see' are very doubtful:  $\kappa$  has  $\kappa\alpha\iota$  ἴδε, with B, &c.: so I leave it in, with Griesbach. Comp. ἔρχου.  $\kappa\alpha\iota$  εἶδον. Erasm (1st ed.) βλέπε (from Latin.) One can understand how ἴδε  $\kappa\alpha\iota$  εἶδον  $\kappa\alpha\iota$  ἴδου, seemed too much.  $\kappa$  and B generally go together. A, C, omit it, with Porph. (Tisch. Mon. In.), reading ἔρχου.  $\kappa\alpha\iota$  εἶδον. But the

changes ἴδε, βλέπε, look like an addition.

<sup>s</sup> Or 'had been given to him;' that is, it is not expressive of a particular time. He had one which was given him. But it is the same tense as 'went forth.' So in verse 4.

<sup>t</sup> These words are doubtful.  $\kappa$ , A, have it. B, and Porph. omit it; C too, but is incorrect, τὸ τέταρτον ζῶων λέγοντος.

## REVELATION VI, VII.

them that dwell upon the earth?

<sup>11</sup> And there was given to them a white robe; and it was said to them that they should rest yet for a time, until both their fellow bondsmen and their brethren, who were about to be killed as they, should be fulfilled.

<sup>12</sup> And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the

<sup>13</sup> whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts<sup>w</sup> its unseason-

<sup>14</sup> able figs. And the heaven was removed as a book rolled up, and every mountain and island were

<sup>15</sup> removed out of their places. And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondsman, and<sup>x</sup> freeman, hid themselves in the caves and in

<sup>16</sup> the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden<sup>v</sup> from [the] face of him that sits upon the throne, and from

<sup>17</sup> the wrath of the Lamb; because the great day of his wrath is come, and who is able to stand?

VII. And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor upon<sup>2</sup> any tree. And I saw another angel

ascending from [the] sun-rising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt the

<sup>3</sup> earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondsmen of our God upon

<sup>4</sup> their foreheads. And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of [the] sons of

<sup>5</sup> Israel; out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve

thousand; out of [the] tribe of

<sup>6</sup> Gad, twelve thousand; out of [the] tribe of Aser, twelve thou-

sand; out of [the] tribe of Nep-

thalim, twelve thousand; out of [the] tribe of Manasseh, twelve

<sup>7</sup> thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thou-

sand; out of [the] tribe of Issa-

<sup>8</sup> char, twelve thousand; out of [the] tribe of Zabulon, twelve

thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve

thousand sealed.

<sup>9</sup> After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palm branches

<sup>10</sup> in their hands. And they cry with

<sup>w</sup> Some read 'casting,' for 'casts.' <sup>x</sup> has βάλλουσα.

<sup>x</sup> Porph has πᾶς; <sup>s</sup> omits, by error I suppose, πᾶς and ἐλευθερος. A, B, C. Syr. omit πᾶς.

<sup>v</sup> I say 'have us hidden,' as more the force of the aorist. In πέσετε, 'fall on us,' it is not possible to give the aorist in English.

## REVELATION VII, VIII.

a loud voice, saying, Salvation to our God who sits upon the throne,  
<sup>11</sup> and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and wor-  
<sup>12</sup> shipped<sup>z</sup> God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.  
<sup>13</sup> And one of the elders answered, saying to me, These who are clothed with white robes, who are  
<sup>14</sup> they, and whence came they? And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the  
<sup>15</sup> Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle over them.  
<sup>16</sup> They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on  
<sup>17</sup> them, nor any burning heat; because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

VIII. And when it opened the seventh seal, there was<sup>a</sup> silence in the heaven about half an hour.

<sup>2</sup> And I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the golden altar which

<sup>4</sup> [was] before the throne. And the smoke of the incense went up with<sup>b</sup> the prayers of the saints, out of the hand of the angel before  
<sup>5</sup> God. And the angel took the censer, and filled it from the fire of the altar, and cast [it] on<sup>c</sup> the earth: and there were voices, and thunders<sup>d</sup> and lightnings, and an earthquake.

<sup>6</sup> And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.

<sup>7</sup> And the first sounded [his] trumpet; and there was hail and fire, mingled with blood, and they<sup>e</sup> were cast upon<sup>f</sup> the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

<sup>8</sup> And the second angel sounded [his] trumpet; and as a great mountain burning with fire was cast into<sup>f</sup> the sea, and the third  
<sup>9</sup> part of the sea became blood; and the third part of the creatures which [were] in the sea which had life died; and the third part of the ships were destroyed.

<sup>z</sup> Translated, elsewhere, 'did homage.'

<sup>a</sup> ἐγένετο, it took place then.

<sup>b</sup> There is no preposition in Greek; the sense is 'associated with and giving its efficacy to,' according to verse 3.

<sup>c</sup> Or 'to,' εἰς.

<sup>d</sup> The order of these words varies. Of those not cited in modern critical editions, Porph. has as here; s 'thunders and voices and lightnings.'

<sup>e</sup> Or, 'it was.'

<sup>f</sup> εἰς.

<sup>10</sup> And the third angel sounded [his] trumpet; and there fell out of the heaven a great star, burning as a torch, and it fell upon<sup>g</sup> the third part of the rivers, and upon<sup>g</sup> the fountains of waters.

<sup>11</sup> And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.

<sup>12</sup> And the fourth angel sounded [his] trumpet; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.

<sup>13</sup> And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

IX. And the fifth angel sounded [his] trumpet; and I saw a star out of the heaven fallen to<sup>h</sup> the earth; and there was given to it the key of the pit of the abyss.

<sup>2</sup> And it opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the smoke of

<sup>3</sup> the pit. And out of the smoke came forth locusts on<sup>h</sup> the earth, and power was given to them as

the scorpions of the earth have<sup>4</sup> power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who<sup>1</sup> have not the seal of God on their foreheads: and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes a man.

<sup>6</sup> And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death

<sup>7</sup> flees<sup>k</sup> from them. And the likenesses of the locusts [were] like to horses prepared for war, and upon their heads as crowns like gold, and their faces as faces of

<sup>8</sup> men; and they had hair as women's hair, and their teeth were as of

<sup>9</sup> lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses

<sup>10</sup> running to war; and they have tails like scorpions, and stings; and their power<sup>1</sup> [was] in their tails

<sup>11</sup> to hurt men five months. They have a king over them, the angel of the abyss: his name in Hebrew Abaddon, and in Greek he has [for] name Apollyon.

<sup>12</sup> The first woe has past.<sup>m</sup> Behold, there come yet two woes after these things.

<sup>13</sup> And the sixth angel sounded his trumpet: and I heard a voice from the four horns of the golden

<sup>14</sup> altar which [is] before God, say-

<sup>g</sup> ἐπί.

<sup>h</sup> εἰς.

<sup>i</sup> οὐρανῶν: such as had this character.

<sup>k</sup> Many good authorities read 'shall

flee.' κ φύγη. Porph. φεύγει.

<sup>1</sup> Power, (ἐξουσία,) authority, title, to do it.

<sup>m</sup> ἀπῆλθεν, perhaps 'has past away.'

ing to the sixth angel that had the trumpet, Loose the four angels which are bound at the great  
<sup>15</sup> river Euphrates. And the four angels were loosed who [were] prepared for the hour and day and month and year, that they might  
<sup>16</sup> slay the third part of men; and the number of the hosts of horse [was] twice ten thousand times ten thousand. I heard their num-  
<sup>17</sup> ber. And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke  
<sup>18</sup> and brimstone. By these three plagues were the third part of men<sup>a</sup> killed, by the fire and the smoke and the brimstone which goes out of their mouths. For the power<sup>o</sup>  
<sup>19</sup> of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads,  
<sup>20</sup> and with them they injure. And the rest of men who were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor  
<sup>21</sup> hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of the heaven,

clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet  
<sup>2</sup> as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth,  
<sup>3</sup> and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered<sup>p</sup> their  
<sup>4</sup> own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal what the seven thunders have spoken, and  
<sup>5</sup> write them not. And the angel whom I saw stand on the sea and on the earth lifted up his right  
<sup>6</sup> hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no  
<sup>7</sup> longer delay; but in the days of the voice of the seventh angel, when he is about<sup>q</sup> to sound the trumpet, the mystery of God also shall be completed,<sup>r</sup> as he has made known the glad tidings to his own bondsmen the prophets.  
<sup>8</sup> And the voice which I heard from the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of the angel who is standing on the sea and on the  
<sup>9</sup> earth. And I went to the angel, saying to him to give me the little

<sup>a</sup> Or 'of the men.'

<sup>o</sup> ἔξουσία.

<sup>p</sup> Literally 'spake.'

<sup>q</sup> Or 'when he shall sound.' I have translated literally; but the sense I believe to be 'when he shall sound, as he is

about to do.'

<sup>r</sup> Aorist, ἐτελέσθη, 'will have been.' But the Greek reader may remark that in the Apocalypse the aorist is almost everywhere used where other tenses might be put. So evident Hebraisms are incessant.



book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter. And [he] says<sup>a</sup> to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

XI. And there was given to me a reed like a staff,<sup>t</sup> saying, Rise, and measure the temple of God, and the altar, and them that worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two<sup>2</sup> months. And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed<sup>4</sup> in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of<sup>5</sup> the earth; and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed.<sup>6</sup> These have power<sup>u</sup> to shut the heaven that no rain may fall during the days of their prophecy; and they have power<sup>u</sup> over the waters to turn them into blood,

and to smite the earth as often as<sup>7</sup> they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:<sup>8</sup> and their body [shall be] on the street of the great city, which<sup>v</sup> is called spiritually Sodom and Egypt, where also their Lord<sup>9</sup> was crucified. And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into<sup>10</sup> a sepulchre. And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon<sup>11</sup> the earth. And after the three days and a half [the] spirit<sup>w</sup> of life from God came into them, and they stood upon their feet; and great fear fell upon those beholding them: and I heard a great voice out of the heaven saying to them, Come up here. And they went up to the heaven in the cloud; and their enemies beheld<sup>12</sup> them. And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were<sup>x</sup> filled with fear, and gave glory to the God of the heaven.

<sup>a</sup> λέγουσιν is pretty much, as very often in Luke, for 'it was said,' *l'on me disait*.

<sup>t</sup> Or 'rod.'

<sup>u</sup> ἐξουσίαν.

<sup>v</sup> ἥτις, 'being such as is,' not simply ἡ.

<sup>w</sup> Or 'breath.'

<sup>x</sup> ἐγένοντο: it then took place: they became; but in English this has too much the sense of continuance. 'Were' gives the sense.

## REVELATION XI, XII.

<sup>14</sup> The second woe has past: <sup>γ</sup> behold, the third woe comes quickly.

<sup>15</sup> And the seventh angel sounded [his] trumpet; and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, <sup>z</sup> and he shall reign to the ages of ages. And the four and twenty <sup>16</sup> elders, who sit <sup>a</sup> on their thrones before God, fell upon their faces, <sup>17</sup> and worshipped <sup>b</sup> God, saying, We give thee thanks, Lord God Almighty, [He] who is, and who was, <sup>c</sup> that thou hast taken thy great <sup>18</sup> power and hast reigned. And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy <sup>d</sup> those that destroy <sup>d</sup> the earth.

<sup>19</sup> And the temple of God in the heaven <sup>e</sup> was opened, and the ark of his covenant was seen in his temple: and there were lightnings and voices and thunders and an earthquake and great hail.

XII. And a great sign was seen in the heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown <sup>2</sup> of twelve stars; and being with

child she cried, [being] in travail, and in pain to bring forth.

<sup>3</sup> And another sign was seen in the heaven; and behold, a great red dragon, having seven heads and ten horns, and on his heads seven <sup>4</sup> diadems; and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might de- <sup>5</sup> vour her child. And she brought forth a male son, who shall shepherd all the nations with an iron rod: and her child was caught up <sup>6</sup> to God and to his throne. And the woman fled into the wilderness, where she has there <sup>f</sup> a place prepared of God, that they should nourish her there a thousand two hundred [and] sixty days.

<sup>7</sup> And there was <sup>g</sup> war in the heaven: Michael and his angels went to war with the dragon. And the dragon fought, <sup>h</sup> and his angels; <sup>8</sup> and he prevailed not, nor was their place found any more in the <sup>9</sup> heaven. And the great dragon was cast out, the ancient serpent, who is called Devil and the Satan, who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

<sup>d</sup> 'Corrupt.'

<sup>e</sup> Or 'and the temple of God was opened in the heaven.' A, C, have inserted *ὁ* before *ἐν τῷ*, which decides it to be as in text, but *κ* and Porph. have it not, with B.

<sup>f</sup> Hebraism.

<sup>g</sup> *ἐγένετο*, it took place then.

<sup>h</sup> *ἐπολέμησε*, same word (not mood) as 'went to war,' but 'made war' is the attack. Hence I have said 'fought.' They tried to hold their ground, did not flee.

<sup>γ</sup> ἀπῆλθεν. See chap. ix. 12.

<sup>z</sup> *ἐγένετο*, has now taken place, begun to be.

<sup>a</sup> Or 'who sat,' *οἱ καθήμενοι*. It is characteristic, without reference to time, save as he had seen them (chap. iv. 4); the sitters on thrones.' I only put 'sit,' because the scene is present, though the actions follow one another.

<sup>b</sup> Or 'did homage to.'

<sup>c</sup> Note the omission of *ὁ ἐρχόμενος* here, as bearing on the force of that word.

# REVELATION XII, XIII.

<sup>10</sup> And I heard a great voice in the heaven saying, Now is come<sup>i</sup> the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night: and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

<sup>13</sup> And when the dragon saw that he had been cast out into<sup>k</sup> the earth, he persecuted the woman which bore the male [child]. And there were given to the woman the<sup>l</sup> two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there<sup>m</sup> a time, and times, and half a time, from [the] face of the serpent. And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away by a river. And the earth helped the woman, and the earth opened its mouth, and swallowed the river which the dragon cast out of his mouth. And the dragon was angry with the woman, and went to

make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

<sup>18</sup> And I<sup>n</sup> stood upon the sand of the sea; (XIII.) and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.

<sup>2</sup> And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority, and one of his heads as slain to death; and his wound of death had been healed: and the whole earth wondered after the beast. And they did homage<sup>o</sup> to the dragon, because he gave the authority to the beast; and they did homage<sup>o</sup> to the beast, saying, Who [is] like to the beast? and who can make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its <sup>6</sup> career<sup>p</sup> forty-two months. And it opened its mouth for blasphemies<sup>q</sup> against God, to blaspheme his name and his tabernacle,<sup>r</sup> and those who have their tabernacle in the heaven. And there was given to it to make war with the saints, and to overcome<sup>s</sup> them; and there was given to it authority over every tribe, and people,

<sup>i</sup> ἐγένετο, has taken place, is set up.

<sup>k</sup> Or 'unto,' εἰς.

<sup>l</sup> A, C, Porph. have 'the.'  $\kappa$ , B, and others, have not.

<sup>m</sup> Hebraism.

<sup>n</sup>  $\kappa$ , A, C, read 'he stood' (Alford is wrong as to  $\kappa$ ); B, Porph. 'I stood.' If

we read ἐστράθη, it refers to the dragon.

<sup>o</sup> Or 'worshipped.'

<sup>p</sup> Or 'to work,' or 'act,' ποιῆσαι: 'practised and prospered' is said in Daniel.

<sup>q</sup> Some read 'blasphemy.'

<sup>r</sup> Or 'his dwelling, and those who dwell.'

<sup>s</sup> Aorist, viewed as a finished act.

# REVELATION XIII, XIV.

<sup>8</sup> and tongue, and nation; and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book <sup>9</sup> of life of the slain Lamb. If any <sup>10</sup> one has an ear, let him hear. If any one leads into captivity,<sup>t</sup> he goes into captivity. If any one shall kill with [the] sword, he must with [the] sword be killed.<sup>t</sup> Here is the endurance and the faith of the saints.

<sup>11</sup> And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake <sup>12</sup> as a dragon; and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to <sup>13</sup> do homage to the first beast, whose wound of death<sup>v</sup> was healed. And it works great signs, that it should cause even fire to come down from heaven to the earth before men. <sup>14</sup> And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and <sup>15</sup> lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the <sup>16</sup> beast should be killed. And it causes all, the small and the great,

and the rich and the poor, and the free and the bondsmen, that they should give them a mark upon their right hand, or upon their <sup>17</sup> forehead; and that no one should be able to buy or sell save he that had the mark, the name of the beast, or the number of its name. <sup>18</sup> Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

XIV. And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father <sup>2</sup> written upon their foreheads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers playing on their <sup>3</sup> harps. And they sing a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were re- <sup>4</sup> deemed from the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been redeemed from men [as] first-fruits to God and the Lamb: <sup>5</sup> and in their mouths was no lie found;<sup>w</sup> they are blameless. <sup>6</sup> And I saw another angel fly-

<sup>t</sup> The reading of the MSS is very uncertain and confused here. <sup>s</sup> and others read 'if any one goes into captivity, if any one kills with [the] sword, he must be killed with [the] sword.' This confirms T.R., though it be defective. So C, save

that it has 'shall kill.' Porph. is as T.R. All confirm the common reading.

<sup>u</sup> Literally 'that they should.'

<sup>v</sup> Hebraism.

<sup>w</sup> Some add 'for.' <sup>s</sup>, A, C, Porph. omit it.

ing in mid-heaven, having [the] everlasting glad tidings to announce to those settled \* on the earth, and to every nation and tribe and tongue and people, 7 saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

8 And another second angel followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink. 7

9 And another third angel followed them, saying, with a loud voice, If any one do homage<sup>2</sup> to the beast and its image, and receive a mark upon his forehead

10 or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before

11 the Lamb. And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.

12 Here is the endurance of the

\* καθήμενος, not κατοικοῦντας. The reading is doubtful:  $\kappa$ , B, omit ἄλλον; A, C, Porph. have it; more likely omitted as being the first here mentioned.

7 I follow A, C, here, with Tisch. and Alford. Porph., B, have neither ἢ nor ὅτι.  $\kappa$ , as usual in the Apocalypse, is all confusion. If we read as Porph. and B we must omit 'which' and insert 'she.'

<sup>2</sup> Or 'worship.'

<sup>a</sup> 'Dried.' It is more than to become ripe (ἀδρύνω), as ἀκμάζω is in full blow, full harvest

saints, who keep the commandments of God and the faith of Jesus.

13 And I heard a voice out of the heaven, saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.<sup>a</sup>

16 And he that sat on the cloud put<sup>b</sup> his sickle on the earth, and the earth was reaped.

17 And another angel came out of the temple which [is] in the heaven, he also having a sharp sickle.

18 And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully

19 ripened. And the angel put his

<sup>b</sup> ἔβαλεν. The use of this word in Matthew, Mark, and still more John, shews it is not needed to say 'cast' or 'threw.' The only question is, whether when used for 'put,' as 'put up thy sword into the sheath,' it is not always putting one thing into another, as in the examples referred to: new wine into old bottles; the thirty pieces of silver into the treasury; the money into the bag. But this is met by John xx. 25 and Mark vii. 33; so that I suppose the sense is not 'cast.'



sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

XV. And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.<sup>c</sup>

<sup>2</sup> And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and its image, and the number of its name, standing upon the glass sea, having harps of God. And they sing the song of Moses bondsman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations. Who shall not fear [thee], O Lord, and glorify thy name? for thou only [art] holy; <sup>d</sup> for all nations shall come and do homage before thee; for thy righteousnesses <sup>e</sup> have been made manifest.

<sup>5</sup> And after these things I saw, and the temple of the tabernacle

of witness in the heaven was <sup>6</sup> opened; and the seven angels who had the seven plagues came out [of the temple], <sup>f</sup> clothed in pure bright linen, and girded about the <sup>7</sup> breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the seven bowls of the fury of God upon the earth.

<sup>2</sup> And the first went, and poured out his bowl on the earth; and there came an evil and grievous sore upon the men who had the mark of the beast, and those who worshipped <sup>g</sup> its image.

<sup>3</sup> And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul <sup>h</sup> died in the sea.

<sup>4</sup> And the third poured out his bowl on the rivers, and on the fountains of waters; and they<sup>i</sup>

man would understand it. It is however used in this general way for 'holy.'

<sup>c</sup> See note to chap. xix. 8.

<sup>f</sup> κ, B, Porph., omit 'of the temple.' A, C, have it, with Vul., &c.

<sup>g</sup> Or 'did homage to.'

<sup>h</sup> I suspect 'every soul of life' to be the true reading. It would be a Hebraism. But Cod. Sin. has ζῶσα. The sense is the same.

<sup>i</sup> The strict grammatical construction here and verse 3 is 'and there was,' or 'came' (ἐγένετο, 'came to be so') blood. But I apprehend 'it' and 'they' are the sense, in spite of accuracy of grammar:

<sup>c</sup> ἐτελέσθη.

<sup>d</sup> ὁσιος, not ἅγιος. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Ps. lxxxix.) In men it means piety and uprightness. ἱερός is so translated in the Old Testament. ἅγιος is ἁγίος. It is in general the sum of qualities which suit and form the divine character in man, as opposed to the human will: what God gives as consistent with himself, his character, and promise. The 'sure mercies' of David is expressed by this word in the LXX. God alone possesses the qualities which entitle him to worship, as a pious

# REVELATION XVI, XVII.

- <sup>5</sup> became blood. And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy<sup>k</sup> one, that thou hast  
<sup>6</sup> judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy.  
<sup>7</sup> And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.  
<sup>8</sup> And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire.  
<sup>9</sup> And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory.  
<sup>10</sup> And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues  
<sup>11</sup> with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.  
<sup>12</sup> And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be  
<sup>13</sup> prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs;  
<sup>14</sup> for they are [the] spirits of de-

blood took place as a consequence in what is spoken of, but that is it, they became. The sense is more striking as it stands in Greek, considered as a vision. What he saw took that character. The reader may translate it 'and there was blood' if he pleases.

<sup>k</sup> ὅσιος.

<sup>m</sup> οἰκουμένη.

- mons, doing signs; which go out to the kings of the whole habitable world<sup>m</sup> to gather them together to the war of that great  
<sup>15</sup> day of God the Almighty. Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, that they [may not]  
<sup>16</sup> see his shame. And he gathered them together to the place called in Hebrew, Armagedon.  
<sup>17</sup> And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven,<sup>n</sup> from the throne,  
<sup>18</sup> saying, It is done.<sup>o</sup> And there were<sup>p</sup> lightnings, and voices, and thunders: and there was<sup>q</sup> a great earthquake, such as was not since men were upon the earth, such  
<sup>19</sup> an earthquake, so great. And the great city was<sup>r</sup> [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of  
<sup>20</sup> the fury of his wrath. And every island fled; and mountains were  
<sup>21</sup> not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

XVII. And one of the seven angels, which had the seven bowls, came and spoke with me, saying,

<sup>n</sup> Some omit 'of the heaven:' κ has τοῦ ναοῦ τοῦ Θεοῦ, λέγουσα.

<sup>o</sup> Or 'it is over, past,' γέγονε.

<sup>p</sup> ἐγένοντο.

<sup>q</sup> ἐγένετο.

<sup>r</sup> ἐγένετο, 'became,' but 'was' in such cases has this sense in English, 'when it thus first is so.'

## REVELATION XVII.

Come here, I will shew thee the sentence of the great harlot who  
<sup>2</sup> sits upon the many waters; with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her  
<sup>3</sup> fornication. And he carried me away in spirit to a desert; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and  
<sup>4</sup> ten horns. And the woman was clothed in purple and scarlet, and had ornaments of gold and precious stones and pearls, having a golden cup in her hand full of abominations, and the unclean things of her  
<sup>5</sup> fornication; and upon her forehead a name written, Mystery, Babylon the Great, the mother of the harlots, and of the  
<sup>6</sup> abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with  
<sup>7</sup> great wonder. And the angel said to me, 'Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten  
<sup>8</sup> horns. The beast which thou sawest was, and is not, and is about to come up out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written in the book of life from the

foundation of the world, shall wonder, seeing the beast, that it was, and is not, and shall be  
<sup>9</sup> present.' Here is the mind that has wisdom: The seven heads are seven mountains, whereon  
<sup>10</sup> the woman sits. And  
<sup>11</sup> there are seven kings: five of them have fallen, one of them is, the other has not yet come: and when he comes he must remain [only] a little while. And the beast that was, and is not, he also is an eighth, and is of the seven, and  
<sup>12</sup> goes into destruction. And the ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with the  
<sup>13</sup> beast. These have one mind, and give their power and author-  
<sup>14</sup> ity to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

<sup>15</sup> And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes  
<sup>16</sup> and nations and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her  
<sup>17</sup> with fire; for God has given to their hearts to do his mind, and to act with  
<sup>18</sup> one mind, and to give

<sup>s</sup> The reading here is somewhat uncertain: some have 'of the fornication of the earth;' <sup>s</sup> and Syr. have 'of her and of the earth.' Porph. omits the whole of the latter half of verse 4. It is very possible that τῆς γῆς should be put in, as it is very likely it

was left out from not being understood.

<sup>t</sup> Or 'shall come.'

<sup>v</sup> Hebraism: 'where.... on them.'

<sup>w</sup> Or 'and are seven kings.'

<sup>x</sup> Usually translated 'crowds.'

<sup>y</sup> Literally 'to do one mind.'

their kingdom to the beast until the words of God shall be fulfilled.

<sup>18</sup> And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

XVIII. After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened

<sup>2</sup> with his glory. And he cried with strong voice, saying, Babylon the Great has fallen, has fallen, and has become the habitation of demons, and a hold<sup>z</sup> of every unclean spirit, and a hold<sup>z</sup> of every unclean and hated bird; because she has made all the nations to drink of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

<sup>4</sup> And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not receive of her

<sup>5</sup> plagues: for her sins have been<sup>a</sup> heaped on one another up to the heaven, and God has remembered

<sup>6</sup> her unrighteousnesses. Recompense her as she has recompensed; and double to her double, according to her works. In the cup which she has mixed, mix to her

<sup>7</sup> double. So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen,

and I am not a widow; and I shall<sup>8</sup> in no wise see grief: for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is] the Lord God

<sup>9</sup> who judges her. And the kings of the earth, who have committed fornication and lived luxuriously with her shall weep and wail over her, when they see the smoke of

<sup>10</sup> her burning, standing afar off, on account of the fear of her torment, saying, Woe, woe, the great city, Babylon the strong city! for in one hour thy judgment is

<sup>11</sup> come. And the merchants of the earth weep and grieve over her, because no one buys their<sup>b</sup> lad-

<sup>12</sup> ing any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every

article in most precious wood, and in brass, and in iron,

<sup>13</sup> and in marble, and cinnamon, and amomum, and<sup>\*</sup> incense, and unguent, and frankincense, and

wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

<sup>14</sup> And the ripe fruits<sup>c</sup> which were the lust of thy soul have departed from thee, and all fair and splendid things have perished from thee, and they shall not find

<sup>15</sup> them any more at all. The merchants of these things, who had been enriched through her, shall

<sup>a</sup> Or 'prison,' where they are confined. They are kept there.

<sup>\*</sup> Literally 'joined together.'

<sup>b</sup> Or 'merchandise.'

<sup>c</sup> Literally 'of the lust,' &c.

# REVELATION XVIII, XIX.

stand afar off through fear of her torment, weeping and grieving,  
<sup>16</sup> saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and decked with ornaments of gold and precious stones and pearls!  
<sup>17</sup> for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any<sup>d</sup> place, and sailors, and all who exercise their calling  
<sup>18</sup> on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city is]  
<sup>19</sup> like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made  
<sup>20</sup> desolate. Rejoice over her, heaven, and ye saints and apostles and prophets; for God has judged your judgment<sup>e</sup> upon her.  
<sup>21</sup> And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall  
<sup>22</sup> be found no more at all: and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all  
<sup>23</sup> in thee, and light of lamp shall shine no more at all in thee, and

voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations  
<sup>24</sup> been deceived. And in her was found [the] blood<sup>f</sup> of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude<sup>g</sup> in the heaven, saying, Hallelujah: the salvation and the glory and  
<sup>2</sup> the power of our God: for true and righteous [are] his judgments; for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his servants  
<sup>3</sup> at her hand. And a second time they said, Hallelujah. And her smoke goes up to the ages of  
<sup>4</sup> ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sat<sup>h</sup> upon the throne, saying,  
<sup>5</sup> Amen, Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his bondsmen, and ye that fear him, small and great.

<sup>6</sup> And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for the Lord our God the Almighty has taken to himself his kingly  
<sup>7</sup> power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready.

<sup>d</sup> To any particular place, as we say now, chartered for such or such a place, or sailing to the place.

<sup>e</sup> See Isaiah xxxiv. 8.

<sup>f</sup> Literally 'bloods,' an Hebraism.

<sup>g</sup> Usually translated 'crowd' [of people].

<sup>h</sup> Or, as elsewhere, 'who sits,' τῷ καθήμενῳ.



<sup>8</sup> And it was given to her that she should be clothed in fine linen, bright and pure; for the fine linen is the righteousnesses<sup>k</sup> of the saints. And he says to me, Write, Blessed [are] they who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God.

<sup>10</sup> And I fell before his feet to do him homage. And he says to me, See [thou do it] not. I am *thy* fellow-bondsman, and [the fellow-bondsman] of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus.

<sup>11</sup> And I saw the heaven opened, and behold, a white horse, and one sitting on it, called<sup>l</sup> Faithful and True, and he judges and makes

<sup>12</sup> war in righteousness. And his eyes [were]<sup>m</sup> a flame of fire, and upon his head many diadems, having a name<sup>n</sup> written which no one knew

<sup>13</sup> but himself, and clothed with a garment dipped in blood; and his name is called The Word of God.

<sup>14</sup> And the armies which [are] in the heaven followed him upon white horses, clad in white, pure, fine

<sup>15</sup> linen. And out of his mouth goes a sharp two-edged sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the

<sup>16</sup> wrath of God the Almighty. And he has upon his garment, and upon his thigh, the name written, King of kings, and Lord of lords.

<sup>17</sup> And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of

<sup>18</sup> God, that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong [men], and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and both small and great.

<sup>19</sup> And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army.

<sup>20</sup> And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received<sup>o</sup> the mark of the beast, and those that worship<sup>p</sup> his image. Alive were both cast into the lake of fire which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were

• filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great

<sup>k</sup> In Hebrew the plural of acts expressing a quality is used for the abstract quality itself. This may be the case, by analogy, here. See Psalm xi. 7, where in Hebrew it is 'righteousnesses,' but it is actual, not imputed.

<sup>l</sup> 'Called' is a doubtful reading, some omit it.

<sup>m</sup> Some add 'as.'

<sup>n</sup> Some have here 'having names written

and a name written which,' &c. <sup>s</sup> which is very incorrect in the Apocalypsc. and nowhere a very carefully written MS. is quite without sense here. It has merely 'a name knew but himself.'

<sup>o</sup> I do not say 'had received' here, because then the deceiving would come after the receiving, which is not the sense here.

<sup>p</sup> Or 'do homage to.'

## REVELATION XX, XXI.

<sup>2</sup> chain in his hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan, and bound him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

<sup>4</sup> And I saw thrones; and they sat<sup>q</sup> upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast, nor to his image, and had not received the mark on their forehead and hand;<sup>r</sup> and they lived and reigned with the Christ a thousand years: the rest of the dead did not live till the thousand years had been completed. This

<sup>6</sup> [is] the first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power;<sup>s</sup> but they shall be priests of God and of the Christ, and shall reign with him a thousand years. And when the thousand years have been completed, Satan shall be loosed from his prison,

<sup>8</sup> and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war<sup>t</sup> whose number<sup>v</sup> [is]

<sup>9</sup> as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down out of the heaven [from God]<sup>w</sup> and devoured them: and the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. And I saw the dead,<sup>12</sup> small and great, standing before the throne, and books were opened; and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to their works: and death and hades were cast into the lake of fire. This<sup>x</sup> is the second death,<sup>14</sup> [even] the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

<sup>2</sup> And I saw the holy city, new

<sup>q</sup> In Daniel no one was seen sitting on them.

<sup>r</sup> Or 'on the forehead, and on their hand.'

<sup>s</sup> ἐξουσίαν, right or title; but by putting 'over' we get the full sense.

<sup>t</sup> Or 'to war.'

<sup>v</sup> Literally 'whose number of them,' an Hebraism.

<sup>w</sup> 'From God' is a doubtful reading, but well supported.

<sup>x</sup> Or 'this second death is the lake of fire.'

Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband.  
<sup>3</sup> And I heard a loud voice out of the heaven,<sup>γ</sup> saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people,<sup>z</sup> and God himself shall be with them,  
<sup>4</sup> their God. And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall not exist more, for<sup>a</sup> the former things have passed away.  
<sup>5</sup> And he that sat on the throne said, Behold, I make all things new. And he saith [to me]<sup>b</sup> Write, for these words are true and  
<sup>6</sup> faithful. And he said to me, It is<sup>c</sup> done. I am the  $\alpha$  and the  $\omega$ , the beginning and the end. I will give to him that thirsts of the fountain of the water of  
<sup>7</sup> life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall  
<sup>8</sup> be to me son: but to the fearful and unbelieving, and sinners, and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.  
<sup>9</sup> And there came one of the seven angels which had the seven bowls

full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride,  
<sup>10</sup> the Lamb's wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God, having the glory  
<sup>11</sup> of God. Her<sup>d</sup> shining [was] like a most precious stone, as a crystal-  
<sup>12</sup> like jasper stone; having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those of the twelve tribes of  
<sup>13</sup> [the] sons of Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on [the] west  
<sup>14</sup> three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.  
<sup>15</sup> And he that spoke with me had a golden reed [as] a measure, that he might measure the city,  
<sup>16</sup> and its gates, and its wall. And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia; the length and the breadth and  
<sup>17</sup> height of it are equal. And he measured its wall, a hundred [and] forty four cubits, [a] man's measure, that is, [the] angel's.  
<sup>18</sup> And the building of its wall

<sup>γ</sup> Some read 'throne.'

<sup>z</sup> Some read 'peoples.'

<sup>a</sup> Some omit 'for.'

<sup>b</sup> 'To me' is doubtful, but good authorities have it.

<sup>c</sup> Perhaps 'they are fulfilled.' The reading is perplexed by the disagreement of authorities:  $\gamma\acute{\epsilon}\gamma\omicron\nu\epsilon$ ;  $\gamma\acute{\epsilon}\gamma\omicron\nu\alpha$   $\acute{\epsilon}\gamma\omega$   $\tau\acute{o}$ ;  $\gamma\acute{\epsilon}$

$\gamma\omicron\nu\alpha\nu$ .

<sup>d</sup>  $\phi\omega\sigma\tau\eta\rho$ , lightbearer (hence heavenly luminaries), but here it would seem in general brightness or shining. 'She was the lightbearer,' 'she as a lightbearer was.' Elsewhere in scripture it is only used Phil. ii. 15.

[was] jasper; and the city pure  
<sup>19</sup> gold, like pure glass: <sup>e</sup> the founda-  
 tions of the wall of the city  
 [were] adorned with every pre-  
 cious stone: the first founda-  
 tion, jasper; the second, sap-  
 phire; the third, chalcedony;  
<sup>20</sup> the fourth, emerald; the fifth,  
 sardonyx; the sixth, sardius; the  
 seventh, chrysolite; the eighth,  
 beryl; the ninth, topaz; the  
 tenth, chrysoprasus; the eleventh,  
 jacinth; the twelfth, amethyst.  
<sup>21</sup> And the twelve gates, twelve  
 pearls; each one of the gates,  
 respectively, was of one pearl;  
 and the street of the city pure  
<sup>22</sup> gold, as transparent glass. And  
 I saw no temple in it; for the  
 Lord God Almighty is its temple,  
<sup>23</sup> and the Lamb. And the city has  
 no need of the sun, nor of the  
 moon, that they should shine for  
 it; for the glory of God has en-  
 lightened it, and the lamp thereof  
<sup>24</sup> [is] the Lamb. And the nations  
 shall walk by its light; and the  
 kings of the earth bring their  
<sup>25</sup> glory to it. And its gates shall  
 not be shut at all by day, for  
<sup>26</sup> night shall not be there. And  
 they shall bring the glory and  
<sup>27</sup> honour of the nations to it. And  
 nothing common, nor that makes  
 an abomination and a lie, shall at  
 all enter into it; but those only  
 who [are] written in the book of  
 life of the Lamb.

XXII. And he shewed me a river  
 of water of life, bright as crystal,  
 going out of the throne of God

<sup>2</sup> and of the Lamb. In the midst of  
 its street, and of the river, on this  
 side and on that side, [the] tree of  
 life, producing twelve fruits, in  
 each month yielding its fruit; and  
 the leaves of the tree for healing  
<sup>3</sup> of the nations. And no curse  
 shall be any more; <sup>f</sup> and the throne  
 of God and of the Lamb shall be  
 in it; and his servants shall serve  
<sup>4</sup> him, and they shall see his face;  
 and his name [is] on their fore-  
<sup>5</sup> heads. And night shall not be  
 any more, and no need of a lamp  
 and light of [the] sun; for [the]  
 Lord God shall shine upon them,  
 and they shall reign to the ages  
 of ages.

<sup>6</sup> And he said to me, These words  
 [are] faithful and true; and [the]  
 Lord God of the spirits of the  
 prophets has sent his angel to  
 shew to his bondsmen the things  
 which must soon come to pass.

<sup>7</sup> And, behold, I come quickly.  
 Blessed [is] he who keeps the  
 words of the prophecy of this book.

<sup>8</sup> And I, John, [was] he who heard  
 and saw these things. And when  
 I heard and saw, I fell down to  
 do homage before the feet of the  
 angel who shewed me these things.

<sup>9</sup> And he says to me, See [thou do  
 it] not. I am thy fellow bonds-  
 man, and [the fellow-bondsman]  
 of thy brethren the prophets, and  
 of those who keep the words of  
 this book. Do homage to <sup>g</sup> God.

<sup>10</sup> And he says to me, Seal not the  
 words of the prophecy of this  
<sup>11</sup> book. The time is near. Let him

<sup>e</sup> Some add 'and.'

<sup>f</sup> I have not put 'and every curse shall  
 be no more,' because it gives only the fact  
 that those curses which did exist do not

any more; whereas the sense goes farther:  
 none shall exist any more.

<sup>g</sup> Or 'worship.' I retain 'do homage'  
 because of the reference to what precedes.

that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy let him be sanctified still.

<sup>12</sup> Behold, I come quickly, and my reward with me, to render to every one as his work shall be.<sup>h</sup> I [am] the  $\alpha$  and the  $\omega$ , [the] first and [the] last, the beginning and the end.

<sup>14</sup> Blessed [are] they that wash their robes,<sup>i</sup> that they may have right to the tree of life, and that they should go in by the gates into the city. Without [are] the dogs,<sup>k</sup> and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

<sup>16</sup> I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and the

offspring of David, the bright and the morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

<sup>18</sup> I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, <sup>1</sup> which are written in this book.

<sup>20</sup> He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus.

<sup>21</sup> The grace of the Lord Jesus Christ [be] with all<sup>m</sup> the saints.

<sup>h</sup> Many read 'is.' B has *ἔσται* (Tisch. and the London Ed. and Mai.), Porph. fails.

<sup>i</sup> The change to 'do his commandments' must have been made very early,

for Cyp. and Tert. have it, besides B.

<sup>k</sup> The article is characteristic, I think, here by force of contrast.

<sup>1</sup> Or 'the things which.'

<sup>m</sup> Some omit 'all,' and others 'Christ.'



## NOTES AND CORRECTIONS.

All the instances in which the article is wanting before *Kύριος* are not marked by brackets; but I give here all the passages in which *Kύριος*, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of 'Jehovah.' It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. "God," says Peter, "hath made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogation after those that are doubtful.

Matt. i. 20, 22, 24; ii. 13, 15, 19; iii. 3; iv. 7, 10; v. 33; xxi. 3 (?), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 10; xxviii. 2. Mark i. 3; xi. 3 (?), 9, 10; xii. 11, 29, 30, 36; xiii. 20; xvi. 20 (?). Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 66, 68, 76; ii. 9, 15, 22, 23, 24, 26, 38, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 15; xix. 38; xx. 37, 42. John i. 23; xii. 13. Acts i. 24 (?); ii. 20, 21, 25, 39, 47 (?); iii. 20, 22; iv. 26, 29 (?); v. 9, 19; vii. 30, 31, 33, 37, 49; viii. 25 (?), 26; ix. 31 (?); x. 4 (?), 14 (?); xii. 7, 17 (?), 23; xv. 17; xvii. 27. Rom. iv. 8; ix. 28, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11. 1 Cor. i. 31; ii. 16; iii. 20; xiv. 21; xv. 47 (?). 2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17. Heb. i. 10; vii. 21; viii. 2, 8, 9, 10, 11; x. 30; xii. 5, 6. James v. 4, 11. 1 Peter i. 25; iii. 12, 15. 2 Peter ii. 9 (?), 11; iii. 8. Jude 5, 9. Rev. iv. 8; xi. 15, 17; xv. 3, 4; xvi. 5, 7; xviii. 8; xxi. 22; xxii. 5, 6. In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

Preface, for Bieleburger read Berleburger, for Kistermacher read Kistemaker, for Gossner read Gossner.

- Matt. iv. 21, for 'found' read 'saw.'  
 x. 42, for 'water' read '[water].'  
 xiii. 24, for 'And he set' read 'He set.'  
 xiii. 44, add as a note Or 'because of his joy.'  
 xv. 22, for 'devil' read 'demon.'  
 xviii. 16, for 'hear thee' read 'hear [thee].'  
 xix. 25, T. R. reads 'his disciples.'  
 xx. 4, for 'my' read 'the.'  
 xxiii. 34, for 'some' read '[some]' the second time also.  
 xxv. 42, omit 'and' before 'I thirsted.'  
 xxvi. 34, 74, 75, read '[the] cock.'
- Mark vi. 33, note, for 'and recognized him' read 'and many recognized him.'  
 viii. 29, for asks, read 'asked.'  
 ix. 11, note, for 'viii. 28' read 'verse 28.'  
 xii. 25, omit 'and note.'  
 xiv. 9, for 'this gospel' read 'these glad tidings.' Verses 30, 72, read '[the] cock.'  
 xv. 40, for '[mother]:' read 'mother.'
- Luke iii. 2, as a note to 'priesthood' add 'T. R. reads ἀρχιερέων for ἀρχιερέως.'  
 iv. 35, omit 'k' after the second word 'from.'  
 vi. 15, read 'James the [son] of.'  
 ix. 17, for 'large baskets' in text and note read 'baskets.'  
 x. 11, add to note "T. R. omits 'on the feet.'  
 x. 23, for 'his' read 'the.'  
 xi. 33, 'corn measure' is the same word in the Greek as is translated 'bushel' in Matt. v. 15; Mark iv. 21.  
 xii. 19, omit 'and' before 'be merry.'  
 xii. 22, add to note, 'It is τῇ ψυχῇ in opposition to σώματι;' and in text for 'your body' read 'the body.'  
 xii. 46, for 'appoint him' read 'appoint [him].'  
 xvi. 25, read 'thou' not italics; but T. R. has *συ*, or in English italics.  
 xvi. 31, for 'from the dead' read 'from among [the] dead.'  
 xxii. 31, note, for 'and get you' read 'and got you.'  
 xxiii. 28 for 'and your' read 'and over your.'  
 xxiii. 51, read 'who also waited, he also, for.'
- John i. 27, to note at 'he' add T. R. reads 'he it is who coming after me, who was before me, the string,' &c.  
 i. 46, to the first 'come' add as a note Or, literally, 'can there be any good thing out of Nazareth?'  
 v. 36, (at end) for 'my Father' read 'the Father.'  
 vi. 13, for 'large baskets' read 'baskets.' Verse 26, omit 'the' before 'signs.'

- John xi. 12, omit 'to him.'  
 xii. 5, for 'pence' read 'denarii.'  
 xv. 16, for 'I have' read 'I have.'  
 xvi. 8, for 'of righteousness' read 'and of righteousness.'  
 xvi. 19, omit 'after I: and read 'a little [while]' twice in the verse.  
 xvii. 12, for 'I kept' read 'I kept.'  
 xx. 21, for 'my Father' read 'the Father.'  
 xxi. 15, 16, read '[son] of Jonas.'
- Acts v. 17, The <sup>a</sup> at 'were' ought to be at 'who' in verse 16.  
 vii. 14, T. R. has 'his' in text.  
 vii. 53, note <sup>a</sup> for Matt. xi. 41 read Matt. xii. 41.  
 xiii. 27, for 'judging him' read 'judging [him].'  
 xv. 17, omit second 'all.'  
 xvi. 3, for 'took him [and]' read 'took [him and].'  
 xxv. 2, T. R. reads 'the chief priest.'  
 xxvi. 17, omit 'now,' and add as a note T. R. adds 'now.'
- Rom. v. 14, note <sup>a</sup>, place a comma after ἐφ' ὧ.  
 vii. 15, note, for 'verse 12' read 'verse 13.'  
 x. 19, add <sup>a</sup> to the second 'through.'  
 xiii. 9, add 'namely' after 'word.'  
 xv. 17, the reference to note <sup>d</sup> should be at 'Christ Jesus' verse 16.  
 xv. 29, note, read 'the gospel of the.'
- 1 Cor. i. 5, end of note, for 'chap. ii. 1' read 'chap. ii. 16.'  
 v. 13, T. R. adds 'and' before 'remove.'  
 vii. 5, for 'prayer' read '1 prayer,' and in note, read 'fasting and.'  
 vii. 39, T. R. reads 'her husband' twice.  
 xi. 5, for 'a shaved woman' read 'a shaved [woman].'  
 xi. 10, for 'her' read 'her'  
 xii. 13, for 'For in' read 'For also in.'  
 xv. 39, note <sup>i</sup>, for 'cattle' read 'birds.'
- 2 Cor. ii. 16, add <sup>a</sup> to the first 'from.'  
 viii. 13, for '[it is not] in order' read '[it is] not in order.'
- Gal. ii. 4, note, omit John xvii. 2. Verse 17, for <sup>a</sup> after 'sin' read a full stop.
- Eph. i. 13, for 'gospel' read 'glad tidings.'  
 i. 14, note, for 'Gal. iii. 26,' read 'Gal. iii. 23.'  
 iv. 1, note <sup>b</sup>, for 'verse 2' read 'verse 1.'  
 iv. 14, note <sup>i</sup> for χορηγίας read ἐπιχορηγίας.  
 vi. 9, instead of note <sup>a</sup> substitute T. R. reads 'that your own master also.'
- Phil. ii. 28, add 'Or' at beginning of note.  
 iii. 21, add as a note after 'glory'—T. R. adds 'that it may be conformed,'  
 εἰς τὸ γενέσθαι αὐτό.
- Col. iii. 16, for 'psalms and hymns' read 'psalms,<sup>h</sup> hymns,<sup>h</sup>  
 note <sup>i</sup>, read T. R. reads 'in your heart to the Lord.'
- 1 Thess. ii. 9, note, for 'reads' read 'adds.' Verse 12, for 'us' read 'you.'  
 iii. 2, note <sup>i</sup> for 's omits τὸν συν.' read 's omits καὶ συν.'  
 v. 3, note, for 'reads' read 'adds.'
- 1 Tim. ii. 14, note <sup>n</sup> for 2 Cor. ii. 3 read 2 Cor. xi. 3.  
 vi. 11, note <sup>v</sup>, read T. R. reads simply 'meekness,' πραΰτητα for πραῦπάθειαν.
- Titus i. 4, note <sup>z</sup>, read T. R. adds 'mercy,' omitting 'and.'
- Hcb. ii. 10, note <sup>e</sup>, for 'τελειώω, not,' read 'τελειώω (not'  
 vii. 17, transfer [ ] and note <sup>m</sup> to verse 21. Note <sup>k</sup>, read Or. as some read,  
 'he is testified of,' μαρτυρεῖται. T. R. reads 'he bears witness or testifies.'  
 ix. 1, note <sup>i</sup>, for 'reads' read 'adds.'  
 xii. 7, note <sup>a</sup>, add T. R. reads 'If ye endure chastening,' εἰ for εἰς.
- 1 Pet. ii. 6, note <sup>n</sup>, for 'wherefore' read 'wherefore also.'  
 ii. 12, note, for I in 'it' after (Rom. viii. 3.) read a small i; and insert a full  
 stop after 'view.'  
 iii. 18, note <sup>p</sup>, for 'Acts iii.' read 'Acts iii. 14.'  
 iii. 20, the <sup>a</sup> at 'heretofore' should be after 'when.'  
 v. 12, omit 'to you' after 'brother,' and add a note—Or possibly 'brother to  
 you, as I suppose, I have written briefly, exhorting.'  
 v. 12, note, read 'stand,' in the imperative.
- 1 John iv. 12, add <sup>p</sup> at the end of verse.

The verb substantive, constantly omitted in Greek but necessary in English, is in such cases put in brackets: in a few cases this distinction fails; but these things do not affect the translation in any way.









BS195.5 .M87

The Gospels, Acts, Epistles, and book of

Princeton Theological Seminary-Speer Library



1 1012 00049 7505